

# The Lutheran.

God's word and Luther's teaching will never perish.

**Twenty-ninth year.  
1872 -1873.**

**St. Louis, Mo.**

**Printing Office of the** Synod of Missouri, Ohio, et al. states.  
1873.

# **Statistics** der **German Evangelical - Lutheran Synod of Missouri,-**

**Ohio and other states** according to the reports of 1873.

[illegible]

The pastors have, for

	Pastor	
	berathende	Stimmberechtigte
Westlicher District . . . . .	97	109
Nördlicher District . . . . .	29	74
Mittlerer District . . . . .	20	58
Oestlicher District . . . . .	17	50
Total der Allgemeinen Synode	163	291
Es haben 84 Pastoren beigekommen, 240 Stimmberechtigte der Gemeinde beigekommen und 211 nach der Zuzug.		
Wahrscheinlich		
Du		

the first two does not agree with the total; the latter, however, gives the figure in with the synodal reports of the four districts of 1873.

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## Foreword

to

### **twenty-ninth year of the "Lutheran".**

In the fight against the true church of Christ, the evil enemy has always used this stratagem, that through his beloved faithful he has first given it an evil, or at least suspicious, name, and then used this name to label it a sect.

Already the first Christians had to experience this. They were called Galileans, Nazarenes and the like, and when they were called that, they thought they had done enough to warn against them as a bad, evil sect. When Nicodemus once demanded only this righteousness for Christ from the chief priests and Pharisees, that he not be judged until he had been interrogated, they immediately cried out, "Are you also a Galilean?" (Joh. 7, 50-52.) They wanted to say: Do you not know that the followers of Jesus are not true Israelites, but a new sect, who call themselves Galileans? Therefore, as a leader of the Pharisees, should you not be ashamed to defend such notorious people? Furthermore, when Paul, accused by the high priest Ananias and by the elders, stood before Felix the governor, they declared, "We have found this man harmful and a leader of the Nazarene sect." (Acts 24:1-5) What do we need, they say, for further testimony?

The Arians, who denied Christ's divinity, did not proceed differently in the fourth century. Since they saw themselves overcome by Athanasius, the mighty defender of the deity of Christ, and could not raise anything against his teaching, they called those who confessed this teaching Athanasians, by which name they intended nothing else than to turn the orthodox Christians into a new sect that had fallen away from the true teaching of Christ, believed in Athanasius instead of Christ, and had made him their head.

Luther and his fellow confessors experienced the same thing four and a half hundred years ago. When the papists did not refute Luther's doctrine from the Scriptures, they

St. Louis, Mo., October 1, 1872,

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They helped themselves by, among other things, calling all those who accepted and confessed Luther's pure Bible doctrine Lutherans. No matter how strongly Luther and his co-religionists protested against this, it did not help them, they should and had to be called Lutherans. It is known that Luther already in 1522 under

I ask, first of all, that people keep silent about my name and not call themselves Lutheran, but Christians. What is Luther? The doctrine is not mine. So I am crucified for no one. St. Paul 1 Cor. 3, 4, 5. did not want Christians to call themselves Paul or Petersch, but Christians. How then do I, poor stinking maggot, come to be called the children of Christ by my unholy name? Not so, dear friends; let us eradicate the partisan names, and call ourselves Christians, whose doctrine we have. The papists have a proper partisan name, because they are not content with Christ's doctrine and name; if they also want to be papists, let them be papists who are their masters. I am not and will not be a master. I have with the church the one common doctrine of Christ, who alone is our Master, Matth. 23, 8." (See Luther's writing: Faithful Admonition to All Christians to Beware of Sedition and Indignation. X, 420. f.) Luther therefore describes his true disciples as follows: "There are many of you who believe for my sake, but those alone are the righteous who remain in it, even though they heard that I myself denied it and renounced it. These are the ones who do not ask how evil, horrible, shameful things they hear from me and from our people. For they do not believe in Luther, but in Christ himself. The word has them, and they have the word; they let Luther go, he is a jack or holy. God can do this through Balaam as well as through Isaiah,

through Kaiphah than through Petrum, even through a donkey. I also keep it with them. For I do not know Luther myself, nor do I want to know him; nor do I preach anything about him, but about Christ. The devil may take him, if he can: but let Christ remain in peace, and we shall remain well." (See: Missive to Hartmuth

But, as I said, all these protestations were in vain with the enemies. They nevertheless continued to call all those who believed like Luther and confessed this faith with him Lutherans. They knew well why? For everyone who heard at that time that there were people who called themselves Lutherans should and must have thought that these were not people who had accepted the old Christian faith, but a new heretical, enthusiastic sect, at the head of which was the Lutheran faith.

Luther had raised himself up, therefore it was quite right to persecute such people to the blood, and whoever fights against their doctrine does not fight against God's word, but against a new highly corrupt human doctrine! Luther himself therefore wrote in 1524 to the severely persecuted Miltenbergers: "I have heard through D. Johann Carlstadt \*), your expelled pastor, and also received thorough instruction how the enemies of the Gospel and murderers of souls have acted against you for the sake of the Word of God, which they now call Lutheran doctrine with their sacrilegious blasphemy, so that they may appear to be doing God a service by pursuing the doctrine of men; as the Jews also did against the apostles when Christ was preached to them. (S. Interpretation of the 120th Psalm, in A Christian Letter of Comfort to the Miltenbergers. V, 1846.) Luther further writes: "Thus we have such a shameful and disgraceful name before the world as no one has had in a thousand years. Whichever one can be called Lutheran or Protestant, they think they have called him more than ten times devilish; he must then also be worth more than one hell." (S. Luther's writing against the blind and mad condemnation of the 17 Articles, emanating from the wretched, shameful university at Ingolstadt. XXI, 130 \*.) As often as the papists in and after the time of Luther had murdered a witness of the truth, in Germany, France, England, Spain, etc., they always thought themselves sufficient to have justified and to be able to boast of their bloody deed, if only they could say, the Hin-

\*) This was not the notorious enthusiast Carlstadt, who, as is well known, did not bear the first name Johann, but Andreas, but a pious preacher, who held it with Luther.

## 2

was a Lutheran. Even the Calvinists were often persecuted as "Lutherans" at that time. This happened even in America. During the period of persecution of Calvinists in France in the second half of the 16th century, many French Calvinists emigrated to America and established a settlement on the coast north of Florida, among other places. This aroused the jealousy of the King of Spain, the fanatically papist Philip the Second. He therefore sent (in 1565) a squadron of 11 ships, manned by 2600 soldiers, to the North American coast with the order to destroy the newly established settlement. This order was carried out punctually. Whoever fell into the hands of the papist Spaniards had to suffer criminal death. Many of them were hanged from the trees of the nearby forest and the inscription was attached to them: "These were not hanged as Frenchmen, but as Lutherans. With this they thought they had sufficiently justified their murder, for a Lutheran and a man worthy of the most torturous death were considered by the papists to be synonymous. \*)

Now that the enemies have persisted in calling all those Lutherans who confess the old Christian apostolic faith with Luther, all confessors of this faith have finally had to put up with this name. Yes, it has finally come to such a point that he who would not admit to being a Lutheran, although he carried the old Christian apostolic faith in his heart, would have denied the right faith by his denial of being a Lutheran. Luther himself wrote in 1522: "I see that a good admonition is necessary to those whom Satan is now beginning to persecute; among whom are some who think that they want to escape danger when they are attacked, so that they say: I do not hold with Luther, nor with anyone, but with the holy Gospel and with the holy Roman Church; so let them go in peace, and let them go in peace.

Yet in their hearts they kept my teachings as evangelical and stuck to them. Truly, such a confession does not help them and is as much as denying Christ. Therefore I ask them to be careful. It is true that thou shalt not say in body and soul, I am Lutheran or Papist; for none of these died for thee, nor did thy Master, but Christ alone, and thou shalt confess thyself a Christian. But if you think that Luther's teaching is evangelical and the pope's unevangelical, you must not throw Luther away like that; otherwise you would also throw away his teaching, which you nevertheless recognize as Christ's teaching. Rather, you must say: Luther is a knave or a saint, I have no interest in that; but his teaching is not his, but Christ's himself. For you see that the tyrants do not deal with it, that they only kill Luther, but want the doctrine.

They will destroy you; and because of the doctrine, they will touch you and ask you if you are called Lutheran. Here, you really must not speak in platitudes, but freely confess that Christ was preached by Luther, Claus or George. Let the person go, but the

Two years later, of course, the French, in order to avenge that outrage, attacked the forts built by the murderous Spaniards in the area of the destroyed French settlement and now also hanged these Spaniards, but with the following caption: "These have been hanged not as Spaniards and Catholics, but as traitors, thieves and murderers".

Doctrine you must confess. So also St. Paul writes to Timothy I, 1, 8: 'Do not be ashamed of the testimony of our Lord, nor of me, who am bound for His sake/ If here Timothy enough had he confessed the gospel, Paul would not have commanded him not to be ashamed of himself, not as Paul's person, but as one who was bound for the sake of the gospel. Wherefore Timothy would have said: I hold not with Paul, nor with Petro, but with Christ, and yet knew that Peter and Paul taught Christ, he would have denied Christ Himself. For Christ speaks Match. 10. of those who preach him: He who receives you receives me; he who despises you despises me. Why is this? Because they keep his messengers (who bring his word) in this way, therefore it is the same as if he himself and his word were kept in this way." (S. Luther's Script: Opinion of Both Forms of the Sacrament. XX, 136. f.) Therefore once Margrave George of Brandenburg, the well-known intrepid confessor of the truth, answered at the Diet of Augsburg, when one wanted to do him an insult by the name Lutheran, thus: "I am not baptized in Dr. Luther; he is not my God and Savior; I do not believe in him and will not be saved by him: and in such a sense I am not Lutheran. But when I am asked whether I confess with heart and mouth the doctrine which God has restored to me through his salvific instrument, Dr. Luther, then I have no hesitation nor shyness to call myself Lutheran; and in this sense, I am and will remain a Lutheran all my life."

But what has happened? In the course of time, the name "Lutheran" has finally almost completely ceased to

be a dirty word; on the contrary, it has often become a name of honor, as Luther already predicted. He wrote in the already mentioned letter to the Miltenbergers: "Although I do not like that one calls the doctrine and people Lutheran, and must suffer from them, that they desecrate God's word with my name: so they should let Luther, the Lutheran doctrine and people remain and come to honor, again they and their doctrine perish and become disgraceful, whether all the world would be sorry and all devils would be displeased. For we know the word we preach, and shall not take it from us all. Let this be my prophecy, which shall not fail me. God have mercy on them." (V, 1858. f.) But what will be the consequence of the fact that the name Lutheran has changed from a name of opprobrium into a name of honor? This: that the. This: that the enemies of the Lutheran doctrine alone want to be the right Lutherans, but those who really are, are now called by new party names, e.g., "Lutherans. Old Lutherans, Missourians, and the like, as a newly arisen sect to suspect and brand.

May it be granted to us, then, to speak out once in the next number about the new name "Missourians, Missourian doctrine" pinned on us and our doctrine by the enemies.

(To be continued.)

It will be found that those who interpret everything most evil in those who are strict about the purity of doctrine, on the other hand, interpret everything best in those who have the wrong doctrine.



## **A submission about Father Brockhagen's rubble.**

No. 3.

The audience, to whom I have recommended the venerable Mr. Brockhagen 'as Goliath, will hopefully feel indebted to me. But I also feel strongly indebted to the spiritual gentleman, because with his little book he has freed me from a violent attack of deep melancholy, at least, as I hope, for a while, and therefore I want to strike him out even further, even if I cannot completely do justice to his high qualities as an author. That he is not an uncircumcised Philistine according to his religion like his archetype, but nevertheless a pure heathen, he himself gives ample evidence on p. 9 and 10. His Christ is nothing but a teacher of virtue, his religion "is based on virtues". It is quite different with the vicious Luther. "For," as the Father writes, "not even the most blatant Protestant can furnish proof that Luther founded his new religion on virtues, that he placed virtue as the highest goal of man, for a doctrine which rejects good works and presents them as of no use, even harmful to blessedness, can certainly not make man virtuous."

Now let us take a closer look at the virtues of this new Goliath. His main virtue, by which he will also mainly commend himself to his mob, is that he blasphemes the one true God and his word in the most atrocious way, just as the main rage of a righteous papist is always first directed against the written word of God, and thus naturally against God himself.

From the first moment the Lord commanded that his word should be written out, or rather that he himself had begun the writing out of the holy ten commandments, he also commanded in the strongest terms that it should be read, learned and taken to heart. The Jews had to bind the words he commanded them on their hands as a sign, "and they shall be a memorial to you before your eyes, and you shall write them on the posts of your house and on the gates. Of course not, like an amulet or magic means, but for teaching, learning, remembering. And because, of course, at all times, even in an educated people, there may be some who cannot read, such as, for example, the crowd of younger children, the parents were not only strictly commanded to inculcate the words of the law in the children and to speak of it to them everywhere and at all times, but also, especially for the benefit of this crowd and the young children, it had to be read out publicly to the whole people every year. Deut. 6 and 31. In the same way, the prophets recommended the reading of the Scriptures Esa. 34:16, just as the Scriptures were read publicly in abundance in the synagogues. Yes, the reading of the Scriptures was so common among the Jews that they could write to the Spartans in 1 Macc. 12, 9: "Although now we do not need the help of others, and have comfort in God's word, which we read daily" 2c. The chamberlain of Mohrenland took his Isaiah with him on his travels, and read it in his chariot. Christ's disciples were mostly from the so-called lowest classes of the people, but the reading of the Scriptures was something so general that Christ could say, when quoting Dan. 9: "He that readeth, let him take heed." Since Paul spoke to the Berean Jews out of the Scriptures, and out of the Scriptures (not out of the Jewish

The revelation Joh. 1,3. says in short: "Blessed are those who run and hear the prophecy" 2c. The revelation Joh. 1,3. says briefly: "Blessed is he who runs and those who hear the prophecy" 2c. The Lord Himself in the days of His flesh earnestly urges that the Scriptures be read, even searched. He Himself always appeals to the Scriptures to His friends as well as to His enemies, where the recognition of His Messiahship, His ministry, His work is concerned, so also the apostles: "As it is written, how readest thou?" "They have Moses and the prophets, let them hear the same; if they hear not Moses and the prophets, neither will they believe if any rise from the dead." "You shall not think that I will accuse you before the Father. There is one who will accuse you, the Moses in whom you hope. If you believed Mosi, you would believe me, for he wrote of me; but if you do not believe his writings, how will you believe my words?" That which should be self-evident to every sensible person, but which is unfortunately too often thrown to the wind by natural wickedness, namely that what God Himself has put in writing for us for our salvation, so that we do not deceive ourselves or others to our eternal destruction, should and must also be taught, studied, and investigated, is also inculcated in us by God Himself with great seriousness, both in the Old and in the New Testament. And the Church of God, both Old and New Testament, has allowed itself to be instructed. The lectionaries of both the Greek and the Roman Church show how anxious they were that the people should hear the Scriptures, the Scriptures, the Scriptures, and not the legends of the priests about blue ducks or something worse. The old fathers themselves, even Pope Gregory I, constantly and diligently insisted that the people themselves should read the Scriptures, and, as is especially the case with Gregory I in his homilies, diligently invalidated the lazy excuses of lazy Bible readers. And thank God, there have still been Catholics to this day, even among the bishops, who, despite the restrictions and limitations of the papacy, have seen to it that the Bible is also spread and read among the people in the vernacular, even if not without glosses. And here I want to draw attention once again to the difference between the Catholics under the papacy and the papacy itself.

How does our Goliath deal with the holy and terrible God, before whom the mountains tremble, and the hills melt, the earth trembles, and the world, and all who dwell therein? Like a ragamuffin with an old junkman, or a drunken peasant! Hear him for yourself. S. 3 and 4 read:

"The Holy Scripture is certainly a divine book, but where is the authority that obliges us to read it? (God has nothing to say, and his representative the pope does not want it). Where is the authority that tells us and lets us know whether what we read is correctly understood by us or not?

"The Bible itself does not say that it is necessary to read it for salvation. If all the teachings of Protestantism were contained in the Bible, it would also have to say that no one could be saved without reading it. Now it is an article of faith of the Protestants that the Bible is the sole source of the faith of a Christian. Since, however, as we have seen (Where?), this

### 3

If the first article of faith is not found in the Bible, it is a fact that Protestantism is based in its foundations on purely human theorems. Precisely because Lacher taught that the Bible alone is the source of faith, Protestants believe it and teach it as an article of faith, although the Bible says that Jesus said and did many things that are not recorded in this book. The command to read the Bible is based in Protestantism merely on human authority; so also are the explanations of the text." - "The Bible is a lifeless book, which can do nothing if someone misunderstands or misinterprets it. Nor can the Bible interpret itself, precisely because it is a dead book."

(Ebr. 4, 12.: For the word of God is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a judge of the thoughts and intents of the heart, and is no

The creature is invisible before him, but everything is exposed and discovered before his eyes; this is what we are talking about. Cf. Jer. 23:29, 2 Pet. 1:19).

"Therefore it is necessary that the Bible has an authority" (namely a pope, such as John X, XII, XXIII, Alexander VI, who helps the Holy Spirit on his feet and teaches him to speak clearly), "who has to explain it, who has to watch over its authenticity" 2c. 2c.

I have presented this longer passage from the booklet to the dear rabble, so that they could convince themselves of the blasphemous spirit of their Goliath, as of his sausage eloquence, and receive it the more willingly into their favor. For what an abominable, cruel and diabolical mockery and blasphemy is it that this man makes of the Lord our God and of his word: Man is by nature now a child of death and eternal damnation; God puts His only begotten Son, and He puts His precious blood of God on it, becomes a curse, even a child of death, in order to completely redeem the poor sinner from eternal curse and ruin; God gives his holy beatifying word as the basically only means of grace, through which the dead man entangled in sins not only recognizes the way of salvation and blessedness for sure and certain, but also becomes a partaker of it in faith. Without the Word it is impossible to be saved. Apart from the Word, there is no way to salvation ordered by God. What can be clearer than that everyone is directed to this revealed word of God, what can be more natural than that no one who has recognized by God's grace how terrible it is with him in time and eternity under the curse of God's law, can calm down with his, or a man's or an angel's memory, but must hear it from God's mouth itself, What is more certain than that the God who did not spare His only begotten Son, in the care of His divine compassion for our unspeakable misery, will see to it that the clear answer from His mouth will be found and given in this word through the illumination of the Holy Spirit? And how does the Lord in his divine love care for our salvation drive the lost man to his word with enticements and threats, special punishments like sailing exhortations! And what does such a servant of the pope do in the face of all this? He turns his nose at the Lord our God, turns to his mob and says something like this:

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#### **(Goliath's speech.)**

"Look, dear people, with the Bible reading, which the heretics always insist on, it is just nothing. The Bible is indeed a divine book, who wants to and can deny that? but there is just nothing behind it; and one does not really know why he had it written, and so wonderfully preserved even with the expenditure of much prophet and martyr blood. He is also not at all serious that it should be read, otherwise he would have obligated the people to do so; actually, no one understands what is written in it. I think he only had it written down for the sake of the nose-wise Lutherans, in order to set out all kinds of ropes and traps for the godless boys, so that they have to go to hell as good devils, and that by right, because what trouble have these rascals not already caused the Holy Father in Rome and us priests and monks! One is hardly happy anymore since the godless boys are in the world. What is it with the Bible? It is a dead, lifeless book; keep your ear to it and see if it tells you something; read it and see if you get something sensible out of it. Just look at the sects, the Lutherans at the top, they all have to read the Bible, what do they read out, nothing but horrible heresies against the holy church and the holy father, and nothing but quarrels for themselves! And what does the book say about it? does it say who is right or wrong? can it pluck the ears of the one who reads out wrong? !! forbid! can a book also speak and pluck? We have the living tradition, and it sits quite securely and firmly in the brain box of our most holy Father in Rome, he is infallible, he knows everything and exactly what the Bible actually wants, while everyone who reads the Bible reads out just the opposite, and must read out what the good Lord actually meant. I want

to make this clear to you. When someone reads in the gospels, or in the apostle Paul's letter to the Corinthians: Our Lord Jesus Christ, on the night when he was betrayed< 2c., who could know that this means: the Lord offered here the reverend sacrifice of the Mass for the living and the dead? And when he said, "Drink from it, all of you," does this mean that no one should drink from it, if he does not want to be cursed as the priest who says the mass? It is the same with

the verse Ebr. 13, 4: Everyone who reads this must think that the marriage state must be an honest, holy state, pleasing to God, and the Lutheran preachers marry freshly, thinking **they are** doing God a favor. This comes from reading the Bible without the divine authority of the pope, who alone knows the meaning and opinion of the Holy Spirit. But the Holy Spirit means just the opposite, namely, that marriage is a pure work of the flesh, for which our Lord God may well use shoemakers and tailors or other ordinary worldly people; but with which the pope, bishops, priests, monks and nuns must not stain themselves. If it were a holy work, shoemakers and tailors would have to stay away from it, and our Lord God would take the spiritual state to it. In this way, however, secular persons can marry, but we make do with our cooks, or as everyone else can best arrange it. Therefore, when the Holy Spirit 1 Tim. 4, 1. ff. counts it among the doctrines of the devil, if someone forbids to marry, and to avoid the food that God has created to take with thanksgiving, the faithful and those who have the true-

## 4

If you recognize the teachings of the Holy Spirit, he means that they are teachings of the Holy Spirit, just as our holy church has always held. Who would have even an inkling that in the words Luc. 22, 38: Lord, behold, here are two swords, the whole power of the pope would be hidden, as it is quite clear from the living tradition in the brain box of the most holy father? For he has the two swords, the spiritual, by which he has unlimited power over the church, and the temporal, which he has indeed given to kings and princes, but in such a way that they may only rule according to his will, otherwise he takes them away again, puts them away, and puts them under ban whenever he wants. Therefore, when the Lord says: The worldly kings rule, 2c. but you do not so\*, he means by this: "You only so/

Psalm 8 says: "You have put everything under his feet, sheep and oxen alike" 2c. According to the wording, the apostle Ebr. 1, 8. refers the Psalm to the Lord Christ. But he means the pope, and the correct interpretation is this: Thou hast put all things under his feet, sheep and oxen, and also the wild beasts,' that is, 'the men that dwell here on the earth. The fishes in the sea are the souls in purgatory; the birds in the sky are the souls of the blessed, whom the Most Holy Father has placed among the saints in heaven, and whom we must call upon if we wish to obtain grace in any other way. This is how it goes throughout the Bible; the actual meaning and opinion of the Holy Spirit is almost always the opposite of the simple wording, only not in the passages where it is said that one should keep the clergy well; for which reason this is also a twofold grievous sin, where one does not give them what is theirs, as the holy apostle also says: "Do not be deceived, God does not allow Himself to be mocked.

"Yes, dear people, to what terrible horrors the reading of the Bible without the interpretation of the pope must bring the people, the Lutherans prove this to us again best, in that they have read out of the Scriptures that the sinner becomes righteous and blessed without works, or merit of works, only through faith. Our Velten, as you know, has a stubborn mule, it often occurs to him to knock out the back and tear the harness, then he runs quickly to the manger. Does the Velten put a good feed on him? By no means; he lays the scourge on his back, and lets him starve until he has sent himself properly to work: should the Velten be more clever than our Lord God? But the Lutheran God is more foolish than Velten. No. Faith and works, that is our religion; and if one thing is missing, it is faith, if only the works are there. Our Lord teaches this clearly in the Gospel of the Good Samaritan. The priest and the Levite both have faith, but not works; the Samaritan did not have faith, but he had works, and of him the Lord says: -Go and do likewise.\* And what do they know of actual meritorious good works? Nothing, absolutely nothing. They know nothing but the holy 10 commandments. Well, who would despise the holy 10 commandments? They are certainly good enough to prevent us from committing gross sins and from being sent to the *penitentiary* or the gallows, but that is not enough. What do the holy 10 commandments know, to mention only a few, about the fact that one may not eat meat during the fasts, but instead only fish, and not in butter, but simmered in oil? What do they know at all about all the

Holy works and services, with which the holy church honors God and his dear saints, especially the most blessed Virgin, reading and listening to masses, fasting, confession and prayer, pilgrimages, processions, uncovering of consecrated lights in front of the holy images, celibacy of priests, the hard life of monks and nuns, etc. etc. etc.? Desperately comfortable life of the Lutherans according to the ten commandments! But later they will cry and gnash their teeth when the Lord asks for the right good works and they do not have anything to show for it. It will not help them if they cry out: "Lord, Lord, we have read nothing of this in your word, nor do we appeal to our works for salvation, although by your grace we have walked in the way of your holy ten commandments, in great weakness, it is true, but still in sincerity, as you Lord know all this; Lord, on your One Everlasting Sacrifice, by which you have perfected for eternity those who are sanctified, on your substitutionary merit, on your righteousness, which after all alone is valid before God, on this we appeal, on this we have

we have relied on in firm faith, on this we have lived, on this we have quietly fallen asleep, oh Lord, let your word now also be accepted before you, of which you yourself have said: 'The Scripture cannot be broken.'" Then the Lord will answer them, ""What do you claim based on your reading of the Scriptures? Where is the authority that bound you to read the Scriptures? You have allowed yourselves to be seduced by your Luther. The commandment to read the Bible is based only on human authority, whereas my Governor in Rome with his holy clergy out of great love for your souls, with imprisonment, sword

and funeral pyres with great earnestness and zeal, in order to dissuade you from the mad delusion that more faith is to be attached to a 'dead book' than to the -living tradition\*, which my deputy has so faithfully preserved, and for your salvation has brought forth new statutes from it every day. But it has all been in vain. Now go where your Luther has gone and receive what your deeds are worth. What do you say to this? Be warned, let the Bible be the Bible and remain in its dignities, but do not read it, but hang on the living mouth of your priests, who cannot err, for they hang again on the mouth of the most holy Father in Rome, and he is infallible". So much for our Goliath.

(To be continued.)

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In memory of our blessed brother, the pastor A. Wüstemann.

On August 25, Pastor Johannes Nikolaus Adelbert Wüstemann died gently and blessedly in his salvation. - He was born in Dielsdorf near Weimar on Nov. 21, 1828. In the school of his village nothing but the most horrible unbelief was taught. But God gave him, as he often praised, a good teacher in his grandmother, who faithfully adhered to her old hymnal and catechism, and taught him faith and heartfelt prayer. Later, Pastor Siedel in Tharand near Dresden became his spiritual father, to whom he remained devoted in heartfelt love and gratitude until his blessed end, and whose letters always gave him heartfelt joy. After he had been carefully instructed by him for a year, he moved to the mission seminary in Leipzig, where he studied under the direction of Doctors Graul and Besser.

studied for three years. Since his health seemed too weak for missionary work in the East Indies, he went to North America, where he joined the Missouri Synod on the advice of Blessed Dr. Graul. For this guidance and for the blessings he enjoyed in this community, he often thanked God warmly. For about eighteen years he labored in the vineyard of the Lord, two years as pastor in Detroit, three in Roseville, Mich. and six years in Kendallville, Ind. Already in Roseville a chest complaint set in, to which was added a heart ailment, so that he seldom felt quite well, and almost always had to administer his ministry under great weakness. It pleased the Lord to choose this servant of his through many tribulations. Of his children, eight preceded him in death. His increasing weakness finally forced him to give up his ministry in 1870, which was the most difficult of all his sufferings, whereupon he moved to Collinsville, Ills. the following year. He often lamented, "Few and evil is the time of my pilgrimage." When he was worried about his great physical weakness, he consoled himself with the verse:

It was your nature, O Lord, from ancient times, that you chose for yourself what was poor, bent and empty, that you did your miracles with bent sides. And with broken staffs Thou didst subdue the enemies.

Since he had several falls of blood at the beginning of this year, he dealt with thoughts of death much and seriously. His family often heard from him the poem that the blessed Dr. Graul wrote on his deathbed:

My Savior, I am weary, Bring your child to bed, And let him rest in peace, As I would so gladly have him.

I have taken many a sour step in my life, My path was seldom level. And rough often my path.

My Savior, I am weary. Take your child to bed, And let him rest in peace, As I would so gladly have him;

The body in the quietest chamber, The soul in the most faithful bosom, From all earthly lamentation And human foolishness free.

But he accepted it as a great blessing from the good hand of his God that in the warm summer days he could sit in his little garden under the shade of an apple tree and enjoy the fresh air there. From the conversations we often had there, I especially remember with what emphasis he always emphasized that the forgiveness of sins was the core and star of all comfort. Christ, crucified for us, was the Alpha and the Omega of his spiritual life.

Around the middle of August his condition worsened and confined him to bed. In addition to his severe heart and chest ailments, he suffered a severe attack of dysentery. He understood the hint of his Lord, and now turned his face firmly and manfully toward the heavenly Jerusalem. Once again he received Holy Communion, saying among other things: "Here comes a poor sinner who would gladly be saved by the ransom. For the text of his funeral sermon he chose the saying: "God so loved the world that he gave his only begotten son to be saved.

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He also said: "The healthy have no need of a physician, but the sick; I have come to call sinners to repentance, and not the righteous", Luc. 5, 31.32. He wanted to sing: "Jerusalem, thou high-built city", and that no praise would be made of him. During the last week of his life, his pain increased greatly. He sought and found comfort especially in the sayings that deal with the forgiveness of sins, except John 3:16: "Therefore we hold that a man is justified without works of the law, but only by faith" Rom. 3:28; and "This is certainly true and a precious word, that Christ Jesus came into the world to save sinners" 1 Tim. 1:15. At times he was able to say the verse with great enthusiasm:

How I am so heartily glad. That my treasure is the Alpha and Omega, The beginning and the end; He will take me up to his prize in the paradeis, I clap my hands. Amen, amen!

Come, you beautiful crown of joy, don't stay long, I wait for you with longing.

He also prayed diligently for a blessed end with the words of the song:

Oh Lord, let your dear little angel at the last end carry my soul into Abraham's bosom; the body in its chamber of sleep gently, without pain and anguish, rest until the last day; then awaken me from death. That my eyes may see thee, In all joy, O Son of God, My Savior and throne of grace, O Lord Jesus Christ, Hear me, hear me, I will praise thee forever.

Often he also prayed about it with the verses:

When my strength breaks, My breath runs heavy out. And can no longer speak a word: Lord, take up my groaning!

When my heart and thoughts go out, like a light, That wavers to and fro. When its flame is gone, Then gentle and still, O Lord, let me sleep; According to thy counsel and will, When my hour comes.

So he often sighed: "My God, I pray through Christ's blood, only make it good with my end"; but at times, because of weakness, he could only say: "My God, I pray -". His soul was sometimes afraid for comfort, so that he sighed: "O my Lord Jesus, where are you? But after such temptations the light soon came to him again, so that he could then joyfully say: "My Father reconciled in Christ!" Otherwise he was satisfied with everything and very grateful for the smallest service of love rendered to him.

To the promise: "If God is for us, who can be against us? Who also spared not his own Son, but gave him for us all; how shall he not with him give us all things? God has also given you all things in Christ, forgiveness of sins, life and salvation: this has been your comfort until now"; he replied with a firm voice: "And this shall also remain my comfort." And this also remained his comfort, as did his frequent invocations of the Lord.



JEsu proved. The last night was still very painful and agonizing for him. On the morning of the day of his death, a Sunday, he asked our congregation to call upon God for his speedy and blessed dissolution. This prayer was soon answered. At 1 o'clock noon he had gently and blessedly fallen asleep, at the age of 43 years and 9 months. He leaves behind a grieving widow and two children. The funeral took place the following day. The funeral sermon showed, according to the two texts chosen by him, which was the consolation our blessed confere held on to in his suffering and death, namely: the love of God in Christ and the forgiveness of his sins.

Behold, blessed are those who have endured, Jam. 5, 11. The Lord has done all things well! H. F.  
Short outline of the life of the brother Pastor F. W. Eisenbach, who died blessedly on July 23rd.

In 1825, on the 24th of September, a son was born to Joh. Jak. Eisenbach in Schleisheim, Ober-Oestreich, and on the 26th of September he was baptized Friedrich Wilhelm. Only in the fifth year of his life the little son lost his father by death. The mother of the child, later encouraged by the pastor of the parish to let him study, also gave him to her pastor for instruction, who kept him in his home for several years. It was a great joy to the pastor to see that he had not been mistaken in the gifts of the boy. At the seminary, his diligence was like 'a conduct only to the delight of his teachers, as the testimonies still available show. Already in 1842, in his 18th year, he became a schoolteacher's assistant in Agatha. Half a year later he accepted a call as second teacher in Wels, where he stayed for about 9 years to the satisfaction of the community and his pastor. In 1852 he married a virgin, Rosine, a Krasberger by birth, with whom he lived in a happy marriage until his death. At the urging of his brothers and sisters-in-law, who wanted to emigrate to America, he also took up the baton in 1853. Preferring country life now, he bought a house in the state of Missouri. But since there was neither church nor school of his faith in that area, he considered it his duty to seek another place of residence. In the end, after 4 years, he moved to his countrymen in Nauvoo, Illinois. Even here, living quietly as a countryman for a few more years, it happened that the congregation there became preacherless. The congregation urged him to take over the office of preacher; but in his shyness and humility he thought he had no gifts for it, until he finally let himself be persuaded by much coaxing from another preacher to submit a petition for admission to the old Illinois Synod at its meeting in Quincy. Thus, with much sacrifice, patience and faithfulness, he held his office there for 5 years. Also the dear cross, which the faithful God still laid heavily upon him in the last year of his being there, had to serve to promote him inwardly, to strengthen him in the faith and to drive him closer to the Lord, so that it came to the benefit of the Zion congregation in Mount Olive, Ills. according to 2 Cor. 1. 4-6, whose call he followed in the year 1865. For that Pastor Eisenbach labored here in blessing is evidenced by their faithful attachment and hearty love for him. Throughout his illness, which began as early as Easter Tuesday, and with fierce-

After the fever broke - the bile had entered the blood - the congregation did everything possible to show their love for their shepherd. The dear brother himself marveled at this; he told me several times, "I would not have thought that the congregation loved me so!" The illness had brought him down so much in the first few weeks that there were doubts about his recovery, but after 6 or 7 weeks there was hope for his recovery, although he was still very weak. The most beautiful thing was that no complaint of impatience was heard from him during his entire illness; he had completely surrendered to his God's will. What was difficult for him at times was that he would have preached, but could not. His spirit was willing, but his flesh was too weak. In the last weeks of his life, he thought he was at least strong enough to bury the bodies in the church. So it was on the last day, the 23rd of July, that he again had to attend such a

The request of the mourning relatives was granted. Although so weak that the assembly had to mourn him more than the corpse, he spoke with such a strong voice as if he were not ill at all. Arriving home alone, he was so exhausted that he had to lie down immediately. After half an hour, about 5 o'clock in the afternoon, it was the hour that he had to take again, he asked his wife to give him medicine. While she was preparing the same and soon entered, she saw to her greatest horror that her dear husband was already dying. To her cry, "My dear husband, you are dying!" he could only answer, "What is it?" and he was gone. So the faithful God soon harnessed him and helped him over, in the midst of suffering into eternal joy, from work into rest, from strife into the triumphant church. His name be praised for everything. - —

On Sunday the 25th his faded remains were laid to rest. As the undersigned, to his great sorrow, could not be present, Pastor Hahn of Staunton, of the Honorable Missouri Synod, delivered the funeral sermon on the

text: "We preach not ourselves, but Christ." - Mr. Pastor Drögemüller of Nokomis was also present.

The dear brother Pastor Eisenbach leaves behind a grieving widow with five children. His wife bore him 8 children; three children (boys) preceded their father. The oldest son Hermann, 18 years old, is currently studying in St. Louis to become a preacher. Of the other four daughters, the youngest is only in her third year. - His whole age was 46 years and 11 months. That the congregation loved their pastor dearly is also evident from the fact that they not only paid the funeral expenses, which amounted to H60.00, but also offered with the greatest willingness to let his son study at their expense; in addition, they also want to give the widow a house. More than \$600.00 were already subscribed on the second day after the decision and two building lots were donated for this purpose.

May the dear congregation prove their gratitude above all by following his teaching for their salvation and for the glory of their God, by walking worthily in the Gospel, and by humbly praising God for the grace that has come to them through his servant during these seven years, so that they may all have a blessed end to their faith.

Yes, Lord, help us pastors also through Christ's blood, and make our end good. Amen.

I. T. Böttcher.

### To the ecclesiastical chronicle.

Disrespect for the Holy Communion. We read the following complaint in the "Fröhlicher Botschafter" of September 17, a paper of the so-called "Vereinigte Brüder in Christo" (United Brethren in Christ): "There are people, and unfortunately not excluding preachers, who are sadly indifferent in the matter of the Lord's Supper. There is often a saddening superficiality in the sharing and enjoyment of the Lord's Supper. The prefaces of the preachers are often sadly lacking and meaningless, and there is often little difference to be seen in the solemnity, whether one approaches the table of the Lord, or whether one wants to take an ordinary meal. It has often hurt our souls to see how the Holy Communion was distributed and enjoyed. This should not be so, my brothers and sisters. Holy reverence should pervade the communion guest, as he stretches out his hands for the sign of the holiest thing his hands can touch in life. Now, unfortunately, it also happens that those who live impudently and in obvious sins, such as drunkards, adulterers, cursers, Sabbath desecrators, cheaters, evaders, after-criminals and other obvious sinners, also come to the Lord's Table. The question has often arisen among us: Is the preacher who distributes Holy Communion not also guilty of the consequences of unworthy consumption, if he lets such a person, of whom he knows, who lives in obvious sins, enjoy the Holy Communion as well? We think he is. We know that some of our people take the matter much too lightly, both preachers and members. God grant that we may be perfected in all holy and important things." - The dear man who writes thus should consider that if the "United Brethren" believe and teach that in the Holy Supper only the "sign" of the Body of Christ is present and enjoyed, not this Body itself, as yet Christ expressly says, then it is no wonder that the Holy Supper is held in such low esteem among them, and is so evil handled by preachers and sheets.

W. [Walther]

Alsace. In this new so-called German Reichsland, unfortunately, greater tyranny is now being exercised against the Lutherans than at the time when Alsace was still French. In the town of Wörth, for example, a rationalist pastor has been imposed on the Lutheran congregation. The churchwardens there, however, are believers who refuse to go to church as long as the rationalist preacher lets them hear his rational wisdom from the pulpit. The president of the church directorate in Strasbourg has now sent Kratz a letter threatening them that if they did not attend church within two months, they would be regarded as people who had resigned their office.

W. [Walther]

Bavaria. After the local preacher Illing joined the so-called Protestant Association in Kitzingen in Bavaria, which no longer wants to know anything about the old Christian doctrine, a church inspection was carried out there by a royal commissioner, Dean Schiller. But all members of the church council and the church administration present declared to the dean that they were determined to hold steadfastly to the principles of the Protestant Association and that they would always regard the preachers' oath of allegiance to the Lutheran symbols as a danger to the Protestant freedom of faith. When the dean was informed of the When a priest demanded that he administer Holy Communion in the Lutheran manner rather than in the Uniate manner, the priest insolently declared that this demand was an "abuse of the authority" of the church regime. So you see, even in Bavaria the unbelieving preachers are now beginning to openly rebel against their church regiment. First they were tolerated, now they want to be the masters.

W. [Walther]

Berlin. We have already reported that, among others, a preacher named Lisco was sued in Berlin for publicly denying Christ's ascension and return, as well as the resurrection of the flesh. The faithful therefore hoped that the church regiment would take serious action against such a denier of the Christian faith. But this did not happen. The highest church authority, to which Lisco had appealed, did indeed rebuke his "imprudence", but expressly declared that he had not acted against his ordination oath with those omissions! Initially, several faithful preachers said that they would leave the national church if such open enemies of Christianity as Lisco were protected in it. This has now really happened, so what will those faithful preachers do?

W. [Walther]

My reasons for attending church even on rainy Sundays.

1. because God has blessed and sanctified every Sabbath and made no exception with rainless Sabbaths.
  2. because I expect my preacher there and would be amazed if he stayed at home because of the weather.
- Because if he were to lower his courage, I would have great cause for self-accusation, since I did not

support him by my prayer and presence.

4. because by staying away I miss a sermon that could be very useful to me and the prayers that bring God's blessing.

5. because my presence is more necessary on Sundays when only a few come than on Sundays when the church is crowded.

Because whatever position I hold in the church, my example has an influence on others, and likewise if I stay at home.

7. because bad weather would not keep me from any important business, but going to church is even more important in God's eyes. Hebr. 10, 25.

8. because I see that among those who seek the pleasures of this world, even the worst weather does not keep even the most affectionate women away from balls, pleasure parties, concerts, etc.

Because, along with other blessings, just this kind of weather shows me the foundation on which my faith stands. It must be shown how much I love Christ; true love will never miss an order.

(10) Because those who stay away from worship because it is too hot, too cold, or not raining, often stay away even when the weather is nice.

(11) Because even though my excuses may satisfy me, they must still be subjected to God's test, and they must be well founded if they are to pass it. Luk 14, 18

12. because there is a special promise that where two or three come together in the name of God, He will be in their midst.

(13) Because unnecessary absence from worship is infallible proof of spiritual decay. He who follows the Lord from afar, as Peter did, easily comes to know him no longer.

14. because my faith should be manifested by a self-denying Christian life and not by the falling and rising of a weather glass.

(15) Because giving in to such easily surmountable difficulties easily leads us to give in even to imaginary obstacles, just as therefore thousands never go to church, and yet think they have good reasons for missing it.

Because I do not know how many Sundays the Lord will let me live; and it would be a poor preparation for my Sabbath in heaven if my last Sunday on earth were lost in this way. (Sunday Messenger.)

### Death notice.

On the 12th of March, Mr. Past. Schumann: Our dear brother, Mr. Past. Alex. Stamm in Kirchhayn, died yesterday of smallpox, blessed in his Lord Jesus. He leaves behind a wife with a child. Last Sunday, 14 days ago, I buried the teacher Wilde in the same parish. He died on August 23, after being ill for only 2 days.

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### Church News.

Mr. Karl Frincke, after completing the theological course in the theoretical seminary at St. Louis, has accepted a call to the Lutheran congregation at Locust Grove, Long Island, N. I., and was ordained and inducted into his office on the 8th Sunday after Trinity by the undersigned with the assistance of Pastor T. Körner in the said congregation.

The Lord of the Church give also to this his steward, that he may be found faithful! C. Schmidt.

Address: Bsv. O. k'rinolrs,

Xe^vto^vn (Docmst 6rov"), <ju(!sns 60th, Iceland, lorlc.

Mr. Christian Johannes Körner, Candidate of Theology, who had received and accepted a regular call from the Lutheran congregations at Whitewater and Edgerton, Wis. was ordained and inducted on the last Sunday after Trinity by order of the honorable Vice-President of the Northern District, Mr. Pastor Link, by the undersigned, assisted by Mr. Pastor C. Aas of Whitewater in the midst of his congregation at White- water.

May the Lord grant him faithfulness and make him a blessing to many!

Elkhorn, Sept. 17, 1872.

H. P. Duborg.

Address: Rav. O. ,l. Ivoorner,

'VVis.

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After Mr. Georg Peter Albrecht Schaaf had completed his studies at the theoretical seminary and had accepted a profession from the Lutheran St. Paulus congregation at Clarks Treck, DaviS Co., Kansas, he was ordained and inducted by order of the honorable president of the western district on the 12th Sunday after Trinity, the 18th of August, in the midst of his congregation by the "undersigned" with the assistance of Pastor Lüker.

The Archbishop of His Church, our Lord Jesus Christ, gives His Spirit and divine wisdom to this servant of His, that he may take heed to himself and to the doctrine, and persevere therein, that he may make himself blessed, and that they may hear him.

H. C. Senne.

Address: Bov. (l.?. Solinal,

Box 237, dunotion B. O., Buvis Oo., Xansa".

After Candidate C. Lauterbach had received and accepted a regular appointment from my previous Jilialgemeindcn in Lonaconing and Barlan, Alleghanv Co., Md, he was ordained by me on behalf of the Honorable Presidium of the Eastern District on the Uth Sunday after Trinity and was inducted into his office.

May the Lord make him a blessing.

F. Kiigele.

Address: liiov. O. DuntorUnolr,

BocruooninA, ^lloi^lrun^ 60th, NU.

The second largest city in Missouri, Kansas City, a city of 35,000 to 40,000 inhabitants, situated at the mouth of the Kansas River in the Missouri River and with eight railroads to all parts of heaven, now also has a German Lutheran congregation and its own pastor. The congregation is now small and consists of only six families, but it has the prospect of increasing soon, since almost half of the inhabitants of Kansas City are said to be Germans and there are also many Germans living in the surrounding area. The appointed pastor is Mr. I. M. Maisch, who began his studies in Allentown, Pa., and completed them in St. Louis at the Lutheran Seminary, where he passed the prescribed candidate examination at the end of June this year. On the 13th Sunday after Trinity, August 1872, the ordination and introduction of Pastor Maisch was performed by the undersigned, who was on a visitation trip to Kansas, in the beautiful English Lutheran Church before quite a number of listeners. For the first six months the English Lutheran congregation has kindly given their church to the Germans for the holding of services.

May the Lord bless the missionary work of his servant and bring back many who were alienated from the church because of lack of public worship, and establish there a large orthodox congregation in grace.

I. F. Bünger.

Address: Uov. ck. ILL. IVluiseIr,  
Lox 1401, Luusns lUlo.

On the 28th of July, the 9th Sunday after Trinity, the candidate of theology Max Heyer, until now a pupil of the theoretical department of the seminary in St. Louis, was ordained by me on behalf of the Honorable President of the Synod of Missouri, Ohio and other St. Western Districts, as assistant preacher for the congregation of Pastor Große here, assisted by Pastors Große and Günther in the St. Johannis Church.

"How lovely on the mountains are the feet of the messengers who proclaim peace, preach good, proclaim salvation; who say to Zion, Your God is King." Isa. 52, 7.

Chicago, Illinois. H. Wundcr.

Address: liov. lbl. IIs^or,  
Ko. 208 Dirst 8tr., OüiaaZo, III.

On the 13th Sunday after Trinity, the 25th of August, ^pastor Wendelin Linsenmann, on behalf of a Presidii Eastern District, was inducted by me into his new preaching ministry at Holy Spirit Parish in Rainham, Ontario, Canada. - —

After careful consideration and with the help of various appointed counselors, he had recognized the calling of his new congregation as a divine one, and even his old congregation in Wartburg, Ontario, could not help but be convinced that their preacher had to follow the call of God, which is why they dismissed him, albeit unhappily, just as he was also reluctant to leave.

May God the Lord be his sun and shield and adorn him with many blessings! I. v. Brandt.

Address: lisv. Dinsonmunnn,  
DiLÜei-villo D. O., Hulckimoncl Oo., Ontario.

On the 10th Sunday after Trinity, Candidate H. Torney, who had received and accepted a regular call from the congregations of Manistce and Benona to the office of assistant and traveling preacher, was ordained by the undersigned by order of the honorable board of the Northern District, and was installed in his new office at his congregation in Ladington, Mich. on the following Sunday.

May the faithful Savior give this dear brother courage and strength for the difficult office of a traveling preacher and make him a blessing for many.

Address: Uev. II. Dornes,  
DaclinAton, Hliolr.

At the same time, the undersigned asks the congregations of Michigan, whose representatives have committed themselves at the Synod in St. Louis to provide for the salary of the traveling preacher, to send contributions for this purpose to the undersigned as soon as possible. W. Denke.

On the 14th Sunday after Trinity, Mr. Candidate G. Wolf, after completing his studies at Concordia College in St. Louis and having passed his theological examination, was ordained in the congregation of the undersigned and by the same under the direction of Pastor WangcrinS (who preached the ordination sermon) by order of the honorable Presidium of the Synod of Illinois and others.

May the Lord bless the shepherd and the flock and bring them safely through this valley of sorrow into the heavenly hall of joy.

Johannes Heiniger.  
Address: Itev. O. JV0I6,  
^ltnrntont, HillQAÜarQ Oo., III.

On the 15th Sunday after Trinity, September 8, 1872, the candidate of the sacred office of preaching, Mr. Karl Bd'rn eke, trained in our practical seminary at St. Louis, was commissioned by Mr. District Praeses J.A. Hügli of the Untere zeichnen with the assistance of Mr. Pastor H. I. Müller in his Parish at Town Danvillc, Blue Earth Co, Minn, solemnly ordained and installed in office.

The joy of the dear congregation is great that God has now heard their sighing and pleading and has given them their own preacher, who is now to feed sheep and lambs on the green pastures of the Word of God and to ward off the intrusion of the wolves into the flock. May the Lord Jesus, the arch-shepherd of His sheep, grant this servant of His strength, wisdom, courage and patience! G. E. Ahner.

Address: livv. O. Uoernolco,  
Llinnesota Dalre, ^aribault Oo., IUinn.

Rev. Ch. Fr. Herrmann, heretofore assistant preacher at Luzerne, Benton Co., Iowa, was solemnly installed in St. John's parish, Minerva Township, Marshall Co., Iowa, on the IOth Sunday after Trinity, August 4, d. I., by the undersigned, by order of the Reverend Presidency of the Western District.

The community, which is 'one of the oldest in the area, had been tested many times. Most recently it had its It had lost its school and parsonage and, having been without a preacher for two years, could only be supplied with crumbs from the tables of other congregations in the neighborhood.

May our Lord now give this servant of his an abundant measure of secret wisdom, that he may direct all things well, the overcome many obstacles in and outside of him and serve many for bliss! G. Endres.

Address: liov. 6K. Herrmann,  
8tato 6ontre, HlarsdaU 6o., lo^va.

Pastor C. Schmidt, who, with the approval of his former congregation at New Aork, had followed the call of the Lutheran congregations at Liverpool and Elyria, Ö-, was appointed to his new office by the undersigned on the 13th Sunday after Trinity by order of the High Presidency of the Middle District. been introduced.

May the Lord crown him with many blessings!

I. Nupprecht.

Address: liov. 6. loUrniät,  
Lox 278th LI^ria, Dorain 6o., O.

After the previous assistant preacher in Defiance, O., Rev. W. I. B. Lange, had received and accepted a call from the congregation in Valparaiso, Ind., the same was introduced in the midst of his congregation by the undersigned on the 14th Sunday after Trinity, September 1, 1872.

May the Lord bless the work of the dear brother!

G. Kühle.

Address: Usv. ^V. 3. L. Dan^o, Lox 470. Valparaiso, Incl.

## Church dedications.

On the Tenth Sunday after Trinity, the Salems Lutheran congregation at Big Borbis, Gasconade Co., Mo. had the joy of dedicating their church, built about three years ago, to the service of the Triune God. In the morning Pastor H. Michels preached on John 14:23, in the afternoon the undersigned preached on Psalm 84:2-6.

Unfortunately, although most of the members came from the Lutheran Church of Germany, the said congregation had for years allowed itself to be served by an uninitiated preacher in this church, without it having been consecrated. Since, however, as those people say, the number of listeners had become less and less, the unirate preacher had felt compelled to give up preaching among them. At the same time, the undersigned was asked by a Lutheran living there to preach a few times in his house. Since this happened, and the so-called "evangelicals" also came to this service, the result was that these people were won over to the pure doctrine. Glory to the Lord alone.

May the good God keep His beatific Word pure and unadulterated and the holy sacraments unadulterated in this place, for the sake of Jesus Christ, for the salvation and blessedness of many!

P. Weseloh.

On August 25 we consecrated our new, first, own church, gothic frame building, 22 l>^ 60 feet. In the morning Pastor Hanser preached on Is. 42, 8, in the afternoon Pastor Both from Norwich preached in English on Matth. 28, 19, 20, in the evening Pastor Bieweud preached on Psalm 73, 28. The consecration prayer and the liturgy, which we used completely for the first time that day, fell to me. We thank the Lord, who has brought us this far and finally given us our own house of God in spite of our poverty and small number. We hope and trust in His grace that it will continue to build us as His people and His right temple on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone, to a dwelling place of God in the Spirit.

East Boston, Mass.

O. Kolbe.

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## Mission Feast.

On the 12th Sunday after Trinitatis d. I. my dear congregation celebrated a joyful mission festival in community with the congregation of Pastor Biltz, favored by the most glorious weather. From near and far the guests flocked to praise and thank God in unison and to listen to the holy word of God. In the morning of the first day of the festival, Pastor Büniger preached the sermon on the 117th Psalm, and God the Lord blessed this sermon so that all hearts and hands were opened. In the afternoon Pastor A. Frcse preached on 1 T""m. 2, 15. 16. but on the second feast day Pastor M. Meier from Lcavenworth preached in the morning and Pastor Sieving in the afternoon. - The collcete amounted to K124.80, of which Pastor Hilgendorf, our missionary in Omaha, received P50.00, Pastor Maisch, our missionary in Kansas City, H10.00, and finally the Hermannsburg Mission the nest of P34.80. But, not alone with this bodily blessing was the feast crowned, nay, with one much more glorious. The hearts of some parents were so moved by the preaching of the Word that they willingly gave their sons to the service of the church, so that we also have to consider as a blessing of the feast a small group of pupils, three of whom go to the high school in Fort Wayne, but five to the seminary in St. Louis.

May God thus bless every mission festival, so that the multitude of his fighters may grow ever larger and his kingdom spread ever wider. To Him alone be

praise and honor and thanksgiving and glory forever.  
Concordia, Mo., September 10, 1872. H. Bartens.

### Announcement.

Candidates for the settled professorship in Fort Wayne have been:

1. from the teaching staff and the supervisory authority, as well as from three members of the electoral college Mr. Pastor H. W. Diederich,
  2. from the Lutheran congregation of St. John's in Port Richmond. St. Johannesgemeinde zu Port Richmond Mr. Pastor O. Kolbe.
- St. Louis, September 25, 1872. T. h. Brohm,

d. Z. Secretary of the Electoral College.

### Christmas - Liturgy for the youth on Christmas Eve.

Under this title, the undersigned have published a booklet in print. In the Christmas Liturgies published so far, the lack of notes was always a noticeable shortcoming. This deficiency is remedied here. The booklet contains on 9 pages sheet music format (high quarto) voice and organ accompaniment for intonations, responsories and Christmas carols (including the wonderful Christmas chorus from the St. Louis Reader), and on the last page a complete disposition for the Christmas Eve service is attached. Pastors and teachers, when they purchase this booklet, have nothing more to do than to practice the singing voices with the youth. The price is set as low as the costs of publication would allow, so that the booklet could be bought by the children themselves, namely 20 Cts. per piece, \$2.00 the dozen. It is available from M. C. Barthel in St. Louis, C. Gross in Buffalo, and Paul Bürger in Washington.

C. Great, Pastor.

P. Th. Bürger, teacher.

\* \*

The undersigned cannot communicate this announcement without also testifying on his part that the liturgy offered herewith for the blessed Christmas, after a truly evangelical Christmas sermon, is the most glorious Christmas gift that can be given to our dear congregations. C. F. W. Walther.

### The seventh volume of pericopes

has just left the press. It contains the conclusion of the passion story, the pericopes for the third holidays, the feast days of Mary, St. John, St. Michael, and the consecration of the church. It also contains the part of the Passion History that was missing in the 6th volume after page 75, which is to be inserted at the relevant place in a reprint of the 6th volume.

### Where is Margaretha Messerli?

The same traveled from Staunton, Ills. about six weeks ago on the Wabash railroad to East St. Louis, thence on to Centreville in St. Clair County to join her friends, but has not arrived there and nothing has been heard of since then



## 8

heard more from her. She is about 40 years old, corpulent, of small stature, likes to talk, is not in full use of her reason, likes to call herself Margaretha Jung and her husband Benz. When she left, she was wearing a suit of dark calico and new light shoes without heels, a shawl of black-gray color. The distressed man asks all philanthropists who can provide information about the life or death of his wife to do so as soon as possible at the address given below. All possible expenses are to be honestly reimbursed.

"I. L. Lulln, Ltuuntvv, ^Iacoupiii 60th, Ills.

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### Conference - Displays.

The St. Louis District Pastoral Conference will, God willing, hold its meetings this year at Carlinville, Ill, from Thursday, Oct. 17, to Tuesday, Oct. 22. All who will be present, whether members or guests, are kindly requested not to fail to report in time to the local pastor, Rev. L. Geyer. C. S. Kleppisch.

The Eastern (2nd) District of the Minnesota "Mixed" Pastoral Conference will, God willing, hold its first meetings on the 6th and 7th of November at the home of the undersigned. I. Horst.

The Michigan Preachers' and Teachers' Conference will meet, God willing, at Saginaw City, Michigan, from the 10th to the 14th of October. F. Böling, Secretary.

The fall conference of the teachers of St. Louis and vicinity will, God willing, be held at the Zion District Schoolhouse, St. Louis, on the 12th of October.- For lodging, on arrival, contact Mr. H. H. Meier, 1326 North Market Street. I. Erck.

The Honorable Pastoral Conference of Northern - Illinois will hold its next meetings, God willing, from the 15th to the 17th of October at the home of Rev. Steege in Dundee, Illinois.

G. Traub, Secretary.

The Columbus and Lancaster Conferences of the Ohio Synod and the Fairfield Specialconference of the Missouri Synod will meet by resolution, God willing, on the first Tuesday in November, as the 5th, forenoon at 9 o'clock at the church of the Rev. H. G. Crämer at Zanesville, Ohio, under common officers.

The following questions are available for discussion:

1) Should people be admitted to communion who profess Lutheran doctrine but are bound to another communion by their commitment (Confirmation vows)?

2) Should children be confirmed against the express prohibition of their parents?

3) By what is the marriage established and what gives the valid reason to divorce it?

4) To what extent is the Mosaic Law abrogated in the New Testament?

5) How is the passage 1 Cor. 14, 34, to be understood?

H. Henkel, Secretary of the Columbus Conference.

The Western District of the General Mission Society Pastoral Conference will meet, God willing, from Oct. 15 to 17 at the church of the Rev. C. Damm in Dryden, Sibley Co, Minn.

The brothers should, where possible, arrive in Henderson early on the 14th, as there will be wagons ready to pick them up.

H. F. Sprengeler.

### Mission Festival and Conference - Display.

On the 8th of October, God willing, the annual mission festival will be celebrated in the congregation of the undersigned, to which the neighboring congregations and pastors are hereby cordially invited.

On the two following days a Special Conference will be held there, to which the neighboring pastors and teachers of the Honorable Missouri Synod as well as those of the Honorable Illinois Synod are hereby invited.

Keokuk Junction, on Sept. 3, 1872.

C. Meyer H I

#### Received in the Western District treasury:

To the synodical treasury: From Teachers Great in Randolph County, Ill, \$2.1X1. From Trinity District in St. Louis \$11.95. From Jmmanuels Distr. there \$13.10. From Past. Zimmermann's congregation at RosrHill, Harris Co., Texas, \$12.25. Kindtauf-Collecte by Rev. Zschoche, Paola, Kansas, \$11.00. Of Rev. Sieving's congregation at Lincoln, Benton Co., Mo. \$6.10. Rev. Mertens in Fort Dodge, Iowa, \$2.00. Past. Stephen's Gem. in Ehester, Ill, \$6.95. of Trinity Distr. in Sainl Louis \$13.15. of Past. Sauer in Mobile, Ala. \$5.00. From the Jmmanuels-Distr. in St. Louis \$9.55. From Past. Heinemann's congregation in Neu Gehlenbeck, Ill, \$21.00. Collecte of the congregation of the Rev. Schlechte in Windsor, Ill., \$8.10. Of Past. Lücker's Gem. in Aroma, Kansas, \$8.00. Mr. Kantt there \$1.00. Brum and Hansen in Past. Schaf's comm. at Clark Creek, Kansas, \$2.00. Of Jmmanuels comm. at Waterloo, Ill, \$3.01. Jubilee coll. of comm. at Minden and Hoylcton, Ill, \$29.50. Pentecostal coll. in Past. Eirichs Gem. in Minden, Ill, \$11.40.

To the college maintenance fund: From Trinity Distr. in St. Louis \$11.00. Jmmanuels Distr. there \$11.00. From N. N. through Teacher Gotsch there \$1.00. From Trinity Distr. in St. Louis \$11.00. Jmmanuels Distr. there \$11.00.

To the Synodal - Mission Fund: Collected in mission hours by Past. Mießler, Palmyra, Mo. \$5.40. Mission FestivalColl. in Past. Greif's congregation at Independence, Texas, for Australia \$13.25.

For inner mission: from Trinity District in St. Louis, Mo., 95 Cts. Collected in missionary hours by Rev. Mießler, Palmyra, Mo., \$5.40. From the piggy bank of the late little Pilgrim by Past. Wagner in Chicago \$2.00. From Mrs. K. by the same 25 Cts. From L. Kohtz through same \$1.00. From Trinity Distr. in velvet Louis 30Cts. From Jmmanuels Distr. there \$3.45. From N. 91. in Addison, Ill, \$1.00.

On the emigrant mission in New Aork: HochzcitsColl. by Past. Sieviug in Lincoln, Benton Co, Mo, \$14.35. by Past. Mertens, Fort Dodge, Iowa, \$4.00. N. N. in Rev. Pissel's congregation at Rich, Ill, \$2.60. Collected at I. Albrecht's wedding by Past. Grupe at Eisleben, Scott Co, Mo, \$3.00.

For Past. Brunn's institution: Collected at the mission feast in the parish of the Rev. Burkhardt in Springfield, Ill, \$44.75. From Past. Zimmermann's Gem. in Rose Hill, Harris Co. of Texas, \$12.25. Thank offering from Past. Zschoche's wife, Paola, Kansas, \$5.00. Kindtauf-Coll. -at Hm. Aug. Ude in New Wells, Mo., \$7.00, also from Mr. Rudert there \$2.00, from Mr. W. Vogel there \$1.75. From Past. Stephans Gem. in Ehester, Ill, \$5.20. Mrs. Eh. Heise by Past. Wagner in Chicago \$5.00. From an unnamed person in St. Louis \$2.00. From N. N. there, for charities received, \$10.00.

For the Hermannsburg Mission: Missionssst-Coll. in Past. Burkhard's Gem. in Springfield, Ill, \$25.00. Total-melt at H. Thölke's wedding, by Past. Bartling in Chicago \$3.65. Mission festival collecte in Lasayette County, Mo., \$35.20.

For poor students: Wedding coll. at Schaardt by Past. Stephan at Ehester, Ill, \$5.55. By Past. Pissel's Gem. to Rich, Ill, for Walker \$18.55.

For the seminar in Addison: wedding coll. at G. Diener by Past. Wagner in Chicago \$13.55. For the purchase of a fortepiano at Past. Zimmermann's Gem. in Rose Hill, Harris Co., Texas, collected \$5.00.

For the Lutherans in Armeniar From Past. Riedel's congregation in Homewood, Ill, \$19.50.

To the seminary budget in St. Louis: From the Young Women's Association in Past. Wagner's congregation in Chicago \$20.00.  
E. Roschke, Kassirer.

**For the Lutheran Orphanage near St. Louis, undersigned received with heartfelt thanks:**

From the Trinity District in St. Louis, \$109.50. From Mr. Granacher by Mr. Pastor Schaller \$1.00. From Gottl. Gülker and his mother by Mr. Prof. Crämer \$10.00. I. Struve by Mr. Pastor Giesberg in Davenport \$2.50. By Mr. Teacher Oskar Gotsch \$1.00. Emma Gieselmann 15 Cts. By Mr. W. Waltke at Lowell near St. Louis: by himself \$30.00, H. Schlüter \$1.00, F. Messet \$2.00, L. Waltke \$2.00, I. Spuring \$5.00, C. H. Steinkam \$10.00, Henry Steinkam \$10.00, together \$60.00. By C. W. H. B. at Fort Wayne \$5.00. Wittwe Rector Gönner \$2.1X1. By Mr. Pastor G. Runkel in Aurora, Ind. \$23.00. From N. N. in Minden, Ill. \$50.00. From the school children of Mr. Teacher I. Brase \$14.00. Bell-bag collecte in the congregation of Mr. Pastor Harmening \$7.63. From the Hermannsau Women's Association in Michigan \$16.00. From N. N. in Carlinville, Ill, \$5.00. From the Bielefeld congregation in St. Louis County, Mo.: from an unnamed person \$5.00, Chr. Poggemüller \$5.00, E. Hoffmeister \$5.00, H. Kamp \$3.1X1, from the Women's Association there \$6.25, from Mr. Pastor Schwensen \$5.1X1, together \$29.25. from Mr. P. Rüeckemann \$2.50. from Mr. Doctor G. A. Dobler in Baltimore \$30.50. from Concordia-Distr. in St. Louis ref. \$57.00. from N. N. in Collinsville \$5.00. from Mr. Krieg in St. Louis \$1.00. from the congregation of Mr. Rev. Heintz in Crown Point, Ind. \$7.50. Karl Seebold by Mr. Past. Holls \$1.1X1. From the congregation of Mr. Past. Sitzmann in Pomeroy, O., \$42.50. From the school children of Mr. Lehrer Hermann \$2.50. F. Beck 50 Cts. From the congregation of the Rev. Frederking at Prairietown, Ill, \$16.00. Of the congregation of Mr. Past. Endeward in Berlin, Wis. \$5.00. By Mr. Past. Sieving: by himself \$1.00, by F. Schnelle \$2.00, L. Schwenk \$1.00. F. Guthoff \$1.00, H. Schnelle \$1.00, together \$6.00. By Hrn. Past. List \$12.50. By Mr. Karl Klie in St. Louis \$5.00. By Mrs. Doctor Hagemann in Pittsburgh, Pa. \$5.00. By the congregation of Mr. Pastor A. Krasst in Florida, O., \$3.70. By his St. Johannis congregation \$1.95. By the congregation of Mr. Past. Sauer in Mobile, Alab. \$5.00, of whose Sunday school \$5.00. Of the congregation of Mr. Rev. Fleckenstein in North East, Pa., \$10.00. Of the congregation of Mr. Past. Barth in Glasgow, Mo., \$17.00. By Mr. Past. Runkel in Aurora, Ind.: by Mrs. Merz, Fl. Frank, Barbara Schörner, Chr. Busse, G. Drexler, G. Ritter, I. Bär, W. Leive, I. Bauer \$1.00 each, A. Jselhardt \$2.00, Theresie Malzner, Max Jlishöfer, I. Schumacher 50 Cts. each, L. Feuß, C. Männer 25 Cts. each, Mrs. Pastor Runkel and N. N. each \$5.00; subsequently by C. Jlishöfer, Mother Malzner, A. Renner, Mrs. Kreitzer, Mrs. Ch. Bauer, Mrs. G. Siemantel each \$1.00, Mrs. Kreitlin 50 Cts, I. Steig 75 Cts, Giemeyer 30 Cts, C. Giegold 25 Cts. By Mr. Past. Bernreuther from his parish in Olean \$5.64, in Alleghany \$10.00. From N. N. in Secor, Ill.,

41.00. From Mr. Geo. Beckmann's children in St. Louis 70 Cts. From Jmmanuels-Distr. in St. Louis 4'112.50. From Mrs. Ziegler there 41.00. N. N. there by Mr. Wilhardt 4'1.00. From several in Concordia-Distr. in St. Louis 44.00. From Zions-Distr. there 4'253.30. From Mr. Past. C. Böse's congregation in Allen Township, Noble Co, Ind, 47.62. By Mr. Past. Ptehn from his congregation in Lake Ridge 44.70 and in Tecumseh 47.80. Dankopfcr from Mr. Past. Zschoche's wife 41.00. From the Young Women's Association in Past. Stephans Gem. in Ehester, Ill, 45.05. From Mr. I. Thurow in Chicago 43.00. From L. K. 50 cts. From Ch. Weltstadt 45.00. From widow Diener 45.00. Thank offering from Mr. Past. Wagner's wife 410.00. By Mr. Past. G. Lvber's congregation 48.10. From W. Krietemann in Chicago 41.00. By Mr. Past. Pennekampr Collecte in his parish 418.50, by H. Köhler, I. Wüsterer and N. N. each 41.00, desgl. 45.00. By Mr. Past. Brandt's congregation in Baden, Mo., 418.50. From Mr. Past. Vetter's parish near Jefferson City, 414.00. To Mr. Mich. Seidel at Humboldt, Kansas, 45.00. From some other members of this congregation 45.00. Pastor Wünsch 42.50. From some members of the congregation in Cincinnati 464.00. From the piggy bank of the children of Rev. König 41.50. From Wittwe W. in Cincinnati for the asylum 42.50. From the congregation of Mr. Past. Kühn in Indianapolis 413.20. Congregation of Mr. Past. Rehwinkel at Town Main, Wis. 44.00. From Mrs. Tyler at Ruessels Grove, Ill. 410.00. Mrs. Klipp there 44.00. Mr. Rev. Knief's congregation at Marysville 433.15. By the same offering of thanksgiving for a happy delivery in his congregation 45.00. By Rev. Siek's congregation at Elliotstown, Ill, 48.10, namely: from Past. Siek himself 42.00, H. Schmidt 41.50, C. Lorenz 50 CtS., Ebr. Märlen, I. Woltmann, C. Weltmann, G. Börngen, Vogge, Wittwe Braus, Wittwe Lührsens, Anna Lührsens 25 Cts. each, Haak 10 Cts. From the women's association of the parish of Hrn. Past. Trautmann in Adrian, Mich. 410.00. From his congregation 413.00. From Mr. I. Siekmann in, Mr. Past. E. Nidel's congregation a synodal printing - actie, werth 425.00. From Bro. Wallowa at Waterloo, Ill, 4'4.00. By Mr. Past. H. A. Loßner: vo" dessen Singchor 49.00, Joh. Lischeid 43.00, Hrn. Past. Reisinger 42.00, N.N. 42.00, G. de Fries 41.00, R. Jerbeck 41.00, H. Otten 41-00, G. Becker 41.00. I. M. Lstel, Kassirer.

Letters to me should be addressed as follows: ck. H1. blstbl,

euro 01° L. Ltainms^oi' L 6o.  
8t. Douis, 21c>.

For the Lutherans in Armenia received under the St. Louis post mark 41.00; from Mr. W. Göpfart in Richmond, Virginia, 25 cts; through Rev. Weyel from himself and several members of his congregation at Darmstadt, Ind. 417.50.

The Collecte for this purpose is now closed.

For poor students: by Rev. Lange at Valparaiso, Ind. the Collecte collected at his induction 48.00; by Rev. G. Grüber at the infant baptism of Mr. D. ^-tamm's 45.20; by Rev. H. Wyneken at Cleveland from his congregation (for Stud. Scheips) 420.00; by the same from Mr. Chr. Meyer (for Stud. Käppel) 47.00. C. F. W. Walther.

For the seminary budget has been received: By Mr. Past. Trautmann from the communion fund of his congregation 412.00; from the millers Kalbfleisch L Lange here Ä) sack of flour; from the millers Leonhardt L Schuricht here 12 barrels of flour; from the millers Heinicke L Berg here porcelain goods worth 425.00; from Mr. Klauenberg from East - St. Louis 5 Bush. Potatoes, H Bush, dried apples, 1 side of bacon, 2 Galt. Peach - Mush; from Mr. Past. C. Zschoche 45.00.

For poor students: By Mr. Pastor P. Bey er from his congregation 412.00 for Gotth. Müller; from the congregation of Mr. Past. Bremer 413.65 for Norden and Pröhl; from the congregation of Mr. Past. Hachenberger 48.90 for A. Meier and 413.20 for Hamann, desgl., collected on Mr. Louis Lcheer's wedding, 46.30 for both. A. Crämer.

418.00, collected at the wedding of Mr. Wilhelm Tiemann, certifies with heartfelt thanks  
St. Louis, Concordia College. G. Rosenwinkel.

Received from my parish for students: From the Jungfrauenverein 49.95; collected on Fr. Niedermeier's infant baptism 43.00; Kirchencollecte 420.85; from the Frauenverein 4-19.27; on I. Bicking's infant baptism ges. 41.50. W. Hattstädt.

#### Changed addresses:

Rev. II. .1. quolls,  
esre ol I". Heiclol,

I^rtlse Orvstnl, Mu6 Lartlc Oo., Nmo.

I^ouiZ einund-, teacher,

Oo., Inä.

Hu6iiZ6r, teacher, ^oilcvlllo, I^onäall Oo., Ill, ^V. IZ66-I<, teacher,

**I-n I\*ort6, Inä.**

The "Lutheran" is published twice a month for the annual subscription price of one dollar and fifty cents for the out-of-town clerks, who have to pre-pay the same and pay the postage.- In St. Louis, each number is sold for ten cents.

Only letters containing information for the paper are to be sent to the editor, but all other letters containing business, orders, "cancellations", funds, etc. are to be sent to the address: LI. 6. LurtdeI, Oorver ot 7tk anä 8trtztbs, 8t. Douis, IUo., to be sent to. - In Germany, this publication is available through ZustuS Naumann's Buchhandlung in Leipzig and Dresden.

**Printing Office of the Synod of Missouri, Ohio et al. St.**

## Foreword

to  
twenty-ninth year of the "Lutheran".  
(Continued and concluded.)

"That is Missourian!" exclaims not a few now, both here and in the old fatherland, when they want to warn others against certain doctrines and institutions. As soon as they have said, "That is Missourian!" they think they have said enough to be able to reject the matter without further proof. It is only too obvious: by calling us not Lutherans, but "the Missourians", they want to make us understand that we are a new sect, from which every faithful Lutheran must beware, if he does not want to be deceived. Some have already had the kindness to call us a sect, or to claim to our face that we are on the straight path to becoming a sect. Missourian doctrine and practice and new false doctrine and practice, a Missourian and a man who causes all misfortune in the church, - these many now regard and declare to be almost synonymous things. What the papists wanted to say four and a half hundred years ago when they called Luther's fellow believers and confessors not Christians, but "Lutherans", is what many want to say today when they call us not Lutherans, but "Missourians". Just as they once wanted to banish the so-called Lutherans from the old Christian church with this name, so now they obviously want to push us so-called Missourians out of the Lutheran church with this name.

It is therefore obviously high time that we also discuss what a so-called Missourian actually is and wants. May we then be permitted to use the present "preface" for this purpose.

If we are to say briefly and succinctly what a Missourian actually is and wants, it is this: A Missourian is an Evangelical Lutheran Christian, nothing else, nothing more, nothing less; and that the old Evangelical Lutheran Christianity is again

St. Louis, Mo., 15 October 1872.

No. 2.

be planted and come up, that is what he wants. A Missourian is a person who, by God's grace, has come to the firm conviction that Luther was the angel or messenger of God proclaimed in advance in the holy Scriptures, who, after the Christian church had been led into extreme ruin by the papacy, was to fly through the middle of the church sky with the "eternal," that is, with the pure, unadulterated, divine gospel. (Rev. 14:6.) A Missourian is a person who, by God's grace, has come to the firm conviction that the Lutheran church reformation was really a true reformation of the church, namely a redemption from the tyranny of Antichrist and a restoration of the old, original Christian church in first apostolic purity. A Missourian is a person who has therefore also come to the firm conviction that our Evangelical Lutheran Church is the visible Christian Church resurrected after thousands of years of oppression from the rubble and dust of all kinds of invaded doctrines of men and devils (1 Tim. 4, 1.) is the visible, right-believing church of Jesus Christ on earth and that its book of confession, the so-called Book of Concord (especially the so-called Augsburg Confession, which is contained therein and was publicly presented to Emperor Carl the Fifth at the Imperial Diet of Augsburg in 1530), agrees with the writings of the apostles and prophets in the most exact manner in all points. A Missourian is a person who is also firmly convinced that Luther was a God-awakened, highly enlightened witness of truth sent to all of Christendom in all the doctrines of the faith, which he confessed until his death, and that this truth was laid down for faithful preservation in Luther's writings, as in a priceless treasury entrusted by God to the Lutheran Church. Of all this a Missourian is so firmly convinced in his conscience that he could deny it only if he fell from God's grace. A Missourian respects the writings of the theologians of our church who, in the seventeenth century, developed, expanded, and applied the doctrine brought forth again by Luther in learned and edifying writings, e.g., the writings of a

J. Gerhard, Aegidius and Nikolaus Hunnius, Caspar Brochmand, Andreas Quenstedt, Heinrich Müller, Christian Scriver and others, and also accepts with great gratitude what the later Lutheran theologians have presented and contributed from God's Word until recent times; but a Missourian does not correct the confessional writings of our church and the doctrine of the Reformation from the later writings, but these from those. A Missourian does not believe, as many newer theologians do, that the Christian church should strive to become more and more enlightened and to investigate new doctrines of faith; rather, he believes that the true church of Jesus Christ has always had the same faith, the same doctrine, that the apostolic church already possessed the entire pure doctrine of the gospel, and that Luther, too, through his Reformation, did not bring forth any new doctrine, but only sought out and brought to light the doctrine as the apostolic church already had it. \*) A Missourian, therefore, does not want to bring up anything new, but to return with Luther and the whole Lutheran Church of the sixteenth century to the Church and teaching of the apostles. What the Christians believed in the time of the apostles and in the time of Luther, that a Missou

Luther once testified to this in his famous Leipzig sermon in 1545: "Is it not a shame that the word of the Lord Christ, even the word of the holy fathers and prophets from the beginning of the world, is called a new faith among those who call themselves Christians? For we neither preach nor want to preach anything else than what you yourself read in the Scriptures of the prophets and apostles. Nor shall we accept and hold as articles of faith what every insolent monk daily invents... and against this the doctrine of the gospel shall be called a vain new thing. Why? Because they did not preach it nor know it 21) or 30 years ago; do not want to know that this is the doctrine and faith that was proclaimed 1500 years ago from the birth of Christ and before that from the beginning of the world 5000 years ago by the fathers and prophets and clearly founded in the holy Scriptures." (XII, 1865.) A few years earlier (1541), Luther had written in his letter To Duke Henry of Brunswick: "We do not invent anything new, but keep and remain with the old word of God, as the old church had it: therefore we are with the same the right old church, as one church, which teaches and believes the same word of God. Therefore the papists blaspheme Christ Himself, the apostles and the whole of Christendom, when they call us new men and heretics. For they find nothing in us but the old things of the ancient church." (XVI, 1059.)

## 10

The Missourian also wants to believe what those taught and confessed; what those rejected and condemned, he also wants to reject and condemn; as those lived, so he also wants to live; the way those went, he also wants to go; as those became blessed, so he also wants to become blessed. A Missourian wants to be neither stricter nor better than the first Christians and than the Christians of the Reformation. In short, a Missourian wants to be nothing in doctrine and life but a Christian as described by the apostles and as the true Christians really were at their time; and indeed, because for four and a half hundred years the old Christianity has been called Lutheranism, the old Christian doctrine Lutheran doctrine, the old church Lutheran church, the orthodox Christians Lutheran Christians or Lutherans, so a Missourian wants to be a Lutheran Christian or a Lutheran, and this without falsehood, without mischievousness, without reservation, without ulterior motives, in reality, in truth, from the heart.

Now here our opponents will say: If this is really so, if by a Missourian really nothing else is to be understood than a true, apostolic, orthodox, Lutheran Christian, then you who are called Missourians are yourselves bad Missourians. To this we first answer the following: When once in 1528 Lutherans in the lands of the hostile Duke George of Saxony were asked by him to say "whether they wanted to renounce the Lutheran doctrine", Luther himself gave them the advice to declare: "Luther teaches many things, which even Duke George himself praises. Thus Luther himself does not want to be Lutheran 2c. without teaching the Holy Scriptures purely." (XXI, 233. 234.) Thus also we so-called Missourians declare: that a true Missourian wants to be nothing but a true Lutheran Christian; therefore a Missourian does not want to be Missourian himself, unless he teaches the Holy Scriptures purely with Luther and the Lutheran Church and lives truly Christian according to God's Word. If, however, we are further intruded upon here and it is said: "Do you Missourians not have to admit yourselves that you really reveal yourselves only too often as people who are by no means as you yourselves describe a true Missourian, then we reply to this, on the other hand, as follows: After Luther (in 1530) testified in his interpretation of the 118th Psalm that it is a miracle before our eyes if someone believes that Christ is the cornerstone, regardless of how sour and difficult it has become for him and still becomes daily that he grasps and keeps this cornerstone, he adds to this: "One may call me Lutheran; but one does me almost sheer injustice, or am ever a lowly, weak Lutheran. God strengthen me!" (V, 1802. f.) So we Missourians must now also say: They may call us Missourian; but they do us almost sheer injustice, or we are ever small, weak Missourians.

Here, however, we must say: Would God that we Missourians were really only attacked where we are not truly Missourian! We would gladly throw away our weapons and humbly recant. For we really want to be what is called a Missourian in the sincerity of our hearts, but of course we experience daily how far, how far we still are from the goal we have set for ourselves. But what happens? Not the un-Missourian, but precisely what is genuinely Missourian, that is, truly Christian Lutheran, is attacked in us.

The apostolic and Lutheran Church has always maintained that the writings of the prophets and apostles were inspired word for word by the Holy Spirit; - if we now take this seriously and attack the newer theologians who deny the literal divine inspiration of the Holy Scriptures, we are called arrogant and ignorant despisers of science.

The apostolic and Lutheran Church has always rejected any ecclesiastical and brotherly fellowship with false believers; - if we now take this seriously and decree church, altar and pulpit fellowship for the false believers, we will be called condemnatory half-papists.

The apostolic and Lutheran church has always taught that Christ's true church, namely the church of promise, apart from which there is no salvation, is the invisible unity of all true believers in Christ, spread over the whole world.

The apostolic and Lutheran church has never given up an iota of its confession; - if we now take this seriously and do not recognize anyone as a true Lutheran and Lutheran preacher who rejects this and that of the doctrinal content of the Lutheran symbols, we are called symbolists, even symbol worshippers.

The apostolic and Lutheran church has always rejected the hope that the church would ever gain dominion over the world and cease to be a kingdom of creed and persecution, that is, chiliasm; Indeed, when chiliasm wanted to penetrate the church, the Lutheran church deposed all chiliasm preachers from their office as

dangerous enthusiasts and seducers; - if we now take this seriously, we are accused of being carnal zealots who wanted to exclude the entire old orthodox church from the church, condemn it and put it under ban.

The apostolic and Lutheran church has always rejected all parochialism and the doctrine that the Christian ministry of preaching is a privileged priesthood that reproduces itself alongside Christians through ordination, and that alone can administer the means of grace validly and powerfully; Rather, it has taught that all truly believing Christians are the priesthood of the New Testament and that preachers are only their servants, stewards, servants, deputies, who administer the rights of the spiritual priesthood in their place according to God's own order and appointment in the public office; - if we now take this seriously, we are called despisers of the preaching office.

The apostolic and Lutheran church has always taught that a preacher has no right to interpret a law to his congregation or to command or enjoin anything; that the congregation and every Christian is rather free from all commandments of men and that nothing can be demanded of him but faith and love; - if we now take this seriously, and reject all priestly rule, we shall be called ecclesiastical democrats who want to establish mob rule in the church.

The apostolic and Lutheran Church has always taught that the free will of man is nothing in the spiritual realm, that therefore man may well be guilty of his unconversion and damnation through his wilful reluctance, but that conversion and his election to blessedness is a pure gift of grace from God, to which man cannot contribute in the least, that therefore blessedness is entirely taken out of man's hands and lies solely in God's hand and free mercy.

If we are serious about this, we are accused of being Calvinistic predestinators who, like the Calvinists, teach an unconditional predestination to damnation and blessedness.

The apostolic and Lutheran church has always declared the article of justification by faith in Christ alone by grace for Christ's sake to be the main article of the whole Christian religion and has continued to promote it as such before all other articles; - if we now take this seriously and promote this article before all others, we are called despisers of good works and zeal in sanctification. \*)

The apostolic and Lutheran Church has always taught that true justifying and saving faith is only wrought in the heart of the sinner in the horrors of true repentance, and that through it man is born again in the Holy Spirit; but if we take this seriously and preach repentance, conversion and rebirth with zeal, we are called pietists, even Methodists.

If we bring citations from old Lutheran teachers to prove that our doctrine is the old Lutheran doctrine, we are scolded as wretched servants of men who idolized Luther and made the old dogmatics his Bible; but if we disagree with them in one point, we are reproached for it as an indelible shame and disgrace for us.

But if we were to end by naming all the things in which we agree with the apostolic and Lutheran church, and in which we are now again in earnest, but for which we are scolded as a Missourian new sect? For the sake of beloved brevity, let the above be enough for this time.

In God's name, we want to continue on the path we have trodden; where we are convicted of believing, teaching or living in an un-Missourian way, we want to humbly admit it and mend our ways; but the cry, "That is Missourian!" should so little frighten and move us to depart from our good old Christian Lutheran doctrine and practice, as little as the Lutherans were once frightened and moved to abandon their doctrine by it, that once an Augsburg bishop, after reading Rom. 3:28, indignantly slammed the New Testament shut and exclaimed: "How? are you Lutheran too?" W. [Walther]

It is certainly undeniable that our Missouri Synod has found such great acceptance among our dear German Lutheran people and continues to do so, because they realize that in the Missouri Synod they are not being taught a newfangled doctrine, but rather the doctrine that is found in the good old folk edification writings, and because the gospel of justification by grace alone through faith in Christ is so abundantly preached to the people in the Missouri Synod, through which the people really receive bread for their spiritual hunger and assurance of blessedness. Therefore, may our opponents carry on with the sweet hope that the Lutheranism of the Missouri Synod has no future in America, that the Missourians have arisen through some inexplicable cause, that they will not last long, and that the Lutheranism of the liberal General Synod will finally absorb everything in America: This is a foolish hope; if the Missouri Synod sticks to the old good pure doctrine, if especially in it the sweet doctrine of justification remains the one that drives it on and on, then the Lord will continue to preserve it and make it grow; for there are always hungry souls who do not want to be fed with the straw and dough of human doctrines, but with the bread that has come from heaven.

Augustine, who died in 430, wrote: "He who believes will live even if he dies, but if he does not believe, he is dead even if he lives. (Tract. 49 in John)



## **A submission about Father Brockhagen's rubble.**

(Continued.)

If our Goliath is a blasphemer of God and His holy Word of Scripture, he especially blasphemes the Old Testament Scriptures.

When the Lord, like his apostles after him, refers again and again to the Scriptures as the one and only source of faith, e.g.: They have Moses and the Prophets 2c.; when he punishes the disciples-that they are fools and slow of heart to believe all that the Scriptures say, and interprets to them Moses and the Prophets, so that they may know and believe that he is the Son of God and the promised Savior of the world, and introduces them to the understanding of the Scriptures, so that they may also understand and proclaim to the world his work and the redemption and blessedness of mankind brought about thereby-this, of course, was the Scriptures of the Old Testament.

When the holy apostle Paul writes to his beloved Timothy 2 Tim. 3, 15. ff.: "Because you have known the holy Scriptures from childhood, they are able to instruct you to salvation through faith in Christ Jesus. For all Scripture, inspired of God, is profitable for doctrine, for judgment, for correction, for chastening in righteousness, that a man of God may be perfect, fitted unto all good works", this is of course the Scripture of the Old Testament. And to this scripture of the Old Testament the holy apostle ascribes that it can instruct man to blessedness through faith in Christ JEsu and at the same time make a man of God out of him, who is also perfect in life and sent to 'all good works (in the eyes of our Goliath and his comrades, of course, a great heresy, since the Scriptures, even after the addition of the New Testament, are not sufficient to lead man to blessedness and a holy life, unless the pope extracts his devil's filth out of the bag of his tradition). But what does our venerable Mr. Brockhagen say to this? On page 29, he enthuses about the sentence that the Bible "alone is the one and only source of faith and of religion in general". He now wants to prove that this is a great stupidity. Therefore, among other things, he lets the following blasphemy come out of his unwashed mouth: "Assuming that this would really be so, every unbiased thinker" (because before the mob, of course, a Goliath must appear as a "thinker", and in addition as an "unbiased" thinker) "must ask himself the question: But where was religion before the Bible was? The followers of Jesus were called Christians, but they did not yet have a Bible" (but of course they already had the papist "living tradition"); "at the most they could read the Jewish scriptures" (i.e. the holy scriptures of the Old Testament, from whose teaching a blessed and perfect man of God could emerge) "in the synagogues of the Jews, but there they did not find Christianity, but in the main doctrines the opposite, e.g. with regard to love of neighbor or even love of enemy." (!!)) Can an uncircumcised Philistine speak shameful scorn to the God of Israel? Because, as I said, the Venerable Lord is a pure pagan according to his faith. The main doctrine of his religion is not the doctrine of Christ's person, work and office, but of virtue, especially the love of one's neighbor, to which, genuinely pagan, the enemy does not belong; and

So also the mouth must spew forth pagan blasphemy. The Lord and his apostles, who taught nothing but what Moses and the prophets taught, have therefore taught nothing but the opposite of Christianity. And he is right in his way, because the teachings of Christ and the teachings of the Pabst stand opposite each other like Christianity and antichristianity.

But heroes have their misfortunes, as we have already seen with the ordination of our learned Lord. So it happens to him, when he takes up his sword for his bread closet, the purgatory, that in his zeal for his belly he forgets page 53 what he blasphemed page 29 about the "Jewish scriptures," namely, that from the Old Testament one can see only the opposite of Christianity and its main teachings, and nevertheless refers to the books of the Maccabees, which Luther rejected, "precisely because in them (as Goliath says) there is irrefutably clear talk of a forgiveness of sins after death, and because there the praying and sacrificing for the dead is held up before our eyes."

Our good Platt Germans have a grainy word when they want to describe a fool: "De Kerl is so dummm, dat he vorn nich wet, ob he achter lewet."

The Philistine utters the most shameful blasphemies against his Savior, who bought him with his blood of God, which he tramples underfoot. About the so-called unbloody sacrifice in the mass his chatter can find no end. Of course, where would the belly be without the sacrifice of the mass and purgatory. That is why he prattles on and on about the latter, but so many words, so many blasphemies against the bloody sacrifice of his Savior on the cross, by which he invented an eternal redemption. He knows nothing of this; nothing of the forgiveness of sins in the blood of Christ, but the sins are all still there and must be atoned for by the sinners themselves, whether here or in purgatory. As the pagan knows nothing of the basic difference between evil and good, but only of a gradual difference, so it is with our hero and his God. At the last stage, good and evil blur into one another; therefore, he can know nothing of the One Sacrifice that atoned for all sins and reconciled God, nothing of the faith that God the Holy Spirit works in a penitent heart that takes hold of this One Atonement and is thereby declared righteous before the righteous God according to His justice as well as according to His grace, but which at the same time sanctifies the whole man and renews him into the image of God. Therefore, our Goliath and his God are in great embarrassment about what to do with the people who are afflicted with "venial or small sins," and there are quite a number of them, for the benefit of the priest's belly, "for all of us are at odds with one another in many things, Jam. 3:2." "According to the Scriptures, only those go to heaven who are completely pure from all sin; in contrast, only those go to hell who are separated from God, i.e., who depart this life in grave sins. Now the question is: where do those remain who depart from this life with minor or venial sins? The Lord God cannot cast them into hell (because, as stated above, minor sins do not separate a person from God); this would be contrary to justice. Nor can he take them to heaven, this would contradict his holiness." (How is our Lord God supposed to get out of this fix now? Most fatal situation! The pope comes to his aid, he creates purgatory, and the venerable Hm

Brockhagen proclaims it in his, Schutt und Gerölls.) "Therefore there must be a third place where these souls are purified and qualified for admission into heaven; this third place is called by the Catholic (Papist) Church the place of purification. Hell laughs, the salvaged priest's belly draws fresh breath, the mob cheers, the beer innkeepers have to hurry to pour fresh beer for the regulars after the long frightening pause caused by this exciting but now happily solved mystery.

It was a fortunate decision under the guidance of God that Luther, as a faithful translator of the Scriptures, found the word in which the actual point at issue in the whole struggle between the true church and the false ones, especially the papacy, is simply contained and clearly expressed. It is the little word "alone" that we read in Rom. 3:28 in Luther's translation: "Thus we hold that a man is justified without works of the law, but by faith alone. Luther, as a master of the German language, had it under his control like hardly anyone else before him or after him, as all true connoisseurs of the German language and its literature admit. If he, as a good and faithful translator, wanted to render the meaning of the Greek text in good, understandable German, he could not translate in any other way than "by faith alone". This is exactly what the holy apostle wanted to express in his Greek language and what he really expressed, as Luther proved in his defense of him. And no honest man, even if he does not believe a word of Christianity, but knows both languages, will be able or willing to deny that the apostle, when speaking of the means by which we become partakers of the salvation acquired from Christ,

namely his righteousness, the forgiveness of sins, 2c., in justification, whereby it becomes our own, excludes work and merit, indeed, everything that is in us and of which we would like to boast and could before men, and ascribes it to faith alone. Thus all the sacred Scriptures of the Old and New Testaments, where they speak of the justification of a poor sinner before God. Thus the true church, i.e. the congregation of the saints, from Adam to those whom the last day will meet here on earth, confesses nothing else, but also this with great divine firmness, that the work of our redemption and beatification is to be ascribed to the Lord our God alone, indeed absolutely and entirely alone, from beginning to end, and that for this alone all honor, praise and worship are due to Him; that in the whole life of the most holy Christian there is never a single point where he could have spent even a single hour that somehow contributed to his being justified and blessed before God. "Israel, you bring yourself into trouble, for your salvation is with me alone," Hosea 13:9. That is it. Our entire salvation flows from the grace of God alone, is based solely on the merit of Christ, i.e. His obedience in our place to the point of death, even death on the cross, is freely given to us and sealed solely through Word and Sacrament, and is grasped solely through faith, which the Holy Spirit works and sustains precisely through Word and Sacrament alone. This is what, according to the Scriptures of the Old and New Testaments, the true church confesses when it says with the apostle: "We hold that a man is justified without the work of the law, through faith alone. All the rest of the crowd, be they Gentiles, Turks, present-day Jews, Papists, false Lutherans or other false Christians,

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They may reject Christ or confess him outwardly, but everything that denies this sentence brings merit of works before God, takes away his glory, belittles and blasphemes the Lord Christ; and if he were an angel from heaven, he would be accursed according to the saying of the apostle Paul. Where this banner is raised, this unique and eternal gospel is again brought to the fore clearly, brightly, and in power, the infernal mob also comes to life, the natural malice and enmity of God breaks through all the dams, and pours out in curses of lies, vituperation, and blasphemy against the faithful, who with this confession give glory to God alone, but deprive man of all his own glory, and *nota bene* deprive the lying apostles of their bread of sin, or at least greatly diminish it. What a wonder, if this also brings our Goliath in harness! And it is really delightful to read with which insolent forehead he pours out his blasphemies about Luther against better knowledge and conscience. He even goes as far as the nonsense that he collects with great circumlocution the passages of Scripture where God demands good works from men, as if there had ever been a dispute about this in the world, at least among the people who somehow still confess a God, and at the same time portrays Luther as the most despicable man, who not only denies that good works benefit salvation, which is true, but forbids them, even "exhorts men not to practice good works; as if anyone could believe him, unless he had lost his mind. For all papists know that they are lying when they bring this up with Luther; indeed, our hero's heart, if he had one, would sink into his pants, in spite of his impudence, if he read with care just one of the many thousands of passages where Luther interprets the law and preaches about good works. Yes, where would the knowledge of the holy ten commandments be in Christendom if Luther had not, by God's grace, brought them back on the scene, as well as the gospel? They had been emptied of their actual content, since, in interpreting the Sermon on the Mount, they were made into so-called "evangelical counsels," with which only those striving for perfection, but not the common people, had to do, whom instead were again burdened with a thousand and another thousand statutes, which filled the more serious and upright people with incessant distress of conscience, and the pockets of the unscrupulous clergy with stolen pennies and thalers. And is it any different now in the papacy? Certainly not, if our learned producer of naked Protestantism is a specimen of today's clerisy. He knows nothing of the law, also nothing of the gospel. He knows only about the "Infallible Magisterium of the Infallible Church", which, of course, as much as he cares for it, keeps the people seduced by it just as much in the eternal divine truth as the high priests, Pharisees and scribes did in their time. Christ cannot and must not be rejected and crucified in any other way than by those who have the office to preach him. Hereby the testimony is to be issued to him that he, even as a blasphemer, belongs among the first and foremost of the lowly servants whom the papacy prepares and uses to corral and hold together the lowly rabble, while it has others who teach and write the same, but in a more decent, more refined way for so-called more noble, educated people.

### **To the ecclesiastical chronicle.**

#### **I. America.**

The unit-evangelical synod of the West. In this synod there seems to be ferment at the present time. Mr. Pastor F. W. A. Riedel, pastor of New Albany, Ind., author of the "Acacia Blossoms" (a good writing against the Freemasons), a member of that synod, has published a "Synodal Sermon" at the request of several members of the Eastern District of his synod, in which he pulls back the curtain with commendable frankness, and shows how miserable things are in the said unit-evangelical synod). In a note on page 8, Pastor Riedel already pours out a complaint about the fact that the church has not been united by the "Union" unification, but rather divided, that in some respects the situation in the Lutheran and Reformed church is better than in the united one, in which both are supposed to be united, that there is a sad uniformity of doctrine and that proper church discipline is lacking. He writes the following: "This union, which, begun in Prussia and imitated elsewhere, has ecclesiastically merged the Lutherans with the Reformed since 1817, has given the whole of German Protestantism an essentially changed form. However, it was not quite a complete union of the separated churches in the true sense of the word. On the contrary, since that union, theologically speaking, there are now three churches instead of the former two, namely: the Lutheran, the Reformed and the Uniate or Protestant. And it cannot be denied that the latter still suffers from a number of problems of which nothing is known in the first two. In particular, there is a deplorable evil in the unchurched church of this country, which already exists

here more clearly than in Germany in the initiation and promotion of a certain dogmatic indifferentism (indifference in the doctrine of the faith) and is becoming more and more apparent, and thus makes us feel more and more painfully every day the lack of a firm and decisive basis for confession and of a healthy church discipline that grows out of it. In the end, an agendum and a number of synodal statutes with too broad a confessional basis are not firm and reliable means of binding, and where the chain of a clear and decisive confession is missing, the various threads, no matter how beautifully they are spun and twisted together, do not offer a secure hold. I think it is time that this was recognized in our united church as well, and that care was taken to relegate the so-called principles of union, which occasionally go a bit too far, to certain firm confessional boundaries. It is not good if one tries to unite too many elements and in doing so takes too little account of confession and ecclesiastical discipline and order, as happens more often here than one would like to admit or be told."- After Pastor Riedel has demonstrated in his sermon how the United Synod has outwardly grown, he adds the following: "All this is without doubt outwardly a rapid progress and testifies to a rapid and luxuriant growth in our Synod. And if one now looks at all this

The title of the sermon is: "Quiet Voices of Ezekiel's Bone Field. A Sermon on Ezekiel 37:1-14. delivered at the opening of the General Conference of the German Evangelical Synod of the West, at Quincy, Ills. on July 18, 1872." Price 20 Cts. Louisville, Ky. 1872.

When one sees such an area, one is easily tempted to exclaim in view of such rapid growth: The Lord has done this! However, it often seems to me that the name of God is sometimes more or less misused, especially in the ecclesiastical field, and that more is attributed to Him than is actually true and right. I have sometimes thought about this. I cannot always and everywhere agree with this Christian saying, however beautiful it may sound in and of itself. I can't do it here either. For I do not like to say, and I do not want to say, that the Lord has really done everything that has been done in and by our synod since it has existed for 32 years. If that were the case, if the Lord had really done all that, then things would certainly be far better and far more glorious in our synod than they are in fact and truth. Oh, my brothers, we must not conceal this from ourselves. We might deceive ourselves, and if we were to say that the Lord has done everything, everything, then the truth would not be in us and we would be deceiving ourselves. Oh, it is certain: Many things, even many things, perhaps most of them were not done by Him, not by the Lord, but by men, who thought them out and carried them out, and the consequences, especially in the last few years, have taught and testified to us quite sufficiently and clearly that all our human doings and activities and works, with all our imagined cleverness and with all our human calculations, do not and cannot have any lasting blessing and continuance. The citation of facts and examples is not necessary here. They would only make it more obvious that in the end the Lord has done the least that has been done in our synod. \*) But in spite of the many mistakes and failures in our own human work, the Lord did not leave Himself completely unwitnessed in our synod and gave us enough reason to praise and thank Him and to praise His glorious grace.

For example, at the General Synod in Evansville, Ind. in June 1866, it was decided to establish a teachers' seminary. This decision was carried out in 1867 by the establishment of such a seminary in Cincinnati, O., and the same was continued at rather considerable expense until the meeting of the General Synod in Louisville, Ky., in May 1870, and then was discontinued there after barely three years of existence, which was relatively very costly. Thereupon a proseminary was started at Evansville, Ind., with full sail, but after barely one year of existence there it was also moved from there again with not insignificant financial losses, and in its place at the beginning of 1872 a higher school and educational institution for boys was opened or was to be opened under the direction of a young, although gifted, but still inexperienced preacher in this subject, which, however, despite several hundred dollars spent in vain on it, did not come to fruition at all. In all of these various undertakings, it was said: "The Lord has done this!" and at the time of the annual synodal meetings, one could not boast enough about what "the Lord has done. Now, after it has become evident before all the world that in all these matters all kinds of human and exceedingly costly blunders and falsities have been committed, now it will certainly not occur to anyone to say, in view of what has happened, "The Lord has done that!" The Lord does not make such mistakes. What He does has a completely different prestige and character and a firmer and more blessed permanence. And therefore, I think, we should be a little more careful and sparing with this expression, and also in this point observe the commandment a little more and keep it more holy, which reads: "Thou shalt not take the name of the Lord thy God in vain. And where this has since been done by us

What we did remained veins and flesh. In the best case, skin was drawn over them, but there was still no breath, no spirit in them. The spirit comes down from above, the Lord must give it to us. The good comes from above, there dwells the source of light; where morning star praises him, there it is eternally bright. But we are walking here in the dark valley and must ask Him more and more earnestly that a spirit and breath may come into us and into our whole synod, so that we may come alive again and experience that He is the Lord and we the Lord. Now this is not the case and if we wanted to say we are alive, we would, as I said, deceive ourselves and the truth would not be in us." According to Pastor Riedel's description, the unity of the "united" synod is sad enough. He reproaches it with the following words: "I direct your attention only to the last meeting of our Synod, which took place about two years ago, in May 1870, in the Lutheran Church of St. John in Louisville, Ky. It is needful that we remember it again, beloved brethren in Christ. How in the beautiful month of May the waves went so high in our synod and how the waves beat so precariously over and into the little ship of our church! How agitated were the minds at that time! How clearly one noticed a procession of partisanship and splintering in our ranks! How much brotherly love and Christian decency were violated among us at that time! In what spirit did one seek to agitate outside the synodal assemblies in the elections of synodal officials? With what ruthlessness and personal bitterness did they proceed against the erring brother, and in what subterranean ways did the sad discord among some of our synodal members who held responsible positions in one of our synodal institutions reach even the columns of a political journal! How was there a spirit at work which was not good and which in the end could only be banished and held down by artificial means, so that it did not come to a full outbreak? And how did the brothers part at that time in Louisville? How many a heart was torn asunder and many a hand was torn asunder and the bond of love and peace was loosened, indeed in many cases loosened and torn. Oh, let us not hide our sins from each other and let us not try to gloss over our many shortcomings and infirmities or even cover them up and forget them. Truly, that would not be good for us. And we know it and we can know it. For we still painfully feel the aftermath of that last General Conference in Louisville, which without doubt forms a dark chapter in the history of our Synod." \*)

At this General Conference, which was held from May 12 to 19, 1870, in the Lutheran Church of St. John in Louisville, Ky, held in St. John's Lutheran Church in Louisville, Ky., the General Conference of the German Lutheran Synod of the West included, among others, a man who was admitted and recognized as a voting member of the Synod, who at the same time was a Freemason, a Pythian and other "knight" 2c. and as such was a member of about ten different (secret societies) lodges, namely, among others, L. Lodge No. .10(1 of Free and accepted Masons, Mystic Lodge No. 11 Knights of Pythias, beg Kilwinning Council, Knights Kadosh, No. 1, beg Grand Consistory, S. P. R. S., the Union Lodge of Perfection, No. 3, A. and A. S. R., the L. Commandery No. 1st, Knights Templar, beg King Solomon's Royal Arch Chapter No. 18, and so forth. As a well-known and outstanding member of these different lodges he held different lodge titles, as there are: Royal Arch Mason (Royal

In a note, Pastor Riedel also pours out the following complaint: "First of all, the sentence that our synod stands in its faith on the foundation of the Reformation confessions is a sentence that begins to appear to the more serious among us more and more as a very elastic phrase that basically does not commit to anything. Furthermore, the fear that has long been harbored from various quarters that our synod is in danger of being administered and governed in a more bureaucratic than evangelical manner, has in recent times gained an ever stronger appearance through the fact that, e.g., even the clerical matters are now and then being arranged and handled more by way of business than is right and proper. That our annual synodal meetings are basically not much more than mere business meetings cannot be denied. The minutes of our synodal proceedings and the latter themselves bear witness to this. We should be aware of the danger inherent in this phenomenon and not close our eyes to this unfortunate state of affairs. I mean well when I call attention to it. In this respect, we should take the procedures of other synods as a model and not be afraid to learn. And as far as the majority of our congregations are concerned, the situation there is not too reassuring either. In most of our Protestant congregations, for example, the relationship between preachers and congregation members is obviously no longer evangelically correct. The pastor, for example, in many cases represents no one more than himself in the opinion of the people and is often regarded and treated only as a servant of the congregation and not as a shepherd, teacher and pastor.

May God grant that the unit-evangelical synod of the West may hear this voice of truth that has rung out in their own midst, and signify what is for their peace. W. [Walther]

Milwaukee. The following is reported in the Wisconsin "Ev. - Luth. Gemeindeblatt" of October 1: The free, i.e. unbelieving and God-denying congregation in Milwaukee, under the leadership of its spokesman Biron, an apostate former Roman priest and publisher of the largest disgraceful newspaper "The Freethinker", has written its confession of unbelief and published it in the Milwaukee "Herold" of September 19. In order that our readers may see how far these reformers of the 19th century go in their godless impudence and licentiousness and what goals they have set for themselves, we will let follow some articles of their confession here: "1. We recognize the unconditional rule of reason in all areas of life. Therefore, we reject every form of religion, but especially the one demanded by the priesthood.

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The Synod has granted far greater rights to the Methodists than can and may be granted to any **preacher of the Synod** according to the statutes of the latter, a circumstance which cannot be described sharply enough as one of the most alarming and unjust evils in our Synod. - In view of such a circumstance in our own Synod, a remark in No. 17 of the "Messenger of Peace" of September 1, 1872, at the end of an article on "Methodism and Freemasonry," which reads: "We are afraid that the Methodist Church will realize one day too late what a great mistake it is. pernicious influence it has granted to the secret societies in its midst." One certainly does our evangelical synod of the West is not too much, if they are humbly reminded of the word of the Lord which is written at Matth. 7:3-5 and at Lucas 6, 41, and 42, and admonishes them in all seriousness to turn first and foremost to their own doors, because "we fear that the Protestant Synod of the West will one day realize it too late, and so on. - Pastor Riedel's comment.

Faith. We consider, on the basis of science, the universe to be eternal and infinite and any separation of force and matter, of spirit and body to be impossible. We therefore reject the doctrine of the existence of a personal or impersonal God, as well as the assumption of an individual immortality. We recognize in the living organisms of our earth, at the head of which is man, the only known beings capable of consciousness. We therefore reject any assumption of other (bodiless or bodily endowed) conscious beings, such as spirits, ghosts, angels, devils, etc. 6. We recognize in nature regularity, constant development towards perfection and an abundance of beauty, which fill us with joy in existence. We therefore reject the opinion that the earth is a pitiful valley and that nature is to be feared or despised as the seat, cause, or essence of evil. We recognize that all men, without distinction of nationality, descent, or sex, have equal duties, and that the truly democratic republic is the goal of our political and social aspirations. We therefore fight against all institutions such as the principality, nobility, priesthood, money aristocracy, male privileges, etc., which cause class distinctions among men. 12. We consider the path of peaceful reform to be the most desirable, but we are not afraid to justify the path of revolution where the governmental power opposes the first. We therefore condemn the weakness of all those who, in the face of the ruling power, shy away from demanding the implementation of these principles."-We still miss some of the main articles of the doctrine of these do-gooders, such as, for example, that man is descended from apes and is therefore only a piece of cattle; that he who has money must share with him who has none; that seven pounds of beef make a good soup and that lager is the universal remedy for all earthly misery. - These gentlemen, of course, think that these ideas are an achievement of modern science and that they are the first to have brought these wonderful thoughts to light; but in this they are greatly mistaken, for even in David's time there were people like them, and it is written of them in the first verse of the 14th Psalm.

The "Martin Luther Orphans' Home" in West Roxbury, which, as is well known, was founded by Mr. G. F.



Burckhardt in Boston through the purchase of the so-called Brook Farm and handed over to the German Lutheran congregations there, was finally solemnly inaugurated on the 3rd of May. Pastor Biewend said the dedicatory prayer, and Pastors Kolbe, Holls (Director of the Wartburg Orphanage in Vernon, New York) and O. Hanser gave German addresses, and Dr. W. A. Passavant gave an English address. This orphanage currently contains 13 children, namely 11 boys and 2 girls. The present head of the foundation is Mr. Senne. W.  
[Walther]

## **II. abroad.**

Saxony. We read the following in the "KirchenBlatt" for the Lutheran congregations in Prussia of August 15: In No. 14 it is reported that in the Saxon Lutheran Church the oath of office of the clergy has been changed into a mere pledge. Many think that this means nothing. But it already shows that this change is a bad achievement. Some time ago, a Hanoverian clergyman, Schulze in Osnabrück, was called to Chemnitz in Saxony. The same is known as a man,

whose teachings contradict important truths of Christianity. He refused the call because he did not want to take the oath on the symbolic books. Now he has been called again to the same place, and since the oath has been abolished, he has declared himself ready to obey the call. Thus it is clear that with the elimination of this oath the Saxon regional church has really torn down a protective wall against teaching contrary to Scripture and confession. And we fear that this will become even more evident.

### **The Monkey Religion.**

A conversation held in Arizona about it, put into dainty rhyme by a

People.

Manville, Arizona, 1871.

It has long been the wish of the so-called freethinkers here, especially of the local gymnastics societies, to be honored and made happy with the visit of a German learned atheist or denier of God. Therefore, Mr. Karl Vogt, who, as is well known, claims that humans are descended from apes, was invited to come to America and to enlighten the American world by public lectures. From Hm. Vogt's visit came to nothing, since he did not want to do it as cheaply as Mr. Turner, who is so thrifty in such matters, wanted. So they turned to Mr. Louis Büchner. This man has written a book, which bears the title "Force and Substance", in which he wants to prove that there is nothing in the whole world but force and substance, namely that there is no substance without force and no force without substance, therefore there is no doubt that there is neither an immortal soul, which is different from the substance, nor a God, who created the world, but that the world is eternal. \*) Initially (in 1870), Mr. Büchner also refused to come over and let his light shine here. Finally, however, he let his heart be softened, and he recently arrived in New York and was received by the gymnasts there with great pomp and jubilation. But since the local freethinkers have their hands full preparing for the upcoming presidential election, Mr. Büchner wants to start his lessons in the monkey religion only after the election war.

Since Mr. Büchner will demand a high entrance fee from all those who want to listen to his lectures, we advise all those who do not have much to spare to buy the booklet which bears the title given in the heading. In this booklet it is told that two years ago, Mr. Büchner, Mr. Vogt and Mr. Darwin have already been in America, namely in Manville in the territory of Arizona, where they tried to teach their doctrine to a rich German named Ehrenvest. There the reader learns not only what these gentlemen actually teach, exactly and completely, but also at the same time what the Germans in Arizona judged about it.

The bookseller Mr. E. Steiger in New York has been so eager to spread this wisdom of Mr. Büchner also in America that he reprinted the book "Kraft und Stoff" last year and promised to deliver it free of charge to those who would order the atheistic paper, the Leipzig "Gartenlaube", from him and pay the subscription price correctly.

have. In addition, the author has put everything, as the title says, "into delicate rhymes", so that it is a real pleasure to read the report. In order to give our readers a sample of what the rhymes are like, we will share with them a piece from this report, namely what Hans, the groom of Hm. Ehrenvest's horse-servant, has judged about the doctrine that everything originated from a primordial cell and finally that man originated from an ape. According to our booklet, Hans spoke as follows:

Where did all living things come from, people and all animals?  
It has taken its origin from the original cell, you claim.

So then you put in the place of our Lord God the cell devoid of mind and reason, a small, impotent thing, like a needle button so small, and think: in it everything has been put, it has devised everything. Everything is wrapped up in it, That's why man and all the animal armies have developed from it, Which populate the earth, the air and the sea.

We want to set your little cell idol as real for once. Now I ask you, be so noble and use your skull for once, which you don't just lead around for show, with which it is your duty to think correctly. Think also that you are human beings, and desire to find the truth.

Without doubt, this makes sense to you: As the cause must also be the effect. Now the cell, as you know well. Neither consciousness nor understanding, Neither reason nor spirit, Nor that which is called wisdom.

For my sake, you may also attribute to the cell all the procreative power which the God-deniers attribute to it: What can it breed? Now leave your monkey braid for once. What does a human head say to that? He says: "The stupid cell can do nothing" something clever, Much less, as a stupid man can make a magnificent work of art; Because unreasonable causes can make nothing reasonable.

O had your cell really played its game on earth at will. Then it would have brought forth such a man with its power. Whom one could only look at with horror and grazing.

Then man would have his eyes now in the place where one sits on them; - How would then the seeing happen with so much hindrance! He would have his mouth on his back; That would be very bad for drinking. He would have his nose under his left knee; Smelling would be a great effort for him. He would have his ears under his feet; - That would also annoy us very much. Because if someone spoke, to hear him. We'd all have to take off our boots first. The head would sit on our stomachs. The arms we would carry on our knees. Instead of hands we would have bird claws, That would not please us very much either. Instead of skin, so soft and fair. We would have a shaggy buffalo skin.  
Instead of the voice, so beautiful and pure, We could scream nothing but cuckoo; And to crown the whole even gloriously, We all ran with horse tails. So ghastly, so misshapen, Like monsters full of horror, That's how we humans would look now. If your spiritless cell ruled.

And if the cell had set up the animals: What stupid things it would have bred then! Then, for example, the hare would have its tail on its nose. The cat would have seven legs, And the dog perhaps none at all. The cows would, like the hubs, Instead of the mouth have a beak, They would float on goose feet. And instead of milk would give us only poison. Instead of legs, the steeds would have developed whale fins.

The ears would be on top of the horns in the goats. With the donkeys the eyes would sit at the points of your tails. The sheep would have scales and a fish mouth, the chickens hooves like a horse.

The snakes would, like the birds, winged through the air.

The fish would have wings like birds, the birds wings like butterflies.

So now there would be only wild, desert, mad animal formations, if the cell had driven everything out of itself with blind will.

It would be the same with the plant world, if its emergence had happened through the cell.

For if she had created blindly and without understanding, then the plants would have shot up like desolate colossi, and the trees would have grown endlessly into the spaces of heaven, and would have borne many pennies of heavy fruit. And slay cattle and people with it. Of course, the cell cannot know that animals and men must eat; Therefore, it would not have produced anything edible without thought.

Then there was neither fruit, nor vegetables, nor grain, nor grassy pasture, but nothing but thistles, nettles, and thorns, and wild barren heath.

No flower would spice the air with its lovely scents. Harmful plants would only cause mischief and ruin with their poisons.

Also the species would not remain the same. But always other would emerge;

A cucumber would grow from an acorn, and a fir tree from an onion. Soon hickory nuts would grow on a poplar, Soon giant pumpkins.

Clover seed would soon produce caraway, Soon pepper would spring from it. Then beans would grow from wheat, Or chamomiles and lemons.

From potatoes would Rapünze, And from rye Krauseminze. And since, as I have already told. The plants lacked all nutritive power. So neither man nor woman would cultivate fields or gardens.

If now the regions of nature showed us such creatures only, Which the barren ignorance invented to mock reason, Then I myself believe in any case: A mad cell has raged on this poor world. And hatched such monsters.

But look without monkey glasses once the rich abundance of the creatures, as they stand so gloriously before you: It's a pleasure to look at them!

There is no deformity and no mad change of the kind, that from one soon this and soon something else became arbitrary.

There everything is reasonably thought out, And made according to a wise plan. Every being has exactly the most suitable construction for its purpose. Everywhere there is order and law, so that nothing violates the beautiful harmony, and it is easy to discover that everything serves the best purposes: Thus the whole plant and animal life is given to man for use and nourishment.

Just look at the human form, and you will soon realize that nothing can be conceived or invented to make it even better. For if you would only set the smallest thing differently, you would injure the beauty of the whole. Everything here has been so wisely considered, and made according to the most perfect plan.

To what does the understanding sense, which ordered nature, point now? But truly not from your cell, which is completely lacking in all understanding, but from an infinite master builder, the great creator of all spirits, who is just as powerful as he is wise and prudent, who composes such a wonderfully magnificent book of nature.

But you cannot notice the wisdom of the creator from the creation works, so you know that you prove only this: You lack all reason and spirit; You do not want to find the clearest truth as the wilfully blind, And do not understand the slightest trace of the whole book of nature. Therefore every sensible man rightly regards you as the most foolish of fools.

The dear reader will hopefully see from this sample that the booklet is certainly worth its 20 cents among brothers. For this price it can be obtained from our agent Mr. M. C. Barthel, as well as from Mr. bookseller L. Volkening in St. Louis, Mo. All friends of true enlightenment should do everything they can to spread this valuable and, as I said, most amusing to read booklet as much as possible. W. [Walther]

### **Church News.**

Already since its existence, the congregation in Bloomers Settlement near Council Bluffs, Iowa, had been misled in its faith partly by double-believing, partly by half-believing, partly by obviously unbelieving preachers. Finally, tired of such parsons, she turned to Pastor Hilgendorf, our missionary in Omaha, Nebraska, with the request that he help her to obtain a proper preacher. With his assistance she issued a legal and valid call to Pastor Ph. S. Estel in Baden, St. Louis Co., Mo., which he accepted with the consent of his congregation.

On the eighth Sunday after Trinity, the undersigned, by order of the honorable Presidium of the Western District, inaugurated the appointee into his new office. May the Lord be his sun and shield!

C. W. Baumhöfener.

Address: Rov. kU. 8. Lstol,

(üouucül Lluts, Iowa.

It is already known to the dear readers of the "Lutheraner" that Professor Lange, at his urgent request, has received an honorable dismissal from his teaching position at the Concordia College here, with the approval of the Reverend General President. It was only with the greatest regret that one could see the worthy professor leave an office in which he had worked for years with great self-denial, excellent faithfulness and visible success; but his urgent desire to be allowed to serve the Lord again in the holy office of preaching, the supervisory authority could not resist, it had to allow that the dear brother followed the call of a congregation. This call came from our dear sister congregation in Defiance, Ohio, which had belonged to Pastor Detzer's parish for many years. With the consent of their faithful pastor, they called Professor Lange. He accepted the call with joy and was appointed by me according to the order of the presidium of the Mitt-.

I was inaugurated in my new district under the assistance of Pastor Detzer on the 14th Sunday after Trinity. On this occasion I preached to a large congregation on 1 Cor. 4:1. The men's choir of my congregation heightened our festive mood with well-chosen and bravely performed songs.

May the Lord make our dear brother a blessing to many in his new field of work and give him one victory after another!

Fort Wayne, Ind, September 10, 1872.

W. S. Stubnatzy. Address: Rsv. R. Darre,  
Vellanee, Olrio.

The congregation of the Holy Cross in Saginaw City, Mich., which has become vacant through the removal of Pastor M. Günther, has again received a pastor in the person of Pastor Joseph Schmidt, until now pastor at Dallas and St. Johns, Mich., and he was assigned to his new office by order of the Presidium of the Northern District by the undersigned with the assistance of Pastor H. Partenfelder on the 17th Sunday after Trinity, the 22nd of September.

May the Lord bless this servant from on high and make him a blessing to many, that he may bear much fruit and that his fruit may remain for eternal life.

F. A. Ahner.

Address: liov. Tossxlr Lelimickt,

After Mr. Pastor B. I. Zahn, from the Canada Synod, had received and accepted a regular appointment from the Lutheran congregation in Portage City, Wis., he was, after passing the colloquium, installed into his new office on the 17th Sunday after Trinity by order of the High Presidency of the Northern District by Pastor I. H. Werfelmann, assisted by the undersigned, in the midst of his congregation.

The Arch Shepherd Jesus Christ make this His servant ready in all good works to do His will, and create in him what is pleasing in His sight, and make him a blessing to many!

F. Wesemann. Address: üev. IT T.

Oitv, 6olurndia 6o.,

After Pastor I. Heiniger of the Lutheran congregation in Hannibal, Missouri, received and accepted a regular appointment, he was solemnly introduced by the undersigned on behalf of the honorable President of the Illinois Synod with the assistance of Pastor Nützel of the Missouri Synod on the 18th Sunday after Trinity.

S. Liese.

Address: Rsv. ck. LsiiriAor,  
Ilrrnniilm, ^lo.

Rev. W. Dahlke, who had hitherto served a congregation near Houston, Texas, having received and accepted a regular call from the congregation at Sigel, Shelby Co, Ill, was installed in office by the undersigned in the midst of his congregation on the 17th Sunday after Trinity.

The great Archpastor and Bishop of our souls be with him and his congregation!

A. P. Fcddersen.

Address: liev. FV. DnllUcs,  
8iSel, 8üvl6^ Oo., III.

Since the undersigned had to serve four preaching places in addition to his main congregation near Dwkght, Illinois, and could not serve the latter as required, the Reverend Büniger recognized the necessity of assigning me a faithful assistant. However, the question of how such an assistant would have to carry out his duties in the respective congregations met with great difficulties. I would have gladly left three preaching places, which I had served up to now, to such a person; but there was no apartment for a pastor to be found and in general there was a lack of the most necessary maintenance of the holy preaching ministry. I saw myself compelled by this circumstance to ask my main congregation at Dwight to dismiss me in peace. Finally, after a hard protest, they gave their consent and appointed Pastor Wunsch as their pastor in my place at Frankenkirch near Dwight, and so, after he had accepted this appointment with the approval of his congregation in and near Pierceville, Ill, he was solemnly installed by me on the 18th Sunday after Trinity, September 29, 1872, by order of the High Presidency of the Western District.

God grant him much wisdom and grace, that the guidance of his holy office may be a blessed one!

C. H. G. Schlkpsiek. Address: Rsv. O.

DvlZüt, IU.

### Church consecration and introduction.

On the 16th Sunday after Trinity, the Lutheran congregation of St. John's near Farley, Platte County, Missouri, had the joy of dedicating their newly built church to the service of the Triune God. May it be and remain a true tabernacle of God with the people!

At the same time, on this day, the Rev. C. L. Janzow, formerly of Westen, Missouri, was installed in his new office by the undersigned, as the duly called pastor of the same congregation, by order of the Reverend Presidency of the Western District. May the Lord be his scythe and shield!

Leaveuworth, Kansas, Sept. 16, 1872. m. Meyer.

Address: Rev. 6. D. TunMv,  
Box 1135. donvenrvortk, lansas.

### Baltimore Mission Festival.

For years we have been discussing in our "Eastern" District Synod: We have been discussing for years in our Eastern District Synod whether we could not also hold a mission festival, as our western brethren have done for a long time; but there are many difficulties to overcome, for our rural congregations are mostly small and scattered, and in the large cities, the need for contact with fellow believers is pretty much satisfied by living close together and by the school festivals; in addition, our congregation members cannot get away on a weekday as well as the farmers. Finally, however, we wanted to make at least one attempt in this direction here in Baltimore, so we inquired with the various railroad and steamboat administrations, but heard with regret that we could not make an excursion this way for less than 200 dollars; so we finally hit upon the idea of using our splendid municipal Druid Hill Park for this purpose; and since the captain of the same made four beautiful groves available to us with great willingness, it was then decided to go out on the 12th of September this year, God willing, If it should rain, however, we wanted to hold the festival in our three churches here. The week of the festival came and with it fog and rain; still in the night before September 12 it rained so that all the streets swam, and the morning showed a sky that seemed ready to pour down new torrents at any moment. What should we do now? We were not together to be able to consult together, and so everyone had to make his own decision on the off chance; therefore it happened that some went on pilgrimage to the church, others to the park, and that it was almost noon before we had so many people together outside that the service could begin. After singing and Pastor Lochner had said a prayer and read the lection, Pastor Stürkn preached a sermon on 2 Cor. 5, 19. From this he showed that Christ did not die for us Christians alone, but for the whole world, that not only our sin, but the sin of all the world was atoned for through him, and that it is therefore also our holy duty to

tell all people this joyful message and to proclaim the word of reconciliation, so that they too may recognize Christ as the Savior prepared by God, believe in him, and be saved through him. Prayer and blessing by Pastor Brand, together with singing, closed this service; and now a break of an hour was taken, during which some emptied their food baskets, and others, our guests, among whom were some of the best known families of Washington and the surrounding country communities, were entertained at an improvised table with a frugal meal. Under all kinds of friendly speeches and greetings, the time passed quickly; more and more people came, and when we gathered again around the transportable Nedner stage at two o'clock, it became apparent that, after all, considerably more festive participants had come than could have been expected under the prevailing circumstances. Magnificent and uplifting resounded the song: Break open and become light 2c. through the forest, and in the thought of the poor heathens who are still wandering in their forests, strangers to the citizenship of God, this prayer had to ascend all the more surely to God, the more fervently we thanked Him at the same time that He has already made us citizens with His household out of pure grace. Pastor Dreyer then read the lection Is. 60, 1-6. The undersigned said a prayer and then the song: O, that I had a thousand tongues 2c. was sung. Already during this song the clouds had gathered more and more, it became darker and darker and began to flash and thunder, every moment one had to fear that a thunderstorm would pour down, which would have soaked us to the skin within five minutes. Fearful glances were exchanged, thrown here and there, but to the credit of the dear people, especially our women, no one withdrew, no one left the place, everyone was ready to share the fate of all, no one wanted to deprive himself of the blessing to be hoped for from the sermon. So it was quite different here from the sacrifice of Julian the Apostate.

## 16

Of course, when the rain poured down for almost two hours, fortunately not as heavily as one should have feared (for the dear Lord knew that we wanted to do His work), one finally became almost afraid whether the festival would not finally "dissolve" in rain. The audience crowded around the speaker's platform like shy little chicks, more and more umbrellas were put up, only the speaker was still uncovered, everyone shied away from disturbing him or diminishing the glory of his steadfastness, until finally a compassionate soul, overcoming all misgivings, gave him its protection. In spite of the rain, the speaker, Pastor Frincke Sr., could be understood quite well and everyone followed him with great devotion and attention; he spoke about external missions under the guidance of Psalm 126:6, and showed under what difficulties the missionaries had to carry out their ministry, but what a delicious work it was that they carried the noble seed of the divine word among the heathen, and finally, what rich blessings God had graciously bestowed on their toil and work until now. After another song, Pastor Sommer finally took the speaker's stand and told some beautiful and edifying stories of converted pagans, making applications of them to us Christians in general and showing that above all one must not forget the mission itself. Since in the meantime almost two hours had passed and the continuing rain made it seem desirable to speed up the end, we left out the further lectures, e.g. a speech in English by Pastor Bischofs or Pastor Kügele, also the one about inner mission for this time, and therefore collected the collects during the next song, whereupon Pastor Grätzel said the prayer and the blessing and then continued with the song: Now thank you all God 2c. the celebration was closed. In total, twelve of our pastors were present, in addition to those mentioned, Pastors Schröder and Rademacher. Shortly after the conclusion of the last service, the weather became more favorable again, it stopped raining, and so we remained together for almost an hour in pleasant conversation, until finally the congregation began to gradually disperse, and returned to the city with the firm intention, God willing, of holding another. It had been the conviction of all that if the rain had not kept so many away, the celebration could have been quite beautiful and lovely. In the meantime, God is to be thanked for the blessing that he nevertheless gave. The collection, which amounts to 4126.75, was distributed in the following manner: for the institution in Steeden 450.00, for the mission in Hermannsburg 425.00, for the mission in Leipzig 425.00, for the inner mission fund of our synod 426.75.

Baltimore, September 1872.

On behalf of the CommitteeHugo

Hanser.

### Announcement.

In response to the invitation in No. 22 of the "Lutheran" to the congregations entitled to vote to send in their votes within eight weeks either confirming or rejecting the elections that have taken place, some congregations have expressly given their consent, the great majority have given their tacit consent, and not a single one has protested against it.

Thus

1. pastor G. Schalter as professor at the theological seminary in St. Louis
2. pastor O. Hanser as professor and director Z.^mr. rector G. Schick as rector
4. the Rev. I. A. Bischofs as Conrector at the High School in Fort Wayne.
5. Mr. vi- H. Dümmling has been duly elected professor at the School Teachers' Seminary in Addison.

By Mr.Rev. F. Sievers, as a member of the electoral college, is nominated as a candidate for the vacated professorship at Fort Wayne

1. Mr. Pastor A. Crull
2. pastor H. W. Diederich.

From the Lutheran congregation in Collinsville the following is nominated as candidate for the same professorship

Teacher Wilh. Alb ach.

I hereby remind the members of the electoral college that they must send in their votes without delay.

Th. Brohm, currently secretary of the electoral college.

### Conference - Displays.

The Buffalo Specialconference will meet, God willing, on the 12th and 13th of November at the home of Uitterzeichneten. A. Ch. Grossberger.

The Baltimore Districts Conference will meet, God willing, in Philadelphia on the 12th, 13th and 14th of November at the home of Rev. O. Schroeder.

L. Lochner, Secretary.

The Eastern (2tr) District of the Minnesota "Mixed" Pastoral Conference will, God willing, hold its first meetings on the 6th and 7thNovember at the home of the undersigned. I. Horst.

The pastors of the Fort Wayne Preachers' and Teachers' Conference will meet, God willing, during the second week of November (that is, 8 days later than arranged), from Tuesday, November 12, in the morning, until Thursday, the 14th, at noon, in Fort Wayne.

On behalf of the Presidium

Ad. Krafft, Secretary.

The Columbus and Lancaster Conferences of the Ohio Synod, and the Fairfield Specialconference of the Missouri Synod, by resolution, God willing, will meet on the first Tuesday in November, as the 5th, forenoon at 9 o'clock, at the church of the Rev. H. G. Crämer, at Zanesville, Ohio, under common officers.

The following questions are available for discussion:

- 1) Should people be admitted to communion who profess Lutheran doctrine but are bound to another communion by their commitment (Confirmation vows)?
- 2) Should children be confirmed against the express prohibition of their parents?
- 3) By what is the marriage established and what gives the valid reason to divorce it?
- 4) To what extent is the Mosaic Law abrogated in the New Testament?
- 5) How is the passage 1 Cor. 14, 34. to be understood?

H. Henkel, Secretary of the Columbus Conference.

#### Received at the Eastern District Treasurer's Office:

To the synodical treasury: from the congregation at College Point \$11.00. congregation at Williamsburg \$10.75. congregation at Olean \$7.17. congregation at Alleghany \$4.59. congregation at Wolcottsville \$6.50. congregation at Paterson \$7.03. Trinity congregation at Buffalo \$21.25. congregation at Tonawanda \$4.53. congregation at Narrowsburg \$4.33. from Past. Weisel 'sen. \$2.00. By Rev. S. Keyl \$2.00, G. Körber \$5.00. By Rev. Ernst in Canada \$5.58. By Past. Walker \$5.00.

Concerning the college maintenance fund: of the municipality of New York \$14.50, \$11.05, \$10.50.

On the widow's fund: By Past. Keyl \$4.00.  
 To college construction in Fort Wayne: Confirmationfest Collecte in the congregation of the Past. Weisel Sr. \$50.00., Of the congregation in Providence \$9.75.  
 For the Lutherans in Armenia: By Hellmuth \$1.00. N. N. \$1.00. By Past. Ernst in Canada \$17.24. By G. Körber \$2.00.  
 On the emigrant mission in Basitim>rc: From the congregation in North-East \$1.69.  
 To Hospital in St. Louis: Collecte on Dr. Pollay's wedding \$3.00.  
 For Past. Brunn's institution: By Past. Ernst in Canada \$6.69.  
 For the Castle - Garden - Missions - Local: By Past. Ernst in Canada \$3.32.  
 On church building in Leland: By Past. Ernst in Canada \$14.65.  
 For the heathen mission: From Mrs. D. 50 Cts. Eva Stöhr 50 Cts. Recke 50 Cts. G. Körber \$5.00. By Pastor Ernst in Canada \$2.24. From the Richmond congregation: by little Ed. Krause, saved for the Gentiles during protracted illness, \$10.00.  
 For poor students: Kindtauf - Collecte at Jakob Klink for Gottl. Ernst \$1.15. From the congregation in Port Richmond for A. Bechthold \$12.50. Kindtauf-Collecte at Kraatz for Aug. Rehwald \$1.37. From the congregation in Wolcottville for the same \$3.23. Gem. in Wolcottsburg for the same \$4.16. From the Women's Association in New York by Mrs. Pastor Föhlinger for Maaensen \$30.00. From the same Association for Fort Wayne \$29.50. From Trinity Parish in Buffalo \$9.56.  
 Corrections:  
 From Past. Seuel for the widows' fund \$4.00. For the synodal fund from the same \$1.00. From the women's association in its congregation for the synodal fund \$5.00.  
 New York, August 1, 1872.  
 I. Birkner, Cassirer.

**For the Preachers' and Teachers' Widows' and Orphans' Fund** (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions:  
 1. contributions: From Pastor Mertens and Teachers Roschke and Erck \$4.00 each.  
 2. gifts: Collecte from the congregation of Mr. Pastor Busztn in Secor, Ill., \$7.16; Collecte from the congregation of Mr. Pastor G. Grüber in Van Wert, O., \$5.70.  
 St. Louis in September 1872. Oskar Gotsch.

For the college - budget and for poor students, the following additional gifts of love have been received to date:

By Pastor Frincke in Baltimore from the Women's Association in his congregation for poor pupils \$10.00; by Past. Bevers congregation in Pittsburg for A. Theiß, board money, \$12.00; for the same as travel money \$8.00; for Gotth. Müller from the Jungftauerverein there as travel money \$12.00; from Past. Jor'Gemeinde in Logansvort for F. Bergh \$28.00; from Past. Zage's congregation from Wittwe Gerke for F. Zage \$12.00; from Wittwe Drebert for G. Rabus \$5.00; from Marie Kaufmann of Hannover for the household \$1.00.  
 Fort Wayne, Sept. 12, 1872.  
 Ch. Hengerr.



For poor students received from Rev. S. Liese in Quincy, Ill, 85.00; from W.F. in E. 85.00; on Mr. Theodos. Estels in Wittenberg, Mo., wedding collected 89.30.  
For the Lutherans in Armenia from N. N. in N. 3. Al.00; from N. N. in St. L. 82.00; from Mr. Herm. Tiarks in Monticello, Iowa, 81.00; from Rev. Partenfeller  
HZ.00.

For Rev. Ruhland's congregation in Saxony from Mr. H- Darks, Monticello, Iowa, 81.50; from Rev. Partenfeller.

The undersigned takes the liberty of pointing out to this receipt that if our communicating love wants to be directed to an urgent need before others, it will find  
such a need here. 2 Cor. 8:13,14. C. F. W. Walther.

Acknowledging in the name of his congregation in Brunswick, Missouri, to have received the Collecte raised on the occasion of the wedding of Pastor H.  
Niemann and Julie Walther in the amount of 850.00 for our church building.

F. G. Walther, Pastor.

To have received from an unnamed 81.00, certifies with sincere thanks  
St. Louis, Concordia College, A. Meyer.

Having received from the Rev. E. G. C. Markworth, 85.00, and through the same, collected at the baptismal celebration of his son, 83.15, further, through the  
Rev. Bro. Leyhe, collected in his congregations at Town Grant and Town Sigel, 83.34, certifies with thanks  
St. Louis, Concordia College, T. Schilling.

From the laudable women's association in Mr. Past. Stock's parish 811.80, sincerely certifies with thanks  
Fort Wayne, Concordia College, H. Weseloh.

Having received from the congregation of the Rev. P. Karrer at MapleS, Ind. 85.00, certifies with hearty thanks  
St. Louis, Concordia College, I. G. RabuS.

I have the following gifts of love  
received for our church building in Leland and Good Harbor: By PastorWagner 85.00; from Pastor Mennicke'S congregation 86.00; from Pastor Lehmann's  
congregation 822.00; from Pastor Riedel's congregation 816.14; from A. Miller in Manist" 85.00; from Past. Horn's congregation 815.50; from Wittwe Reih by  
Pastor Schlesselmann 85.00.

Many thanks to the dear donors! God repay temporally and eternally such love! M. Töwe.

With thanks, the undersigned certify to have received through Rev. Br. Mießler, from the worthy Virgins' Association of the congregation at Palmyra, Mo.,  
89.75, the former 85.00, the latter 84.75.

God's blessings to the givers!  
Concordia College, St. Louis.

Alb. Willner.  
W. Brand.

#### For the "Lutheran" have paid:

The 25th year:

Pastors: A. C. Bauer, G. Horn.

The 26th year:

Messrs. Pastors: A. C. Bauer 810.50, G. Horn 83.00.

The 27th year:

Mr. Pastors: A. C. Bauer 84.50, G. Horn 86.90. Further: Mr. J. I. List.

The 28th year:

Pastors: F. Gensike, G. Streckfuß 815.00, I. Bond, H. O. Schmidt 815.00, I. Trautmann 82.40, L. Treffe! 75 CtS, A. Krafft, W. Hattstädt 817.50, M. Stephan 81  
IM G. Horn 86.00, F. W. HuSmann 812.00, P. A. Jenseit, A. T. Geißenhainer, A. Schüßler 813.50, I. Horst 8 i9.50, R. BaartS, W. Bock 810.50, E. Sitzmann  
825.50, F. Nuff 89.00, I. Landgraf 86.00, W. Günsch, F. W. Brüggemann 85.00, I. I. Kern 83.50,

Furthermore: F. Pohlsdörfer, W. Schneider 850.00, I. I. Walker, P. Kirsch 83.00, H. Lohrmann, G. Bartelt 812.00, Ph. Groß, G. Grupe 813.50, L. Ahrberg, W.  
Wennholz 824.00, I. DA- mar, I. Lauterbach 818.00, F. Fischer 849.50, A. Bohn 8103.00, H. Schnabelius 87.00, H. Schnelle, W. Schneider 851.00, S. ! Riedel  
821.00.

! The 29stcn vintage:

Pastors: F. S. Eggert, O. ASperheim, A. T. Geißenhainer, E. I. Fleckenstein 810.50, T. Schoch 815.01), I. G'öhringer, C. Wünsch, E. Hartmann 87.50,  
Schöneberg 858.50.

Also: H. Jakobs, F. Auch, I. Bredehöft, Z. Obenhaus, N. Petersen, I. M. Schmidt 84.50, C. Börneke 84.50, F. Döll- fclcdr, W. Wegencr, C. Heischmann, C.  
Meier 82.22, Fanny Schmidt. M. C. Barthel.

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#### Changed addresses:

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Hieliarä OerstzulitizrAsr, teacher,

Rtzcl Huä, Rauäolxli Oo., III.

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Printing Office of the Missouri Synod. Ohio u. a. St. .

**Persecutions of Lutherans in Silesia in the 17th and 18th centuries.**

The Reformation had swept through Silesia like wildfire, and only in a few places did the bishops, priests and monks succeed in resisting the mighty power of the Word. There were many areas where no Catholic church could be found; in others the Lutheran population had become the overwhelming majority.

Although Ferdinand I had issued very strict decrees against the Protestants, he soon became convinced that nothing could be done with physical weapons in the area of faith, and after the religious peace at Augsburg in 1555 he even declared that everything that had been established in the religious peace should especially benefit his subjects. His son, Maximilian II, immediately put both religious parties on an equal footing when he paid homage. The Lutheran Silesians could quietly establish their worship, and the Reformation spread almost throughout the entire province.

This, however, was not to the liking of the Jesuits, who since their inception had directed their sole attention to the destruction of the Lutheran church and religion. When Rudolph II ascended the throne, they knew how to ensnare him with their intrigues and intrigues in such a way that, although he had solemnly confirmed the rights of the Silesian estates, he ordered the expulsion of all Lutheran clergy in the county of Glatz already at the beginning of his reign. He praised the Bishop of Breslau for expelling the Protestant preachers and installing Roman ones in their place. One example may suffice to show how all justice was mocked.

The Bishop of Olomouc ordered the city of Troppau to employ a Roman chaplain at the hospital there. Rejected with his demand, he complained to the emperor that they held suspicious meetings and started all kinds of innovations. Without further investigation, the emperor ordered the Lutheran preachers to be expelled under threat of the eight. The city sent two deputies to the emperor, who were to make representations against this arbitrariness. They were

thrown into the dungeon. An imperial commissioner appeared in Troppau and declared that the city had forfeited its rights by its rebelliousness and would have to throw itself on the mercy of the emperor. The council obeyed; the churches were sealed and the preachers dismissed. A dull stupor lay on the citizens. They gathered in the streets and public squares, singing spiritual songs. For a long time they could not endure this state. Once the bells of the churches rang out, they blew open the doors and held their services again in the consecrated house. The emperor now declared the city to be in the eight. Again, the latter sent six deputies to him, to make him alleviate their misery. Two of them were captured and had to languish in prison for two years. To the others, the emperor declared that the city had been disobedient to him and the church, but promised mercy if they would apostatize from the Lutheran faith. They pledged allegiance to him with good and blood; but in regard to faith they asked him to leave them in their rights. Men of war appeared in Troppau to execute the eight. The churches were closed for the second time, the citizens disarmed, and some of them put in prison. Many remained steadfast and were put to the torture. To escape the tyranny, some emigrated. In the main church, all signs of Lutheran worship were destroyed, even the gravestones of the Lutheran preachers buried there were smashed. The preachers themselves were ordered to vacate the city before sunset, Silesia within six weeks. One church after another was consecrated Roman, and Roman priests were employed at them. When the citizens resisted, some of the councilors were put in irons; many citizens were imprisoned, others were banished from the city, and Michael Pruste was beheaded.

But not only in Troppau, but everywhere where the emperor was able to do something, he made it his business to eradicate the Protestant religion. In many places, no one was to gain citizenship who did not take communion under one form. The children of Lutherans were not allowed to join any guilds, were not allowed to buy land. Everybody was to be condemned, with a fine of 50 guilders, to the Frohnleichnams-procession. If they visited other churches, they would be imprisoned, and so on.

When Rudolph was pressed by his brother Matthias, he felt compelled, despite his aversion to the Lutherans, to grant them some rights. Thus he gave the Bohemian, then also the Silesian estates the so-called Majeftätsbrief, which was to be binding for all his successors. By virtue of it, the Lutherans enjoyed full religious freedom, were to be protected in the possession of their churches and church property, and had the authority to establish new churches and schools as needed. Thus, the Silesians believed that they could now make the necessary arrangements to hold their worship services in a dignified manner. The good people had no idea that the Romans thought that they did not have to be loyal to the "heretics". They did not know the principle: the end justifies the means, according to which the Jesuits may use everything: breach of word, persecution, cruelty, in order to lead the apostates back to the so-called only beatifying church. Already Rudolph did not think in the least to keep his promise. When, for example, the citizens of Ratibor had called a church and a preacher, an imperial order decreed that the authors should be thrown into prison. Four persons had to remain in prison without any interrogation and for 35 weeks. The church equipment was taken away, and the pastor was expelled from the city. Despite the majesty's letter, all Lutherans were to attend mass under penalty of 10 marks. Six citizens were banished for eternity because they did not want to become Catholics. In the guilds, everyone had to confess that he was Catholic; the others were severely punished.

After Rudolph's death, Emperor Matthias violated the Letter of Majesty even more, and persecuted the Protestants wherever he could. When he died, the Silesian estates decided not to rest until the bad conditions were remedied and the Lutherans were given full equality with the Catholics. Of course, Ferdinand, the brother of Matthias, who aspired to the crown of Bohemia, of which Silesia was a tributary, was looked upon with great trepidation. He was such a docile Jesuit boy,

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that, for example, before swearing to the Bohemians their rights, he had taken a vow in the sacristy not to do anything detrimental to the Catholic religion. Unfortunately, the Silesians followed the example of the Bohemians and elected Frederick V of the Palatinate as their king. Now the Lutheran citizens were allowed to receive civil rights; there were no difficulties in building churches and schools.

However unfavorable the situation was for Ferdinand, he was victorious. The battle of the White Mountain near Prague, on November 8, 1620, decided in favor of Ferdinand, and now the Catholic religion was reestablished in Bohemia by all means. Silesia was spared from the hand, because the armed force of the Estates was still unweakened. Through the mediation of the Elector of Saxony, the Emperor concluded a treaty with them called the Saxon Accord. According to it, everything was to be forgiven and forgotten; a remedy for all religious grievances was promised, and in particular the letter of majesty was solemnly invoked.

However, the emperor's own brother, Bishop Charles of Breslau, soon showed what to think of the imperial motto. After the conclusion of the Saxon agreement, he came to Neisse, where there were only 420 Catholics, including the clergy and the bishop's court. The bishop immediately ordered the expulsion of the Lutheran preachers and teachers, declaring that their appointment by the citizens was an act of disobedience and sedition. The members of all guilds were to attend the Feast of Frodnleichnams. The churches, which belonged to the Lutherans by contract, were given to the Jesuits. When, after these and many other oppressions, 363 Lutheran citizens were still in the city, they were ordered to either become Catholic within a certain period of time or to sell their property and leave the principality.

The city of Glaz had been given to the Count of Lichtenstein under the condition that the Lutherans should keep free religious practice and their churches. But already on the day after his entry he had all the town councillors of Glaz and many noblemen taken prisoner. Soon an order arrived from the emperor that all churches in the city and 11 surrounding towns were to be taken away, and among these were many that the Lutherans had built themselves. 60 preachers had to flee. In 1625, four imperial commissioners appeared to hold court because of the rebellion, which consisted in the fact that the citizens did not want to become papists, but to be good Christians. Council and citizens were put on trial, seven were sentenced to life imprisonment, ten to temporary imprisonment. These, and 23 others, were deprived of all their possessions, 54 of part of them, 28 judges were fined, and all inhabitants were given a permanent tax, the so-called Rebellion Groschen. The value of the confiscations amounted to over one million thalers. The churches were blasted with holy water and consecrated Roman. However, since the majority remained steadfast, the people were forced by soldiers to participate in the Roman service. The Lutherans were not allowed to hold office, their legacies were declared invalid, all Bibles and books of edification were taken away and burned. The commission also visited the other towns of the county. In Habelschwert, 12 respected citizens were led to Glaz in prison, and the others were forcibly driven to the Catholic mass on Easter. Since

But if this did not help, four to six soldiers were put in their houses and continued to torment them until they became Catholics or emigrated. Thus 30, then 20 citizens at a time left the city, except for individuals and small companies. Those who stayed behind grew tired and became Catholics.

On April 26, 1628, the emperor ordered the Oberlandes-Hauptmann, Duke Georg Rudolph von Liegnitz, to take the parish church from the Lutherans in Oberglogau and to hand it over to the Catholics. The latter refused the order, as it was contrary to the majesty's letter, and the citizens sent a petition to the emperor. In it, they pointed out that the Lutherans formed the overwhelming majority in the city, but that the few Catholics still had 10 churches at their disposal. The emperor did not take this into consideration and forbade the Silesian estates any and all use. The Lichtenstein dragoon regiment, which was notorious for its many atrocities, advanced against the city under Count von Dohna. Through the treachery of the Catholic inhabitants they invaded, and the defenseless citizens were exposed to their unbridled cruelty. They not only quartered themselves with them at will and demanded the best food with wild impetuosity, but also maltreated them in an inhuman manner. With swung sabers they ran from house to house, did not let the unfortunates sleep many nights, and dragged them to mass by the hair. Others whipped them with rods until their flesh fell from their bodies, dragged them under the gallows as if to hang them, or put cocked pistols on their chests. All these tortures had the purpose of forcing the tortured to get a confession slip from the Jesuits, and thus to declare themselves Roman Catholics.

Many wanted to leave their belongings behind and leave; but this was not admitted, and the gates were locked. The two deacons had to put up a 100 thaler bond each, and were then forced to emigrate. The priest Preibisius was thrown into prison and presented with a sword and a crucifix to choose between, that is, whether he wanted to become Roman or die. He chose the sword, but was finally released from prison after paying 200 guilders, and was taken out of the city at night.

With the parish church, in addition to the money just available in cash, the altar and pulpit decorations, the Lutherans were deprived of a sum of 33,000 florins, collected only by them. Until November 1, the entire dragoon regiment remained in the city, from then until January 3, 1629, partially, and cost it 31,000 florins. The withdrawing troops went to the surrounding towns and villages to take away the churches in the same way, to chase away the preachers, and to force the citizens to apostatize.

On November 1, a company of Lichtensteins moved into Grünberg. 20 men were quartered with the pastor and the deacon. They said to the latter: "We want to test with you whether you are really serious when you sing:

Take" them our body, property, honor, child and wife, let them only go there! 2c. 2c.

The preachers had to leave the city the following day. But the people of Gruenberg did not want to give out the church they had bought with their money. The dragoons therefore continued their violence. They plundered the town, and dragged the citizens

bound on the town hall. Many were wounded, five killed.

In all of the towns visited by the Lichtensteins, they forced the inhabitants to sign reverses in which they had to declare that they had converted to the Roman Church of their own free will.

In Frankenstein, on February 3, 1629, the council was summoned before Captain Warmeier of the Lichtenstein regiment, and in the presence of the Jesuits, under the harshest threats, he was asked to confess. When he asked for time to think it over, the latter presumed high and dear that he would visit house after house in the evening, and whoever would not then show a confession slip from the Jesuits should be tortured and maltreated with 10, 20, 30 soldiers. The council made this known to the citizens, and unfortunately many hurried to the Jesuit Hölzel with such detention that the stone staircase collapsed in the crush. They had to swear the following oath: "I, N. N., confess before God, the holy. I confess before God, the Holy Virgin and all the saints, that I have come to the only beatific, ancient Roman Catholic religion from the bottom of my heart without constraint, without imposition, voluntarily, vow, swear, and promise, even with raised finger, to remain steadfast in it to my last end, so help me God, and the Holy Virgin Mary and all the saints! Virgin Mary and all the saints!" Thereupon they received a confession slip to the following effect: "This citizen has confessed and communicated, and shall be rid of the quartering." The soldiers then left the house to be quartered with those who did not have confession slips. On February 9, the church, renewed and beautified by the Lutherans, was consecrated Roman, and confession and communion were held in it. A lapel was forced upon the city that it, "through the enlightenment of the Holy Trinity, is all free. The city was forced to sign a charter stating that "through the enlightenment of the Holy Trinity, they had all voluntarily" become Catholic, and that henceforth no Lutheran citizen or inhabitant should be tolerated in the city. The town council, as could be expected from men who had denied their faith for the sake of their office, had shown themselves inclined to sign the lapel, but not many citizens who had remained steadfast. Then, in order to obtain their signatures, the following ruse was devised. One by one, they were taken to the town clerk at night and persuaded to issue a bond of 100 thalers. But since they refused to sign, he took the seals from their hands and sealed the still blank sheet with them. Later, when they learned that the above-mentioned lapel had been written on it, they lodged a formal protest with the council. The council, however, called them rebels and wanted to force them repeatedly to the Roman confession. On Sundays, he had the city gates closed to prevent them from attending the sermon in the village churches. He forbade the singing of sacred songs at funerals, and therefore had several people thrown into prison for eight days. And yet, all of these troubles had so little success that, according to a petition of October 20, 1635, there were only 12 resident Catholics in the city, in addition to the council and its officials.

So-called royal judges were appointed to watch that the citizens did not secretly attend Lutheran services or practice in their houses. If someone wanted to escape the coercion by running away, he was pursued most eagerly. The extorted or obtained reverses were tightened to the effect that anyone who did not want to become Catholic had to sell everything within six weeks and emigrate. For those affected this was

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This was all the more a loss, since the large number of properties that had been sold as a result of these measures meant that they had to lose almost all of their value. In addition, a deduction of ten percent was demanded from them, and their children, if the daughters had not yet reached the age of twelve, the sons not yet the age of eighteen, had to stay behind.

When the Swedes or their allied troops entered the country (we are now in the time of the Thirty Years' War), the Lutherans revived. They could again establish their church service and call back the expelled preachers. But when the imperial soldiers arrived, who were supposed to protect the emperor's subjects above all else, the outrage rose to a sky-scraping excess. We cannot get involved in it, since it outrages the moral feeling to relate how the brutes assaulted young and old, spared no sex, and committed atrocities against men and women of which we would at most consider Turks and cannibals capable. We cannot be surprised that in this way the Catholic Church came to dominate in many places where previously there had hardly been a Catholic Church.

Meanwhile, the Elector of Saxony, unfortunately leaving aside all his confederates, had entered into the so-called *Präger Nebenreceß* (1635) with the Emperor, in which the Letter of Majesty was tacitly revoked and the inhabitants of the hereditary principalities (of whom the Emperor himself had to confess that they as a whole had been loyal to him) were declared to have lost all ecclesiastical rights. The Silesians were now protected against their own sovereign by the Swedes, who occupied most of the country until the Peace of Westphalia. Until the peace, not only all churches in the principalities of Liegnitz, Wohlau, Brieg and Oels, but also the majority in Troppau, Teschen and Jägerndorf, and in the other hereditary principalities and estates almost without exception the country churches were in the hands of the Lutherans.

The Peace of Westphalia, which brought the Thirty Years' War to an end, brought Silesia external peace, but in terms of religion it suffered the greatest damage. The emperor reserved for himself in his lands the so-called right of reformation, which meant nothing else than that the prince secured legal recognition for his religion in his state. But the bishops realized that if there were full equality between Protestants and Catholics, the Catholic religion would soon have disappeared from the whole of Germany, and so the Catholic princes extended that right to make their religion the only one by coercive measures. It is true that the Silesians had the Letter of Majesty, which could not be broken by any emperor, since it was to be binding on all of Rudolph's descendants; they had the Saxon Accord, but we have already seen so often how excellently the Jesuits knew how to soothe the consciences of the princes. Especially in Silesia the emperor wanted to bring the unrestricted right of reformation into execution. He therefore knew how to keep the delegates of the Silesian estates away from the peace congress, so that they could not report the true state of affairs.

As long as the Swedes remained in Silesia, everything was left as it was. No sooner had they departed than the emperor declared in a letter to the governor of the principality of Glogau his resolute

The intention was to expel the Lutheran preachers. In the principality of Troppau, all country churches that had remained Lutheran until then were taken away in 1654. Their preachers and teachers were expelled, and the inhabitants were harshly tried to force them to apostatize. No Lutheran was allowed to hold a public office, nor to be admitted to a marriage, a solemn burial, to civil and peasant rights. No Lutheran journeyman or teacher was allowed to be accepted; attendance of foreign churches, as well as Bible reading and singing of spiritual songs, was strictly forbidden. Lutheran orphans were handed over to Catholic guardians; if they were sent out of the country, they had to be returned, and were handed over to Catholic educators, especially Jesuits. Although many inhabitants of Troppau, after having tried their utmost to find favor with the emperor, emigrated, others succumbed to the oppressions, still 5000 Lutheran citizens survived.

This was done everywhere in the province. Despite all this, there are examples of the most enduring steadfastness. The peasants in Rösnitz had to travel twelve German miles to Hungary if they wanted to attend a public Lutheran service. For such attendance they were to be fined 100 ducats. They were not to be married, and their bodies were to be buried outside the village, not even in their gardens. For seven years no marriage ceremony was held among them. Nevertheless, they remained steadfastly true to their faith, and secretly kept a church fund until better times.

Imperial commissioners were appointed, who went through the whole province from town to town, from village to village, to take away the churches from the Lutherans and to hand them over to the Catholics. When the inhabitants wanted to defend their most precious and sacred things, soldiers appeared and enforced this illegal procedure with their weapons. Often, as they themselves say, the commissioners had to go back and forth for a long time before they found a Catholic priest, and often had to hand over five to six churches to one priest.

When the Commission wanted to seize the property of the city of Breslau, the latter addressed a petition to the Emperor to leave it in its rights. But they received the answer that no weight was to be attached to the provisions of the peace treaty, since everything depended on the urgent declaration by the emperor. The commissars appeared in Breslau on February 21, 1654, expelled the pastors, and seized all the churches, even those built by the Lutherans themselves. The following morning, in spite of all protests, the mass was held in them. The situation was different in Halt Großburg, a small country belonging to Brandenburg. Here, too, 'all churches had been transferred to the Catholics through coercive measures. But when the amicable efforts of the Elector did not help, he sent his dragoons, which brought the already appointed Catholic priest across the border without further ado.

We will give only one more example of how unquestioningly all treaties were violated in order to suppress the Protestant religion. In the dominion of Militsch, the Reformation was joyfully welcomed. With the most lively and active participation of the people, a new parish church, a completely new church for Polish worship, and a church of the Bcgräbnis in Mttich were built. In 1611

the former owner, Baron von Malzan, obtained a special confirmation of his rights from Emperor Matthias. But when the bishop Karl of Breslau made claims, he concluded a contract with him, according to which he paid him 3000 Thlr., but the latter irrevocably and forever renounced all claims. Finally, he had received an imperial letter of grace, according to which "he and his successors, his councillors, servants, officials and subjects were to remain subject to complete religious freedom, and were to be protected in the future without the slightest restriction in the freedom of consistory, church, school and hospital, and were to be respected equally with the other Lutheran princes in Silesia and the city of Breslau with regard to the secondary recourse of all the advantages contained therein. Since he had done nothing that could have invalidated the letter of grace, one would think that he would have been spared. But no, on March 3, 1654, the commissioners also appeared in Militsch. Although the bedridden lord, whose son was in the imperial service in the Netherlands, made the strongest representations, they could not be dissuaded from their intention, since they knew that their acts of violence could not be opposed. When Superintendent Haupt, who was present, asked them to leave at least one of the three churches to his poor community, they replied: "We should only take away one church, but are there any more? Superintendent Haupt remained until the funeral of his patron, who died on June 3, 1654, whereupon he too, like the other preachers and teachers before him, left the dominion.

Thus, at the instigation and encouragement of the Jesuits, the German Empire was gradually subjected to



the rule of the Jesuits without any right, in spite of the assurances of Ferdinand I, in spite of the equality and freedom of faith recognized by Maximilian II, in spite of the Letter of Majesty granted for all future times by Rudolph, confirmed by Matthias, Ferdinand II, and in part also by Ferdinand III, and in spite of the provisions of the Peace Treaty of Westphalia, which was the general norm for the whole of the German Empire, and partially confirmed by Ferdinand III, despite the Saxon Accord, and despite the provisions which the Peace Treaty of Westphalia had established as a general norm for the entire German Empire, the Protestants were deprived of all their churches throughout the province. There were no less than 1347 churches.

The intercessions of foreign states to maintain the Westphalian peace had not been heeded. Again it was Sweden that gave the Lutherans of Silesia some respite from their oppressors. King Charles XII of Sweden had come to Silesia in his war with Poland. As he passed over the Oder River near Steinau, a gray-headed shoemaker approached him and did not let go of the reins of his horse until he had assured him by a handshake: "to think of us poor, miserable people and the oppressed in this land." Charles had already helped individual complaints during his march through, and his emphatic ideas forced the emperor to agree that everything that had happened in Silesia since the Peace of Westphalia, contrary to its contents, would be immediately investigated and restored to its former condition. The Emperor wanted to make a detour, but the King declared that he would remain in Silesia until his demands had been met. When England and Holland energetically advocated this, the Emperor had to enter into the treaty called the Altrannstadt Convention. Now some churches were returned, but by far not all. The Swedish envoy wanted to return all the churches to the Lutherans.

## 20

But this was refused under all kinds of absurd pretexts. Then the estates came up with the idea of receiving some other compensation for what they had been denied. They therefore asked the emperor to allow them to build a few churches and schools, and they offered a voluntary grant of money. The emperor was in need of money, and on February 8, 1709, he allowed them to build the so-called churches of grace in Freistadt, Sagan, Hirschberg, Landshut, Mikitsch and Teschen. Hirschberg voluntarily gave 3000 ducats, Landshut 12,000 florins, the other towns 10,000 florins each. In addition, Hirschberg paid 100,000, Sagan 50,000, Landshut and Freistadt 80,000 florins each. Thus, with their good money, the Lutherans had finally obtained the permission that the Turkish Sultan allows his subjects of other faiths.

But even now the oppressions and torments did not stop. There was no question of equal rights with the Catholics. Especially under Emperor Charles VI the oppressions again reached a high degree. Only with the Prussian occupation under Frederick the Great did the Lutherans in Silesia receive full religious freedom, until finally in this century Prussia, in order to introduce the Union, first began to suppress and persecute the Lutheran Church in Silesia and finally, except for small separate groups deprived of their rights, completely exterminated it.

Whether or not Missions ships should be insured.

A traveler recently attended a missionary festival in the rich Häring city of Bergen, Norway, and what he saw and heard there of the religious life of the country is reported in the "Zeitstimmen aus der schweizerischen Kirche" as follows. The mission festival of the year had just been held; a beautiful, stately brig, which the mission society had had built, was standing in the harbor ready to take on cargo and missionaries and to sail to a distant mission station, and in the meeting of the mission friends, which was held in the "New Church", when I went there at noon, the discussion had just begun on the question of whether the mission ship should be assecrated or not. The church, a very modern building of somewhat hazy style, was filled to the last pew; men and women from the civil service and the higher merchant class formed the main body of the audience. Among the older members of the clergy, which was represented in great numbers, I recognized only the venerable, in age still youthful

The strong figure of the Bishop of Christianssand, this young man in silver hair, whose clear eye and friendly face betrayed so completely the healthy Norman nature, the modesty of character, the wide gaze, the energy of the will.

The president, Pastor Bmn, a tall figure with striking facial features, stood up and presented the insurance question to the assembly in short words, declaring the mission friends to be entitled to finally decide on it, although it had already been expressly noted in the call for the collection for the mission ship that one intended to take leave of the insurance. It is now to be hoped that, with a view to a definitive settlement, all sides will speak out for or against the insurance. The first one to take the

The first to speak is a preacher from the city of Bergen. He justifies his request for non-assurance as follows: "It is undoubted that every ship that serves human traffic is just as much under God's protection as a mission ship, and therefore insurance would be just as necessary for the latter as for any other. But supposing the ship were to sink, what would be the use of insurance? There would always be a loss, if not for the missionary society, then at least for the insurance company. Yes, even for the missionary society there would always be a loss, because not the ship itself, but only its value could be reimbursed. Who should bear this loss? The mission friends or the insurance company? This raises the question of conscience, which is further heightened in view of the many difficulties of underwriting, the obvious temptation to act against one's conscience with sea declarations, etc., in order not to lose one's conscience.

to give up the entire compensation for the loss. Of course, this is not to say anything against the insurance companies, as such, which have proven to be quite useful institutions. Nor does it matter, as noted at the outset, whether the ship is a missionary or a merchant vessel."

This remark, however, already in the beginning hit a small, stocky and broad-shouldered man there in the middle of the church, a mechanic O. von Drontheim, like a bee sting, so that he now rises with a speed that is certainly unusual for him. In contrast to the previous speaker, he thinks that a missionary ship cannot be put on an equal footing with any other. For many more prayers go up to heaven for a missionary ship than for any

other vehicle, and the praying missionary friends form the best insurance company among themselves for this very reason. Should the brig still sink, it is easy to raise money for a new ship. If missionaries can be sent out without insurance, one may also dare to do so with the ark that takes them in. If the ship is not insured, there remains the consolation that if it is lost, one can say to the Lord, "You have taken the ship, but we have money to build a new one"; this could not be said so confidently if it were insured. - That consolation seems apparently make sense to a large part of those present. Some nodding of the head is noticeable. It is in vain that Provost S. of Stavanger admonishes the assembly that one should follow the old sailor's custom and use the existing safety devices.

He says that they do not need it, since God's mercy is the same for all ships. He is even opposed by a director of a marine insurance company, who says that all these companies are there less for the insured than for their own interest, and that therefore, instead of paying the large insurance premium for 19,000 specie (H23,000) annually, which is in the ship, it would be even more beneficial to simply insure the ship with our Lord. This view is supported by

Finally, a school adjunct from Stavanger County joins in; only a few gloomy clouds on his forehead show that he still has to struggle with some reservations. Yes, faith must keep its right, he assures those present. Just as the individual must irrefutably have the right not to insure, since there is no explicit divine command about insurance, and since no one can have the intention of leaving it entirely up to the Lord whether he wants to take the ship or not, so a society must have the same right. But even if the same right is given to the company, it is not a right that can be exercised by the company.

If the faith of the individual is the same as that of the community, then the speaker must admit that a very special difficulty lies in the fact that a whole society has to act here. For since society consists of a multitude of individuals, one cannot well assume that the same confidence in faith is found in all of them. The measure of faith is, after all, variable. The strong believer might therefore be tempted to abandon his principle and give way for the sake of the weak. The speaker would like to vote for non-insurance, provided he is not pushed to the opposite by fearful consciences, especially on the basis of the hints given from the economic point of view. - After other speakers had spoken, the assembly finally decided not to insure. (Reformirte Kirchenzeitung.)

(Sent in by Past. Citizen.) Something from Anselm, Archbishop of Canterbury, died 1109.

In his *Locis*, Dr. Martin Chemnitz shares a wonderful confession of repentance and prayer by the famous Anselm, which is well worth sharing here in a translation.

Chemnitz writes: Anselm was an excellent man; for although he has his stubble according to the doctrine of those times, which was corrupted by monastic superstition, he nevertheless presented and explained many doctrines quite correctly, such as that of free will, of original sin, and further, that the essence of Holy Communion does not depend on whether it is administered with unleavened or leavened bread. He also treated the doctrine of the benefits of the Son of God in a booklet: "Why did God become man? Thus, he beautifully expounded the doctrines of justification and repentance in meditations, from which I will share one of them for the sake of the reader. Anselm says:

"My life frightens me, because 'if I examine it diligently, my whole life seems to me both sinful and unfruitful, and what seems to be fruit in it is either such hypocrisy or imperfection or somehow corrupt that it either cannot please God or must displease Him. Certainly my life is entirely either sinful and damnable, or unfruitful and worthy of contempt. But why do I separate the unfruitful from the damnable, since, if unfruitful, it is damnable? For every tree that does not bear good fruit is cut down and thrown into the fire. My soul is disgusted with my life, I am ashamed to live, I am afraid to die. What then is left for you, O sinner, but to weep over your whole life? But even in this the sinner is a miserable wretch, because he does not grieve as much as he knows himself, but is carelessly idle, like one who does not know what he lacks. O dry and useless wood, worthy of eternal flames! What will you answer on that day, when you will be called to account for the whole of your allotted lifetime, as it has been used by you, up to the moment. O terrible situation! From this side will be accusing sins, from there a terrifying justice, from below the terrible opened maw of hell, from above the angry judge, in thee

\*) I, toi. 226 of Leyser's edition in the locus of original sin.

a gnawing conscience, apart from you a burning world. Hardly will the righteous be preserved. Where will the sinner, so suddenly assaulted, hide? To hide will be impossible, to come out will be unbearable. Where do I get advice? Where do I get salvation? Who is he who is called the angel of great counsel? It is Jesus himself, the judge under whose hands I tremble. Revive, O sinner, and despair not; hope in Him whom thou fearest; flee to Him from whom thou hast fled; call hastily to Him whom thou hast proudly challenged: JEsu Christe, for this Thy name's sake deal with me according to this Thy name; forget the proud challenger, and mark him as a wretch who calls upon Thee. Sweet name! Refreshing name of blessed hope! So, O JEsu, be to me a JEsus for Thy name's sake! Have mercy on me when it is time to have mercy! Do not condemn me in the time of judgment! When Thou shalt have received me into the great and wide bosom of Thy mercy, it shall not be narrower for my sake, O Lord! Therefore admit me among the number of Thy elect, that I may praise Thee with them, and enjoy Thee, and glorify Thee among all them that love Thy name. If it was my doing that I was Your debtor, could I have done that I was not Your creature? If I have robbed myself of my innocence, have I also destroyed Your mercy? Do not, O Lord, see my evil so that You forget Your good! Do not think of wrath against the guilty, but be mindful of mercy toward the wretched! It is true that I am aware that this deserves condemnation and that my penance is not sufficient to do enough for it, but it is certain that Your mercy surpasses all offenses.

Why is it that in the Scriptures man is so often called upon to convert, since he cannot convert himself?

The old Wittenberg theologian I. Andr. Quenstedt, among others, gives the following answer: "God often commands something that he wants to work in us, and so his commands are not only commanding what should happen, but at the same time working, and an effective means of God, through which God works what he commands. A bound man is not commanded to run in vain, if by that very command his bonds are loosed. A blind man is not commanded in vain to see when his blind eyes are opened by the very words by which he is commanded. For God's words work in us what they command us to do. God commands what he wills, but he also gives what he commands. And it is a custom of Scripture to say that what God does through us is done by us. Because with his word he connects the effectiveness of the Holy Spirit. God often commands that which He wants to work in us, and crowns and repays His own works in us. Deut. 10, 16. God says: So circumcise your heart, but Deut. 30, 6. declares who does this: -The LORD your God will circumcise your heart/ Ezech. 18, 31. it is indeed said: -make you a new heart and a new spiritJ but lest anyone think that this is in our free will, God says in the same prophet Cap. 36, 26: -I will give you a new heart and a new spirit within you/ To those who are dead is from

Christ and Petro were not told to resurrect in vain, because the power to resurrect was imparted at the same time. Such exhortations, exhortations and invitations are therefore not in vain, because they are the effective instrument and, as it were, the awakening means of the Holy Spirit, through which He breathes into man dead in sins and communicates to him new powers and wants to work conversion in him by His grace, if only he does not himself stubbornly resist and put a stop to the effect of the same." (Illeolo<sup>a</sup>ia lillaotreo-polvin. I, 2014.)

How highly the means of grace ordered by God are to be respected,

Luther testifies to this in his famous writing "Von Conciliis und Kirchen" (XVI., 2813. f.) among others with the following words: "Summa, if God were to give you a straw to pick up, or a feather to pluck up, with such a command, order and promise that you should thereby have forgiveness of all sin, his grace and eternal life: should you not accept, love and praise this with all joy and gratitude, and therefore hold the same straw and feather higher than salvation, and let it be dearer to you than neither heaven nor earth is? For however small the straw or feather may be, yet through it you receive such good as neither heaven nor earth, nor even all the angels, can give you. Why are we such shameful people that we do not consider the baptism of water, bread and wine, that is, Christ's body and blood, oral word, the laying on of a man's hands for forgiveness, to be as high a salvation as we would consider the straw or feather, when in them, as we hear and know, God himself wants to work, and should be his water, word, hand, bread and wine, through which he wants to sanctify you and make you blessed in Christ, who has purchased such for us, and has given the Holy Spirit from the Father for such a work?

Again, if you went to St. Jacob's in a state of armor, or let yourself be murdered by Carthusians, barefoot preachers, through such strict lives, so that you might be saved, and God had not sanctioned such a thing, nor endowed it, what good would it do you? He knows nothing about it, but the devil and you have devised it as a special sacrament or priesthood. And if thou couldst bear heaven and earth, that thou mightest be saved, yet all is lost, and he that lifteth up the straw (where it is commanded) would do more than thou, even if thou couldst bear ten worlds. Why is that? God wants us to obey his word, to use his sacraments, to honor his churches, so he will make it gracious and gentle enough, and more gracious and softer than we could desire. For it is said (Ex. 2, 3): I am your God, you are my God.

have no other gods; means also: This one you shall hear (Matth. 17, 5.), and no other."

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Friendly inquiry.

In the Lutheran Magazine of October 19, we read that the Missouri Synod asserted: "Because in Germany the Scriptures are not recognized word for word as God's Word, there can be no question of a Lutheran Church in Germany." We challenge the writer, who calls himself "*amicus*," that is, a "friend," to show us where the Missouri Synod made this assertion as its conclusive opinion, or, if he cannot show this, to withdraw his charge. In the 15th Synodal Report of our Synod we read, I suppose, "Where the doctrine is held to be If a Lutheran no longer has inspiration, then there can no longer be any question of a purely Lutheran church" (p. 50); but what *Amicus* puts into the mouth of our synod, we can nowhere find as the actual opinion of the same. We think, however, that what is spoken in the words last cited by us, no one who is a Lutheran will deny, but what *Amicus* condemns, we Missourians also reject. To be sure, the words of *Amicus* were found in the original minutes (see page 54); but when the Synod's attention was called to the misunderstanding which these words might produce, the sentence quoted from page 50 was adopted as the only correct expression of the Synod's opinion, and thus the suspect sentence was changed and improved, but the matter was reported in good Lutheran honesty without concealment. - The question, by the way, how intimate the "friendship" of the writer against our Synod must be, if he publicly makes a serious accusation against it by citing its alleged words with speech marks, without even taking the trouble to check whether these are really its recorded words, we want to leave this question aside. In any case, *Amicus* and Pastor Brobst, who, as always, received the accusation with pleasure, have greatly damaged the good name of our Synod. For all the enemies of the same here and in Germany will now with great pleasure spread it further that the Missouri Synod fanatically claims that there can be no question of Lutheran Church in Germany; and if now also the "Zeitschrift" recants it, this

will not help much with the attitude of our enemies, according to the proverb: *Semper aliquid haeret*, that is: Something always sticks. *Amicus* says at the end: "Here the wish suggests itself to be a little more careful and more correct in the publication of doctrinal treatises about such momentous points. We think that if *Amicus* had first judged himself according to this rule of his, he would probably have refrained from writing. W. [Walther]

### **To the ecclesiastical chronicle**

I. America.

Rom. 7 - From the Christian Messenger of October 16 we see that the Methodist "Apologist" (who does not change with us) of September 30 also confesses that Rom. 7, 21-24 do not deal with the unconverted or in the process of conversion, but with the already converted Christian; only that the "Apologist" defends the abolition of the state described in that passage through the attainment of perfect sanctification. The "messenger" is of course "astonished" about the former, and refers first to 1 John 1:9, but here it obviously speaks of the cleansing from all sin through forgiveness; further to Romans 6:22. But here it obviously speaks of such freedom from sin, which consists of liberation from its dominion; finally to 1 John 3:9, but this is obviously to be understood in a reductive way, that is, that the one who is born again, only as far and as far as he is born again, cannot sin. But the "Christian Messenger" must admit the latter even according to his own principles, since according to them not every convert and born-again is completely sanctified and sinless. W. [Walther]

Temperance zealotry. From a local paper we see that the *Congregational Church- Association*, which at present in San Francisco has its

The good people seem to have Lyncurgic ideas about virtue, since the pagan Lyncurgus famously banned gold and silver from Sparta in order to ban greed at the same time. The good people seem to have Lyncurgic notions of virtue, since the pagan Lyncurgus famously banned gold and silver from Sparta in order to banish greed at the same time. We believe, of course, that those Mr. Temperance zealots, as inclined as they are to prohibit viticulture for the eradication of drunkenness, are by no means willing to help to eradicate, consequently with Lyncurgus, gold and silver money for the eradication of avarice. W. [Walther]

A new saint. We read the following in the Christian Messenger of October 16: Nev. Albert Nast, son of Dr. W. Nast, received sanctification at the Urbana camp meeting. Before he received it, he wrote down what he would be willing to do if God would grant him this blessing. These vows are published in the *Advocate of Holiness*. So number two reads: "*Willing to be used just where Jesus wants me, even if it be for life among the Germans of this country*". Rev. Albert Nast must look at the Germans in a strange light, that he considers it a particularly condescending act to preach the Gospel among them.

## II. abroad.

Young Germany. The following is reported from Koblenz: In a neighboring town, potatoes had been stolen from a landowner. One day a boy met him and asked him: "Have potatoes been stolen from you? Answer: Yes. Do you know who stole them? Answer: No. I did it, the boy continued. I can't be punished; I'm not yet twelve years old! He said and ran away. - It seems that the Prussian penal code is softer with regard to youth than our laws here in America. For here, such a little rascal would not be sent to the penitentiary, but he would be sent to the reform school. W. [Walther]

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## Death News.

According to his inscrutable advice, it has pleased the master of the vineyard to call up again one of the younger workers. This is Mr. Johann Friedrich Hoffmann, until last spring a teacher at one of the schools of the Immanuel's community in Chicago, Illinois.

Born in Monroe, Mich., on July 24, 1845, he entered the school teachers' seminary in Addison in his nineteenth year, encouraged by his younger brother Wilhelm, who had dedicated himself to the school ministry at an early age, as well as by his teacher Simon. When he had graduated from the seminary after a two-year course, God assigned him to his first field of work in the community of Schaumburg, Ills. Three months later, God brought him a partner from a Christian family in my congregation. It was a happy marriage under premature cross; even the only little plant of it had to be offered to the Lord again after a short time. After one and a half years of work in Schaumburg, he followed the call to the mission field in Chicago; but an increasing lung disease forced him to leave after barely four years.

In May of this year, after working there for several years, he decided to give up his school work and take up another profession. But even in this he did not find any substantial improvement, although he always carried himself with the hope of recovery, because he was very much longing for the work among the children. Still filled with this hope, on Monday, September 9, he made a recuperation trip here to Milwaukee to visit his relatives, felt somewhat better during the first two days, and had already set Friday as the day of his return. But see, on Wednesday noon, September 10th, his condition suddenly took a precarious turn. Convinced that the Lord had decided to hurry with him out of the world, he requested Holy Communion from me. As strong as the hope of recovery had been a few hours ago, now the desire to die was so great. Only one cheap wish for this life filled his soul. It was the wish that God would endure the fleeing life until the telegraphically called wife would come. But he devotedly renounced God's fulfillment of this wish, too, when I visited him once again after the evening service, prayed with him, and blessed him. Barely an hour after my departure he had fallen asleep like a child in the evening. Thus the wife, arriving early in the morning, met only the disembodied shell.

On the 13th of September we buried the same with numerous attendants. Among those who paid their last respects to him were two of his friends and colleagues from Chicago, the teachers Büniger and Nützet, as well as some of the leaders of the congregation there. At his coffin I spoke about the words Jerem. 31:3: "I have always loved you, therefore I have drawn you to myself out of pure goodness."

Our departed young brother was an Israelite without falsities, a great friend of the children entrusted to him, a quiet, unpretentious worker, active in fraternal unity with like-minded colleagues, who faithfully grew with the



little penny entrusted to him. The Lord, to whom he was faithful above all else and who called him to rest and wages after a short period of work, comforted the bereaved with his manifold consolations, but especially the lonely young widow.

F. Lochner.

Mr. Pastor Hartmann in Atchison, Kansas, died on October 13, 1872, in the afternoon between four and five o'clock. That is all we have been able to learn about this unexpected and saddening case, and what we can tell our readers for the time being.

C.

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### Church news.

After Pastor I. L. Daib had accepted the call to Oshkosh with the approval of his previous congregations, he was introduced into his new field of work by the undersigned on the 16th Sunday after Trinity.

This time's quick change of office does not place Pastor Daib among those pastors "who find no rest anywhere, change every year, wander from place to place, etc.," as they are described in the last synodal report, p. 84. For only after the call had been repeated and some of his fellow pastors had urgently advised him to accept it, could he, urged by his conscience, decide to follow the call.

May the Lord of the Church provide the now orphaned congregations with a faithful pastor quite soon, but build the much-moved congregation at Oshkosh in peace through its new shepherd!

Lebanon, the 7th place. 1872.

G. Link.

Mr. Candidate Joh. Mich. Hieber from our seminary in St. Louis has accepted a call from two congregations in Williams County, Ohio, and was ordained and installed in office by me on September 8 in the congregation near Edgerton by order of the Most Reverend Presidency of the Middle District. May God the Lord bless his work!

A. Detzer.

Address: llov. Hidsr,

LcZgsrton, ^Villiums 60th, Oüio.

Serr Pastor E. I. Fleckenstein, who had received an appointment from the Lutheran congregation in Providence, R. I., and had accepted the same with the consent of his former congregation in North East, Pennsylvania, was inaugurated into his new office by the undersigned on the 19th Sunday after Trinity, by order of the Reverend President of the "Eastern" District.

May the Lord give him victory after victory, so that it may be seen that the right God is in Zion. Wm. A. Frey.

Address: licv. L. l'lsclcsQstoin,

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8tr. krovicksnev, R. I.

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## Church dedications.

On the 15th Sunday after Trinity, the Lutheran congregation in Kankakee, Illinois, was able to dedicate its newly built church with thanksgiving to God, and was delighted by the visit of many guests from neighboring congregations. Favored by fine weather, this day became a richly blessed festival of rejoicing for the congregation, owing to the delightful sermons, which were accompanied by sweet choral songs. After the undersigned in the old church had laid Psalm 103:1-3. to the heart of the congregation, opened the new church with Psalm 24:7-10. and said the consecration prayer, Pastor Wunder from Chicago preached on Psalm 26:5-8. and showed r Why do Christians hold their houses of worship so dear? In the afternoon, Pastor Nohe from Joliet preached in English and explained, based on John 5:39, "What is Evangelical Lutheran? In the evening, Pastor Köhler from Pilot preached the final sermon on Marc. 13, 37, in which he seriously exhorted the congregation to be vigilant so that they do not lose the treasures given with this church.

May the Lord make this feast blessing a lasting one for us, his threatened poor little group, and fulfill his promise: "In the place where I will make a memorial of my name, there I will come to you and bless you." Ex 20:24.

The church is a frame building with pointed arch fenestration, has a steeple 103 feet high, and is 84 feet long, 36 feet wide, 33 feet high with the projection of the steeple. Under the church, at ground level, there is room for two schools and a teacher's residence. Inside, the church is nicely decorated with a tasteful pulpit to the left of the altar, an oil painting in the altar niche depicting Christ on the cross, which really does honor to its master, Mr. W. Wehle in St. Louis, and a new, ten-stop organ, whose tones greatly increased our church joy. The singing society and the women in the congregation had also beautifully decorated the church with beautiful chandeliers. Thanks be to the Lord, our God, for everything!

Because this poor congregation has made such great sacrifices, because the city itself is a missionary town, and because we have had to build not only for ourselves but also for many foreign churchgoers, our neighboring congregations have kindly given us the following gifts. We received: From Pastor E. Riedel's congregation H115.00, from Pastor G. Traub's congregation K63.75, from Pastor H. Rohr's congregation P16.65, from Pastor R. Köhler's congregation P10.75, from Pastor Hartmann's congregation P5.00. Wishing all donors God's rich blessings, we thank and acknowledge in the name of the congregationG . A. Müller, Pastor.

On the 19th Sunday after Trinity, the Immanuel District of St. John's Parish in and around New London, Wisconsin, had the great joy of dedicating its newly built little church, a tasteful frame building 36 feet wide and 42 feet long. Rev. Steinbach had come from "Indian" and had the kindness to preach the dedicatory sermon. The undersigned pastor of the congregation said the dedicatory prayer and in the afternoon preached on Psalm 87 before a very mixed audience. The celebration passed off in the most delightful manner.

May the Lord keep us firmly established on His holy mountains! Joh. Lauritzen, Pastor.

The Trinity Lutheran congregation at Town Bremen, Cook County, Illinois, 14 years ago, when it numbered only eleven members, built itself a house 20 feet wide and 30 F. Length, and fitted up the upper room for church and school, and the lower for the pastor's residence. But now that the congregation had grown to 50 families, the space for services was not only very small, but there was also danger of overcrowding.

In June of this year, the congregation therefore unanimously began to build a new church and consecrated it on September 8.

The undersigned first preached a few words of farewell in the old house of God on "May God bless our going out and our coming in" and then preached the sermon on Psalm 75:2. Pastor Ernst of Blue Island preached in the afternoon on John 14:23.

!^The church, situated from the highest point in the area and built at a cost of about 4000 dollars, is 36 feet wide, 50 feet long; the height inside with organ choir and galleries measures 26 feet. The tower, 10 feet square, 80 feet high and decorated with 4 corner towers, with a 1300 pound bell, is visible from afar. The heartfelt joy of the congregation over their beautifully built and decorated house of worship was heightened on the day of the dedication by the numerous guests from near and far, as well as by the performances of the music choir from Pastor Körner's congregation in Chicago and the singing society from Pastor Ernst's congregation in Blue Island, to whom the warmest thanks are hereby expressed on behalf of the congregation.

May the Triune God fill every listener in this His house with abundant blessings for His glory and our blessedness!

I. C. H. Martin.

On the 16th Sunday after Trinity, a newly built church was dedicated in the name of the Triune God in my branch parish at Hickory Grove, Edford Township, Henry County, Illinois. This is a frame building 30 feet wide and 50 feet long, with a steeple, the top of which is adorned with a cross. Pastor Winter of Hampton accepted our invitation and preached the sermon in the morning; in the afternoon, the undersigned delivered the Word of God to the large number of guests.

May God the Lord, according to His great grace, make this little church a true place of peace!

Geneseo, October 1, 1872.

F. Horn.

On June 15 of this year, the "Lutheran" published the announcement of the laying of the cornerstone of the new church of the Lutheran congregation of St. Paul in Chicago, which took place under extraordinary circumstances. That advertisement concluded: Also "every reader with a humble and joyful heart would like to offer a sincere thanks to the faithful God, connected with the request: Lord, let good prosper."

Praise be to God, he has made it a success! This magnificent church, more beautiful and holding more people than the old one, which was almost new, has already been solemnly and upliftingly consecrated as a monument of God's great grace to the glory of His name. This happened on the memorable 9th of October, the anniversary of that terrible fire in this city. What a change! - A year ago unspeakable sorrow, especially in this community, and now almost indescribable joy, even if with trembling! - —

Participating friends had rushed from near and far, including many pastors, to witness how God can graciously restore when He has chasteningly humbled.

The dear congregation had since then held its Sunday services, two sermons and Christian instruction, in two schoolhouses built soon after the fire - one close to the church and the other considerably further away. In the latter, on the morning of the inauguration day, they celebrated a short farewell service, led by their beloved pastor, and then moved in a "mighty procession" towards the new church, without music, as was certainly considered appropriate on that day. In front of the gates of the new church and in the open street, with instruments of the congregation choir and many living tongues, the whole song was sung: "Praise the Lord, the mighty King of Glory 2c."; from this, as usual, the doors were opened, and the crowd moved in, until no one could find room to stand. And this happened - read with care - exactly at the same hour, when a year ago the beautiful church with tower and everything fell into ruins! One would like to say: This circumstance was already a silent and yet eloquent sermon. - Also, it may be mentioned too kindly to the readers that, to the best of my knowledge, this is the first church on the five-mile-long burnt area of this city that has been completed and consecrated. - The new organ, masterfully played, and three united male choirs of local congregations opened the service with the mighty psalm: "Macht hoch die Thür" 2c. The opening and dedicatory prayer by the pastor of the congregation was moving. But writer this should not describe too long. - The service was held three times, in the morning, in the afternoon and in the evening. That the church was filled each time, and by the gentlemen: Prof. Selle, Past. Beyer from Pittsburgh and Past. Lochner from Milwaukee, as well as sung by the congregation and various choirs in a joyful spirit, hardly needs to be mentioned.

Praise, glory and thanks be to God! May he rule with his almighty protection and shield over this his house and dwell with his grace and truth in his church! Amen.

Chicago, October 1872.

A. Wagner.

### Mission Festivals.

This year again, on the 14th Sunday after Trinity, my congregation and that of Pastor Brackhage were able to celebrate their mission festival with the participation of the congregations of Pastors Zur Mühlen and Peter, this time in the midst of Pastor Brackhage's congregation, who had prepared the outdoor festival area and the temporary pulpit very tastefully and comfortably for the audience. A large crowd had gathered to hear God's word, and God had given us the kindest weather for it. Pastor Sauer preached the morning sermon on Match. 28,18-20, the afternoon sermon Pastor Zur Mühlen on 1 Timoth. 5, 8. The collected collecte was .D71.11.

May the gracious God grant that every hearer of His word may let faith and love work in him through the Holy Spirit, so that prayer and work for His kingdom will take place and be pleasing to Him. Th. Wich mann.

After the Southwest-Indiana Conference held its meetings from September 5 to 7, in which the two invited neighboring brothers from the Ohio Synod, Pastors Wams and Bauermeister, also participated, we celebrated this year's mission festival on September 8, the 15th Sunday after Trinity. Guests came not only from our three congregations in Evansville, Vincennes and Lineville, but also many others, some from a distance of more than 40 miles, in far greater numbers than we had expected because of the many fevers.

Pastor Detzer held the mission sermon on Matth. 28, 18-20; Pastor Brüggemann provided the liturgical altar service. After the main service was completed with communion of the ten preachers present, the church emptied because it could only hold about a third of the guests present, and Pastor Schmidt gave a remarkable lecture on the mission among the Chinese by the honorable missionary Gützlaff outside under shade trees and foliage. After this, the hospitality of friendly housemothers from our three congregations was availed of and a frugal midday meal was held.

In the afternoon Pastor Mohr preached on 2 Cor. 5, 19. Afterwards Pastor Wams gave a lecture on Is. 66, 18-20. When the bodily needs had been satisfied once again, the undersigned spoke a short closing word, and with "Now give thanks to God" the joyful celebration ended, to which the singing choir from Evansville contributed considerably by repeated presentations. The mission collection amounted to D116.25, of which one third was sent to Pastor Harms in Hermannsburg for the heathen mission, and two thirds to Pastor Brunn in Nassau for our proseminar in Strben.

With Psalm 90, 16.17. greet our dear feast companions and all mission friends

Darmstadt, Ind., Sept. 24, 1872 Pastor A. Weyel.

On the 13th Sunday after Trinity, August 25, 1872, the Bethlehem Lutheran congregation in Independence, Texas, held its first mission festival. With thanksgiving to God that He does such great deeds for us children of men through His Word, we gathered with our guests, the congregation of Pastor Klindworth, as well as Pastors Zimmermann, Pallmer and Klindworth, in our Bethlehem church to be encouraged to zeal in the Christian duty of preaching the Gospel to all creatures. Pastor Zimmermann preached in the morning on Rom. 10,13-18, Pastor Klindworth in the afternoon on Acts 4,20. 4, 20. The confession service, which included the celebration of the Lord's Supper, was conducted by Pastor Pallmer.

May God give us in Texas still quite a lot of mission festivals, but also missionaries, who gather the scattered Christians into congregations in the wide, big country!

On September 16, 1872A . D. Griffin.

On the 17th Sunday after Trinity, September 22nd, the Zion congregation at Mount Pulaski, Illinois, celebrated their annual mission feast, to which the congregation of Pastor Burkhardt in Springfield and the congregation of the undersigned (in Lincoln) were also invited. Although it looked very rainy in the morning, the Lord gave us the kindest weather, that it neither rained nor the sun burned hot. From Lincoln several wagons, densely packed with festive guests, drove behind each other and an extra train brought many festive guests from Springfield, so that the festively decorated church could not hold them all.

After a hymn was sung by the Springfield Singing Choir and a song was sung by the congregation, Pastor Erdmann conducted the altar service. Then the 23rd Psalm was recited by the choir; and while a hymn was then sung, Pastor Erdmann entered the pulpit and preached a powerful sermon on 2 Sam. 6:6, 7. First, the words of this

The text of the mission feast from the history of the Old Testament, which was somewhat striking, was explained and then applied to us. After a few more verses were sung, the choir sang a song, and the blessing was given, we rested for a few hours so that our bodies could be refreshed with food and drink.

In the afternoon we gathered in Cap's garden, a lovely place near the city, where we were refreshed anew by lovely choir songs and God's word under the beautiful trees. First, Pastor Burkhardt from Springfield preached a delicious sermon on John 9:4, pointing out that we were celebrating a mission feast here, and answering the questions: 1. Why can we do mission? 2. why should we do mission? 3. why do we want to do mission?

After Pastor Burkhardt had closed and a few verses had been sung, Pastor Eggert from Minonk told us a few more things about his experiences during his 19-year stay among the Hottentots in South Africa, and the laughter muscles of the audience were often set in motion. The singing choir then sang a few more songs, the whole assembly sang the song "Nun danket alle Gott" with strong voices, and the celebration was closed with prayer and blessing. I would like to mention in particular that the Springfield choir contributed significantly to the edification. The collection amounted to 86 dollars.

It was a pleasure to see how the members of these different communities, who have had and still have to endure difficult struggles with the Lodge system, encouraged each other and exhorted each other to hold fast to the recognized truth, and everyone went home with the wish: "Oh, if only we could soon celebrate such a festival together again, that is a foretaste of heaven!

But praise and thanks be to the Lord for all the good things He has done for us that day. H. Meyer.

### Testimony and request.

In response to several letters of inquiry to me, I hereby testify that Mr. Dörfler, a teacher in Frazer, Michigan, was a standing member of our Synod until he had to resign from his office a few weeks ago due to persistent sickness. Since he has not been able to accumulate any earthly riches in the service of our Evangelical Lutheran Church, and since he has fallen quite into debt with the doctors this summer due to illness and is now out of office with a strong family, a small support from our congregations should not be badly applied.

Detroit, October 1872. I. A. Hügli.

As a result of a serious and persistent illness and other sad circumstances, the teacher Fr. Dörfler has not only become completely impoverished, but has also (through no fault of his own) fallen deeply into debt. Dear brothers, please help! The Lord will reward you.

Brother's address is:

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Otherwise, the gifts can also be sent to the address:

Mr. Teacher 3. 8. Simon,

Monroo, ückioüiAan

be sent off.

Addison, Oct. 15, 1872.

C. C. W. Lindemann.  
C. F. W. Walther.

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## Book Display.

**"Are Methodism and Lutheranism one and the same?** A Proof of the Doctrines Contradicting the Truth and Contained in the Booklet: 'The Articles of Faith and General Rules of the Methodist Episcopal Church'. For the encouragement of every Christian who loves the Lord JEsus and His Word, not to be deceived by the sheep's clothing of the Methodists." - Compiled by Ed. Multanowski, Evangelical Lutheran Pastor to Waterford, Racine County, Wisconsin.

The reason for writing this booklet is the often made bad experience that the Methodists, when they enter Lutheran congregations, often leave with the bold claim that there is no difference between their doctrine and the doctrine of the Lutheran church, but the Lutheran pastors are spiritually dead people who are not able to offer spiritual food to the children of God; In the Methodist Church, on the other hand, there is the true Christian life which the Lord Jesus and also Luther wanted to establish among the people. - The purpose of this booklet is to prove the untruthfulness of this Methodist assertion by means of a confession of the Methodist Episcopal Church.

The booklet can be highly recommended especially for distribution in such congregations that are challenged by Methodist swarm spirits. It can be obtained from Mr. Volkening, bookseller in St. Louis, the copy at 15 cents.

## Conference - Displays.

The Buffalo Specialconference will meet, God willing, on November 12 and 13 at the home of the undersigned.

A. Ch. Grossberger.

The Baltimore Districts Conference will meet, God willing, in Philadelphia on the 12th, 13th and 14th of November at the home of Rev. O. Schroeder.  
L. Lochner, Secretary.

The pastors of the Fort Wayne Preachers' and Teachers' Conference will meet, God willing, during the second week of November (that is, 8 days later than arranged), from Tuesday, November 12, in the morning, until Thursday, November 14, at noon, in Fort Wayne.

On behalf of the Presidium

Ad. Krafft, Secretary.

The Concordia - Conference of the Ohio and Missouri Synods will meet, God willing, from Tuesday, Nov. 19, at noon, until Thursday, Nov. 21, at noon, at the home of Rev. P. Beyer in Pittsburg, Pa.

I. G. Butz, Secretary.

The Grand Rapids Specialconference will assemble, God willing, for its next meetings on the third and fourth of December at the home of the Rev. Crull in Grand Rapids, Michigan.

As those who are obliged to come, but are prevented from doing so by valid circumstances, excuse themselves by letter to the conference, so all those who are willing to come will kindly inform the local pastor in advance.

The work expected from the members of the Conference, who are not given a special task, is: a disposition on the Gospel and Epistle pericope of the Holy Christmas.

Pastor Ramelow has to preach on Rom. 12, verse 11: "Send you into the time". F. W. Spindler, secretary.

### Received in the Middle District Treasurer's Office:

To the synodical treasury: collected at ScharbuS'wedding at Fort Wayne 86.50. From Past. Stock's congregation at Fort Wayne \$17.51, from himself 81.00. Past. Krafft's Gem. in Florida \$1.40, in Defiance County 81.30. Past. Knief's Gem. at New Dettelsau 810.35. Past. Zagel's Gem. at Fort Wayne 86.15. By Past. Dulitz in Napoleon 85.00. Past. Bauer's St. John's Gem. 86.20. Past. Jox's Gem. in Logansport 817.00. By Past. Heintz in Crown Point 82.50. By Past. Schoeneberg's Gem. in Lafayette 815.75. by Past. Husmann's Gem. in Euclid 810.00. Past. Hild's Gem. in Mishawaka 87.55. whose Gem. in Woodland 85.00. Past. Sitzmann's comm. in Pomeroy 85.50. Past. Nützel's congreg. in Columbus 81.00. Past. Horst's branch parish 84.45. Past. Bode's parish at Fort Wayne 833.00. Past. Jäbker's Gem. in Adams County 815.00. Rev. Bundenthal's Gem. in Marion Township 812.50. Rev. Buehl in Masillvn 81.00. Past. Horns St. Johannis-Gem. 82.69, whose St. Pauli - Gem. 81.94. Past. Sitzmann's congreg. in Pomeroy 85.25. Past. Detzer's congregation in Holland 83.25, in New Boston 81.75. Past. Schmidt's parish in Terre Haute 817.00. Rev. Jox's parish in Logansport 813.40. Rev. Strieter's parish in Peru 87.70. Past. Hvchstetter's congreg. in Indianapolis 8100.61. Past. Jäbker's Gem. in Adams County 821.00.

To the building fund: From Jakob Lipv in Pittsburg 81.00. Ebr. Hengerer in Fort Wayne 81.00. Past. Karrers Gem. in Bielefeld 83.35. Past. Schumms Gem. in Willshire 89.50. From an unnamed person in Allen County 85.00. By Rev. Stubnatzy of N. N. 81.50. From Past. Husmann's Gem. in Euclid 85.00. Past. Evers' Gem. in Root 840.00. From the Eastern District 864.55. Past. Bundenthal's Gem. in Marion Township 820.00. Past. Schumms Gem. in Willshire 822.50. Past. Knief's comm. in Marysville 815.00.

To the widow's fund: From Past. Lehner in New Haven 82.00. Chr. Hengerer in Fort Wayne 81 00. teacher Rolf das. 84.00. Past. Bühl in Masillon 81.00. Kindtauf-Collecte with F. Haserodt in Liverpool 82 10.

To the Hospital in St. Louis: From Jakob Lipp in Pittsburg 82.00. Chr. Hengerer in Fort Wayne 81.00. From Wittwe Schuster by Past. Sieger 81.00.

To the orphanage near St. Louis: From Jakob Lipp in Pittsburg 82.00. Ehr. Hengerer in Fort Wayne 81.00. Pastor Jüngel's parish near Jonesville 812.85. From G. Vornhalt there 85.00. Wittwe Brockmann there 81.50. From Past. Karrer in Bielefeld 82.00. From an unnamed person in Allen County 85.00. Kindtauf coll. at Mr. Hildebrand 81.25. From Mr. Schulthes at Fort Wavne 810.00. Past. Nützels Gem. in Columbus 89.63. By Past. Lange in Valparaiso 81.65. By Past. Horst 82.00. by Past. Stock at Fort Wayne 81.00, from whose congregation 813.56. Past. Karrers Gem. at Bielefeld 810.40. Mr. Geye at Fort Wayne 82.00. Past. Jäbkers Gem. 850.00. from a member in its Gem. 84.00. wedding collecte at Leininger in Defiance 85.00. from I. Schatz jun. easelbst 82.00. F. Heiermann in Masillon 81.00. Past. Lvtthmann's parish in Aecron 820.00. Past. Schumms Gemeinde in Willshire 820.00. Kindtauf- Coll. be" H. Schulz in Darmstadt 82.00. Hochzits- Coll. at H. Rodenbeck by Past. Stock 818.00. By Past. Leh- ners Gem. in New Haven 811.16. Past. Bundenthal's Gem. 815.00. By several members of Past. Stubnatzy's congreg. in Fort Wayne 850.00. From I. Threiß in Pomeroy 83.00. Rev. Detzer's congreg. in Holland 82.50. Bro. Meyer there 25 Cts. Bro. Otte there 25 Cts. I. Meyer there 25 Cts.

On the emigrant mission in New York: By Chr. Hengerer in Fort Wayne 81.00. A part of the MissionSfest-Coll. m Kendallville 821.00. From Past. Bundenthal's comm. in Marion Township 87.25. Past. Wyneken's Gem. in Cleveland 840.75. Past. Küchle's Gem. in Laporte 813.40. From the mission fund of the Gem. of Past. Stubnatzy's Gem. in Fort Wayne 815.62. From Past. Gruber's Gem. in Van Wert 86.35. C. Brand in Columbia City 81.00.

To the emigrant - mission in Baltimore: Gesam812 38 mission hours in the country school of the Past. Stubnatzy

For the Heathen Mission: By Elisabeth Griebel and Sophie Mayer in Fort Wayne collected 82.78. From Pastor Schöneberg's congreg. in Lafayette 810.00. Mrs. Schneider in La Porte 50 Cts. Past. Jüngel's Gem. at Jonesville 814.30. Past. Bundenthal's Gem. in Marion Township 85.70.

For teacher salaries: From Past. Tramm's Gem. in Vincennes 818.80. Past. Bauers St. Johannis-Gem. 87.70.

For Past. Brunn's Institution: Part of the Mission Festival Coll. in Kendallville 82! .00. From Past. Jüngels Gem. nearJonesville 817.00. From Mr. Hermann dnrrch Past. Zaget 82.00. Collected by an unnamed person in Allen County 85.00. Collected by Rev. Horst at Ring's infant baptism 82.10. Collected at Buck's wedding in Root 812.00. Collected by C. Brand in Columbia City 81.50.

For poor students in Fort Wayne: Collected at Meyer's wedding in Jonesville for Strohe 86.25. From an unnamed person in Allen County 85.00. From the Women's Association in Pastor Bauer's Gem. for A. Schmidt 85.00. For Jben, Krüger and Eißelbeiß: From F. B. in Cleveland 810.00; from Mrs. W. as thank offering for happy delivery, 85.00; collected at G. Seh's wedding 81.30. For H. Jüngel collected at Biehl's wedding in Jonesville 85.15. For F. Zaget: collected at Mr. Settelmeyer's wedding 814.70; from Wittwe Meyer 85.00.

On the Leipzig Mission: A portion of the Mission Festival Loll. in Kendallville 814.00.

For the inner mission: From Past. Bundenthal's congregation 810.00 and 86.00. C. Brand in Columbia City 81.00. Collected in mission hours at La Porte 813.00. From Mrs. Krüger through Past. Bauer 85.00.

To the seminary household in Addison From Rev. Maack and his congreg. in Sugar Grove 812.50. Rev. Frank and his congreg. in Lancaster 88.45.

To^College household in FortWayne: From an unnamed person in Allen County 85.00. C. Brand in Columbia City 85.00.

To the seminar - household in St. Louis: from an unnamed person in Allen County 85.00. P. Wendt in Waymansville 81.00.

For poor students in St. Louis: From an unnamed person in Allen County 85.00. Past. Buehl's Gem. in Masillon 817.00. L. Bay in Liverpool 81.00. Past. Schlesselmann's parish in Arcadia 89 35.

For the congregation in Dresden: From Mr. Schulthes in Fort Wayne 81.00.

For the Hermannsburg Mission: A third of the mission festival collection in Darmstadt 838.75. From C. Brand in Columbia City 81.50.

For the Lutherans in Armenia: Von einem Gliede aus Dr. Sihler's Gem. 82.00.

For the parish in Leland: From F. Vollmer through Past. Steger 82.00. Mrs. Schneider in La Porte 81.00. M. Mohrhast in Pomeroy 81.00.

For poor seminarians in Addison^Collected by Teacher Hafner at Buck's wedding 89.00.

For the community in Big Rapids, Mich.: From 822^00 from Past. Stubnatzy's congregation at Fort Wayne Fort Wayne, the 20th place. 1872. C. G.r ahl,

Cassirer.

**Received for the Castle - Garden - Misfion:**

By H. Holtke 41 Cts. Past. O. L. Berner 25 Cts. By H. Schorn 81.00- Fr. Kasch 81.00- By Past. Hügli 82.00- By H. Sallmann 70 Cts. A. Volk 50 Cts. L. Virchow 10 Cts. Rev. Siebe. 83.80. By the congregation of the Rev. Pissel 829.00. from Th. Will 85.00. past. R. Koehler's congregation at Union Hill 86.00. C. Schwaar 81.00. Past. E. Jonas 81.00. Lid. Pe- nat 81.00. Karl Messerli 65 Cts. Mrs. Schott 81.80. I. H. Matthäi 81.00. veal 81.00. C. Drewe 50 Cts. By Past. G. Markworth 81.00. by I. Holstein 81.50. by G. Brauns 82.00. past. TH. Mießler's congregation 83.00. C. Beinhauer 75 cts. Peter Clausen 81.60. by I. F. Kautt 81.00. by H. Dommer 50 Cts. Aug. miller 50 cts. Fahrenholz 81.00. N. N. 820.00. North-East congregation 83.00. Geo. Körber 85.00. S. Riede. 8'1-00. by Past. Multanowski 50 cts. Congreg. in Ellicottsville 82.50. Congreg. in Ashford 81.00. By Past. Dellringer 86.59. By Past. Kleinert 83.15. by Krückmeyer 81.00. by Ms. Past. SieverS 85.00. b. Koch 81.00. past. RupprechtS congregation 88.45. Joh. Eichmann 95 cts. H. Dohrmann 81.00. F W Kastner 81.00. N N 25 Cts. W Riecke 82.00. H. Muhley 50 Cts. By Past. Ahner 81.00!X By C. Felgenhauer 82.50. H. W. Wehrs 81-00. C. Lehmeier 81-50. past. Meisers Berggemeinde 87.00. A. Thias 82.00. I. Kanot 50 Cts. Teacher Messerli 84.00. By Mr. Kassirer Grahl of the Middle District 8222.24.

New York, Sept. 1, 1872. I. Birkner, Cassirer.

For our church building we have received the following gifts of love:

From Thomas Vogel of Springfield, Ill, 85.00, from Louis Lange in St. Louis 85.00, from Rev. Matuschka's congregation 857.00, from Rev. Biltz's congregation 82.75, from Rev. Baumgart's parish 811.00, from Rev. W. Lange 85.00, from Adam Hei- singer of the undersigned's parish 83.00.

On behalf of Trinity Lutheran Parish Jefferson City, Mo. 21 Sept. 1872.

T. Thurow, Rev. John Meisel.

John Friedrich. August Steffen.

FurPastorRuhland to Dresden received through Pastor Oster- Hus of S. in Dubuque \$5.00; from Perry County,' Mo., \$5.00; from Pastor Storm \$10.00; from Pastor Bünger \$3.00; from Past. M. Eirich's in Minden, Ills, congregation \$2.00; by Rev. Flachsbar in his branch at Mr. F. Peetz'collected wedding \$4.50; from Rev. Kleppisch's ZionS congregation in Belleville, Ill, \$10.25; from Rev. Kleppisch himself \$2.00.

For Brunn's proseminar in St erden received by Pastor Martin, collected on Hrn. F. Abbe's infant baptism, \$3.00.

For poor students received a Thanksgiving - Collecte from Pastor Wolbrechts Parish near Okawville, Ill, \$21.00.

C. F. W. Walther.

Received for the seminary household: From Gottfr. Mertz from Mr. Past. A. Lehmann's parish 3 bushels of apples, 12 bush. Peaches; from the Bremen Women's Association about 40 gallons of apple butter; from Mr. I. F. Brockschmidt L Co. 6 barrels of flour; from Mr. W. Steinseld 1 barrel of flour; by Mr. Pastor Gräbner from his congregation \$10.00; from Mr. Gardener Frerck from my congregation 3 Bush. Sweet potatoes, 1 Bush. Potatoes and 36 cabbage heads^ from Mr. Gardener Schubart from my parish about 500 iLtück cucumbers; from the parish of Baden: from Mr. Kobert 1 Bush. Beans, 1 bush, yellow beets, 1 bush. Potatoes, 1 bush, red beets, from Mr. Heinz 1 barrel of cabbage, 1 bag of apples, 2 gall. wine; from Mich. Friedrich from Mr. Past. Reich- manns Filial \$5.00; by Mr. Past. Matthias Harvest Festival Collecte of his parish \$7.00; from Pleasant Ridge by F. Jsemann 100 lbs. flour, 1 gall. fat, 1 peck onions, 1 sack hops, 1 side bacon; from Grocuemeier 100 lbs. flour, from W. Grocuemeier 100 lbs. flour, from F. Diepholz \$1.00, from Hausmeier 200 lbs. flour, 75 cabbage heads, 3 gall. Fat, 1 side of bacon, 1 peck of apple slices, from H. Sepmerer 200 lbs. flour, 4 p. of car- toffels, 1 gall. Fat, j barrel apple slices, dry beans, pickled cucumbers, from Rapp 6 bush. Potatoes, by F. Wille 3 bsh. Potatoes, from H. Hicht 3 bush. Potatoes, 1 gall. Fat, by Lomgreder 3 Bush. Potatoes, by W. Blas iz Bush. Potatoes, by H. Frese 12 bush. Potatoes, by B. Albers 3 bush. Potatoes, 1 bacon side, byPW. Taake 1 Gall. Fat, 1 bacon side, from Warensing 1 bacon side, from E. Witte 6 Bush. Grain, from C. Witte 3 bush. Oats, 2 bush. Grain, from Chr. Gerling 100 lbs. flour, from C. Gerling 100 lbs. flour, from Strotmann 100 lbs. flour, from Lange ssu. 10 S. Apples, 12 bush. Grain; half of the Harvest Festival Collecte in Mr. Past. Demetro's parish \$10.00; by Mr. Past. E. Lehmann Harvest Festival Collec. in his congregation \$7.50; by Mr. Past. Flachsbar Abendmahls-Collecte of his branch in Scotia \$4.20; by the Norwegian P. Rasmussen 140 cabbage heads; by Mr. Past. Both \$10.00.

For poor students: From the Women's Association in Centreville 12 bust shirts, 7 pairs of woolen socks; from the Women's Association of St. Peter's Parish of Mr. Past. Dormann \$10.00; from the Women's Association in Staunton 2 bust shirts, 2 sheets, 2 pillowcases, 2 pairs of stockings, 4 sackcloths, 2 towels; by Mr. Past. Bergt from Mrs. Mießler \$1.1X1; by Mr. Pastor Gräbner harvest festival collection of his parish \$12.60 for Cordes; by Mr. Past. Trautmann of the women's association of his **parish** \$20.00 for A. Trautmann. A, CrLm er.

With heartfelt thanks we certify that we have received 76 guilders for our church building from the Lutheran congregation of St. Paul's in Baltimore, Md. through their pastor H. Hanser.

May God, in His grace, richly reward the dear congregation for this love shown to us in time and eternity!

Niederplanitz in the Kingdom of Saxony, September 15, 1872^

The Lutheran ^t. Johannis congregation there.

In their name and on their behalf:

F. C. Th. Ruhland, Rev. Ernst Wilhelm Moritz Petzger, ) Wilhelm August Schneider, > **Vorsteher.**  
Christian Heinrich Singer, )

With heartfelt thanks against God and the bountiful givers, undersigned received as support for his congregation through Rev. W. Vomhof in Mount Carroll \$22.10.

In the name and on behalf of the municipality

Davcnport, Iowa,

E. Gieseke, Rev.

To have received from Mr. Pastor Coßmann in Nova Scotia \$30.84 in gold for the synod treasury is hereby certified.

John F. Schuricht.

Changed addresses:

Director Otto Dniuser, Ooireorclin OollkAe, Dortluck

liov. Dr. DocuiA,

602 Delst 9t6 8tr. ^orlL Oit^, 1^.

y. D. Hurmevio^, Ilnionto^vv, Dorr^ Oo., No.

Dov. D. ^V. Oesteriue^er,  
8t. .loUnsbur^U, I^iuAnra Oo., Is.  
D. Druinsio^, Teacher,  
561 Issortli^vo

OdienAO. III.

The "Lutheran" appears twice every month for the jährlichen Sut- scriptiondprei" of one dollar and fifty Lenk" for the out-of-town signers. who have to carry the same "oraurzudezablen und dar Pokgeld. - In St. Louis each number is sold for zedn lent".

Only letters containing information for "da" paper are addressed to the editorial staff, but all other "business" letters are addressed to the editor. Orders. Cancellations, money 2c. under the address: L.I. O. LurtNel, Oorn^r vi 7tN una 8:reet8, 8b. Loui8, lilo., anberzusenden. - In Germany, this" sheet can be obtained through Znftns Naumann'- Buchhandlung in Leipzig.

**Printing Office of the Missouri Synod. Ohio ". a. St.**



### **Youth years of the Jew - missionary Stephan Schultz.**

The most important missionary to the Jews in our Lutheran Church is probably Stephan Schultz. However, God also educated and strengthened him on particularly rough paths from childhood for his difficult profession. His father, Erdmann Schultz, was head master of the shoemakers' guild in Flatow, then a Polish town in what is now West Prussia, when he was born February 6, 1714. His mother already determined him at his birth for the spiritual state and gave him the name Stephan, "so that he does what Stephan once did, and if he should also take over the sufferings of Stephani."

Little Stephen was a strange child. When he hungered or thirsted, he asked for nothing, but stood at the table and prayed, "Fear Sott (God), dear Tind (child), Sott know all Dint (thing). Amen." Then he sat down quietly under the table, and when the parents asked him what was wrong, he answered, I am hungry. The preacher of the place saw the little one on such an occasion; the whole manner of him seized him, and he 'uttered against the mother, "Mrs. Schultzen, the child must study; for he relies on the care of God from early on." He knew nothing of the mother's vow; she was all the more seriously touched by his words. The external circumstances, of course, spoke against the fulfillment of her wish; but she answered in living faith: "With God no thing is impossible." This remained her motto even in the most difficult struggles of her soul. From her, the Son appropriated it.

War and fire drove the parents from Flatow; they moved to Wirzisk and later to Stolpe. In Wirzisk, the boy and his brother enjoyed their first lessons in German reading and writing with their own mother, and in Polish with a Catholic schoolmaster. During his free time, the five-year-old preferred to stay in the rabbi's school. His mother became concerned; she asked him, "Surely he would not become a Jew? The little boy answered: "Oh no, I will not become a Jew, but I will study, learn the Talmud and convert the Jews. The mother said with tears: "My son, that was well

my will; but we are too poor." The little boy, however, replied confidently, "Kömmt Tyde, kömmt Rade" (Come time, come council), went to his books, learned and continued diligently to deal with Zuden children. Thus the Jewish language became his third mother tongue besides German and Polish. After the eleventh year of his life the boy was confirmed. The first evening meal filled him "with special reverence for his Savior. The thought of having been a table companion of Jesus remained so vivid in his mind that he could not decide since then to take part in exciting boys' games.

Until the age of fourteen he helped his father in the shoemaker's trade, but the urge to study awoke in him more and more. He confided his heart's desire to his mother; she wept bitterly because of her great poverty, but she comforted herself and her son with the words: "With God no thing is impossible. Soon after, she told her pastor Pfeffer about the matter, who took it to heart and offered to take Stephan in. But a fever, which had afflicted the boy for six years and had now been absent for a long time, reappeared almost at the moment of departure, and only after several months could the father bring his son to his new destination. But now they met the clergyman seriously ill and wanted to turn back. But the faithful clergyman called out to the arrivals from his bed: "My son, do not weep, my God and yours is not sick; you stay here. As long as I live, I will take care of you; but when I die, I will entrust you to the care of my Lord Jesus in prayer. Then he sent for his brother, a physician and apothecary, from Bülow and handed over his patient to him; soon after he died. In the apothecary's house, Schultz learned many things about botany and medicine, which helped him on his later travels, but the school was badly neglected. Then the Rector of the school offered to accept the boy as a famulus, in order to support him in his project. The pharmacist, for his part, was willing to let him become a pharmacist if he stayed with him. Schultz, however, was aware that God had assigned him the profession of a preacher.

So he took a grateful farewell from his former patron. But new tests were waiting for him. The rector was not only a schoolman, but he also distilled spirits, brewed beer, and traded in both, as well as pepper and horseradish. Stephan rarely went to school, "but," he writes, "I became a malt maker, a distiller of spirits, a pepper maker and a herring maker." Early at five o'clock the young man got up to go to the store, then to the malt house, where his daily work was pouring out the grain, carrying it down to the trough, soaking what was spread out in the trough with eighty buckets of water, pounding out the soaked grain, pounding it on the kiln, keeping it on fire, and carrying the dried malt out onto the floor. The evening found him sitting by the still. But when the fire in the kiln was burning properly, he would lie down between the kilns under the flags on which the malt was spread. Lying on his body, because the smoke prevented him from sitting up straight, he studied all kinds of books, especially a Latin grammar, and a tallow light, for which a heap of malt served as a candlestick, spread its poor glow over the precious literary treasures. Schultz used all the few hours of rest from his hard physical work to study or to pray fervently that God would soon deliver him from his present situation.

After a communion celebration in the time between Easter and Pentecost 1731, which had moved him very much, he went in the evening as usual to the malt house. Three hours of work tired him so much this time that he sat down to rest a little and fell asleep. Then he dreamed that he saw the sun shining in the malthouse, and was startled, thinking that he had slept until the following morning, and woke up; but at the same moment he heard a voice calling out to him, as if from the mouth of a youth, the words: "Continue in your undertaking, you will succeed. - Encouraged by this, he reminded the Rector that evening of his promise. The latter squirmed back and forth, but finally offered to let Schultz become a comb maker. "Pharmacist before, comb maker now!" the young man sighed deeply; he had only one answer:

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He said that he needed one hundred to three hundred thalers a year to study, and he had to ask him whether his parents would be able to pay. But although the young man explained that his parents were not in a position to give him anything, no embarrassment could be perceived in him. The Rector, for his part, wanted to pull the rug out from under all frivolity and quite seriously demanded sufficient information on the question of how he would do it in order to achieve his goal. Then Schultz stretched out his hands to heaven and said: "The God who made heaven and earth will still have a few pennies left for me to study. And the teacher was disarmed. He had realized in the whole course of the conversation that he was really dealing with a man who did not send himself or force himself forth, but who had been waiting from childhood for the

He had respected the voice of God and now, with calm confidence, left it up to Him how He would order everything in His ways. Therefore, the Rector now felt in himself the demand to offer his hand to the one who had come to him in a higher name. He ordered him to the examination at six o'clock; after that he kept him at his table. When Schultz then returned to the merchant who had brought him to Stolpe, he found another bed prepared instead of his poor one, and a nice little stick for the corner he had asked to sleep in. The next day the Rector introduced him to the Textia. At ten o'clock the Cantor asked him if he had a table today; as it was not the case, he invited him to join him. At four o'clock he was sent to the castle preacher; he received him fatherly and gave him lodging in his own house. In the evening he was offered the permanent Friday table in the Cantor's family. On Saturday morning, not knowing where he would eat that day, he received the

Request of the castle clergyman to always be the guest of the same on Saturday. Coming from the sermon of Sunday, he is approached on the street whether he is already forgiven for that day, and, since it is not

The first day of the week, when the family is invited to share the Sunday meal with a widow, is the first day of the week. Monday was also taken care of on Sunday evening. On Monday evening, he found a complete suit in his room, "not even a pin was attached to the whole outfit", and herewith immediately the instruction for the Tuesday table. Tuesday evening brought him a weekday skirt, and on Wednesday a blacksmith in the street offered him Thursday's meal. This table was especially dear to him, for he was the victim of a penniless man. Therefore, when a senator offered him his instead of his own, he turned it down, and only when the craftsman, at the senator's kind request, refused his guest, did Schultz accept the new invitation. Free tuition and books were likewise granted him; everything was now taken care of. "What more did I want?" he exclaims; "oh how good it is to rely on the Lord."

Now the already seventeen-year-old Textian went freshly and cheerfully to learning. With excellent gifts and great diligence, he made extraordinarily fast progress. The teaching staff was so pleased with him that after only a few months they recommended him to his parents to teach younger students. The lessons first given to a boy were very successful, and soon a group of twelve gathered around him. His trust in God had prevented him from asking for "the salarium," for he was convinced that he would be given what he needed.

"so God will help" - and went to his bedchamber.

Now Schultz was determined to take a different path. He had heard the Rector talk about a school for the poor in Stolpe. Thinking that it was an institution similar to the Hallische Waisenhaus, he decided to travel to Stolpe. The pastor in Bülow, to whom he confided his opinion, offered to write to the rector of that school and told Schultz to wait for the answer. However, Stolp's merchants came through Bülow. Schultz asked them if they would not take him and his belongings, "a small bed together with a box with a few clothes. They agreed, but demanded eight good pennies. He had only nine threes; he offered them to the carter, and the latter was content with these few pennies. Then Schultz reported his agreement to the pastor. He was dismayed that the answer from Stolpe had not been matted, but was soon satisfied, gave his protégé a blue coat and dismissed him, laying his hands on his head in blessing.

Now the young man left Bülow; his things were taken up by the wagon, he himself walked along with the carter. The man saw that his companion had nothing to eat - the last penny had been spent - his compassion awoke, he gave him some of his cheese and bread and let him sleep next to him on the litter. The next day, the owner of the wagon also found himself with him. He heard from the wagoner that his younger companion wanted to attend school in Stolpe, and therefore asked him if he had any friends in town. Schultz answered, "Yes, a close blood friend." The car owner asked for the name of this relative. Schultz replied: "His name is

Jesus Christ, who is not ashamed to call poor sinners His brothers. These words pleased the man, but he continued: "I also know the one he called, and because he considers him his best friend, he cannot fail to know that he must be very poor, for I have seen that he was invited to the table by my carter for cheese and bread. But otherwise of men He has probably no acquaintance." "No, except yourself, since I have just become acquainted with you," was the original answer, and this won the man's heart; he had the seat on the wagon widened a little to make room for the young man, and "the wandering on foot had now come to an end."

Arrived in Stolpe, the merchant immediately took his traveling companion to his own table; then he gave him a billet to the rector. When Schultz entered the schoolman's house with it, he was very upset. The letter from the pastor in Bülow had arrived, but the answer had not yet been given, and now the petitioner himself stood before his eyes. The Rector made many objections, but the young man's answers were most open and honest. He confessed unreservedly that he intended to study theology. This made the Rector angry; he believed to have a demanding fellow before him and replied: "He probably wants to look for commodious days, that he could enjoy all kinds of good food and, by the way, all honor." Schultz answered calmly: "The purpose of my studies is that I may learn to know and enter the way to heaven myself, and that I may teach it to others, whether they be Jews, pagans or Christians. The Rector was not yet satisfied with this answer, but he reproached him that

and good. He was by no means disgraced in the process. Here he found a ducat, there a thaler, another time new linen, then again clothes or whatever else he needed; and what he received, he saw not as a reward, but as a kind benefit. The divine mercy from which he derived everything became a reminder to him to practice mercy himself. One day he saw a poor woman on the street with a miserable child, so he gave her his last three. As he hurried away, he heard her call out the words: "God repay you a hundred times over! Immediately after that he entered the castle preacher's house and received a thaler from him as a gift. He accepted it with thanks, but on his way out he said to himself: "I have been repaid more than a hundred times over for the three thalers; so the surplus does not belong to me, but to that woman," and immediately sought her out and handed her what he believed was hers.

However, he himself boasts that his rich God wanted to make him especially rich in spiritual goods in Stolpe. The lessons, the sermons, the hours of edification were a strong nourishment for his soul. On Sundays he did not miss a single lecture of the divine word from five in the morning until five in the afternoon, except in times of illness. His piety drew a lot of ridicule from his classmates; he did not pay attention to that, but complained only about the one thing, that for two years he was plagued with such thoughts as if there was no God in heaven. But he fought the battle of prayer, held all the more firmly to God's Word, and sought Holy Communion all the more eagerly. Word and Sacrament were his supports, and he was victorious.

In the year 1732 he got a hot fever; he received the Holy Communion, and the bystanders thought to see him pass away. But the sick man recovered; and there he had heard the inscription about his further life.

Shortly thereafter, his father visited him to take him to the orphanage in Züllichau. However, when he saw his son so well cared for, he refrained from doing so and took him home only for a short visit to his mother. Now the mother shed tears of joy at the sight of her son; for she saw with her eyes that with God no thing is impossible. She was almost ashamed that the grateful son brought her five ducats, which he had saved from his previous "information".

In the little bar, everything flocked together to see the high school student. He was besieged to give a sermon; he gave in to the requests. The church was the father's house; parlor, hall and chambers crowded with listeners. The congregation sang "Salvation is come unto us"; half an hour was sung; then from seven and a half to eleven o'clock the youth preached on 2 Cor. 5:21: "God hath made him that knew no sin to be sin for us, that we might become in him the righteousness that is before God." Then was sung, "Keep us, O Lord, in thy word." But when the congregation was about to disperse, the audience, in tears, asked for a repetition of the sermon, and it was not until three o'clock that this service ended. "Ein feste Burg ist unser Gott" was the Amen, with which the hearts affirmed the word.

"That was my first sermon in *ecclesia pressa* (in the oppressed church)," Schultz says. The desire for God's Word was so powerful among the people because the Catholic Church in those Polish

countries made efforts to simply exterminate the Lutheran clergy. In Flatow, for example, during the first years of Stephan Schultz's life, the Catholics expelled the Lutheran preacher and teacher, and for fifty years the town was not allowed to demand a new one. Looting, robbing, beating to death in the Lutheran parsonages or churches was a favorite pastime of the Catholics, and it was certainly not due to them that even small groups of Lutherans remained. At the risk of their lives, faithful preachers or laymen capable of discernment sought out their fellow Lutherans and gathered for joint services. But beatings, imprisonment or even death was the reward that these "preachers" received when they were caught.

The fact that Schultz had preached in his parents' house was soon known to the Catholics; they were waiting for him to hand him over to the punishment of the preachers; he had to leave quickly, escaped the persecution and arrived happily in Stolpe after three weeks. (Pilgrim from Saxony.)

(Sent in by Pastor H. Hanser.)

### **Something about dealing with your neighbor.**

Our Lord Christ says: "Have salt with you and be at peace with one another. Marc. 9, 50. And Paul makes the same demand when he writes to the Colossians: "Let your speech always be sweet and seasoned with salt. Both are made the task of the Christians here, on the one hand that their speeches are peaceful, blissful and sweet, but on the other hand also useful, in that they contain such truths that are truly beneficial to the neighbor with whom one speaks, even if they bite a little, like salt on a wound. Here, too, as everywhere in the spiritual realm, the right path is narrow, and therefore no one should think that he has already hit it right when he is as far as possible at one end; no, we should practice both, both, and even then we will unfortunately very often not hit the right measure.

If we now look around in the world, we will soon make the experience that most people, and unfortunately also most Christians, have the endeavor to make themselves pleasant and popular with their neighbors by speaking, but that for this very reason they also overlook and omit the other part, "Let your speech be seasoned with salt"; hence it comes about that one likes to tell people something pleasant, flattering, but dislikes to tell them a truth, which would be much more useful to them, but which could hurt them. One may see one's neighbor entangled in errors, and yet not reveal them to him; one may see him living in prevailing sins, and not punish him for them; one may notice that he follows wrong principles with regard to the education of his children, or with regard to Christian and ecclesiastical questions and relations, and not show it to him. And why not? Because it might bring us harm, because he would like to cast a displeasure on us, to bring us into a bad odor; so it is selfishness, vanity, it is fear of man and complacency that underlie such behavior. One would rather chain people to one's own person than to their Savior and to their salvation, while it matters little how they relate to us, but everything depends on how they relate to their Savior. While people often regard him as an exceedingly affable, affectionate, friendly, and

If a person is praised for his loving personality, for the world once goes by outward appearances, he is, on the contrary, actually barren of true love, loose and empty; an unfaithful servant who, with all his apparent service, seeks only his own, far from practicing real self-denial for God's honor and his neighbor's salvation, least of all from using his beloved personality. These are the ones to whom the Lord warns: "You are the salt of the earth. Where salt becomes dull, with what shall you salt it? It is good for nothing henceforth, except to be poured out and let people trample it." And again, "Woe to you if anyone speaks well to you; so did their fathers to the false prophets." Cf. Ezek. 13:18 ff.

A very different example has been left to us by the faithful Savior, in whose footsteps we are to walk. He showed us by his example how we should understand his words and practice them in our lives. And how do we see him behaving in his dealings with other people? We can easily imagine that he was pleasant and welcome to all people, even to the ungodly, because he was truly God, and Lucas expressly testifies that he found favor not only with God, but also with people. How did he behave towards these people who wanted to love him, but were entangled in sin and error? Answer: His speech was always sweet and seasoned with salt. He had great patience and long-suffering, as is natural for the saint in Israel, and therefore did not rebuke everything at the same time, nor in every place and in the same way; he supported the weak, did not confuse them by continual rebuke and thus made them even weaker. But at the same time he did not lack the right word at the right time, the salt, which was bitter but at the same time healing. As dear as his disciples were to him, and as dear to him Even though he loved them, they had to hear many things from him that they could not like according to the flesh, that hurt them, that made their relationship with him less acceptable, and that destroyed many a beautiful but vain hope. He once had to call Peter a Satan in order to make him understand the greatness of his sin in wanting to divert Christ from the fulfillment of the divine plan of salvation; he threatened John and James because they wanted fire to fall from heaven, although their zeal for him had led them to it; he punished Philip because of his ignorance and Thomas because of his unbelief. To those who honored him and invited him to the table, he did not hesitate to tell the truth, as he did to Simon and other Pharisees who had invited him, Luc. 7 and 14. To the guests who were anxious to sit at the head of the table, he read a chapter on humility. To his mother and brothers who were looking for him, he told them that bodily relationship with him did not give them any preference, and that they were therefore very mistaken if they thought they had a greater right to him. For the same reason, to the woman who praises her mother with a loud voice for having given birth to such a son, and who thereby praises and glorifies herself, he rejects and rejects: "Yes, blessed are those who hear God's word and keep it. To the five thousand whom he had fed in the wilderness, and who thus became so attached to him that they wished to make him king, even seeking diligently the next day, until they found him in caper- When they do not find any signs, he exposes their carnal reasons, most of which they themselves certainly did not recognize, with the sharp words: "You do not seek me because you have seen signs, but because you have eaten of the bread and have been filled! That their zeal was greatly cooled by this shameful speech is shown by the following in the sixth chapter of John, where we are told that many became displeased as a result of these punishments, went behind him "and walked no more with him.

And with what wisdom, with what simplicity unattainable for human beings, the Lord Jesus knew how to help everyone, to make him think, to make his main sin clear to everyone through the counter-image he had set up. To the ambitious disciples, who quarrel about the precedence, he puts an infant before their feet, a child shall be their teacher, with him they shall still go to school and learn, and this at a time when they not only think to have taken off their children's shoes, but also to be far ahead of all men in Israel! Could there be a more striking contrast for them? To Nicodemus, who relies on his descent from Abraham, and thinks more highly of it than a nobleman does of his oldest family tree, he destroys the very thing he loves, his high descent, by calling out to him, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Here Nicodemus must hear that there was still a higher, more noble birth than that of Abraham, namely that of God; and without this it should be nothing at all, that he had Abraham for a father and walked in the statutes of the God of Abraham! He could not have been told anything harsher than this, for his whole faith and his whole life of struggle and renunciation had been rejected as useless and sinful. The heart in his body had to turn around and tremble in all its fibers; as we see then that he had to think about was full of wonder and horror at this speech. To the virtuous rich youth, who kneeling asked him, "Good

Master, what shall I do that I may inherit eternal life?" and of whom he, the heart-denouncer, knew that his heart was attached to mammon, to him he consented to give his wealth entirely to the poor; for to him wealth was the obstacle to blessedness; and this demand was the salt which should make him feel the dangerous condition of his heart. Although it is now expressly said: "Jesus looked upon him and loved him," yet this love, because it was of a right kind, did not prevent him, but rather impelled him to say the bitter word to him; And how necessary it was, and how rightly the Lord had spoken the right word in the right place, we see from the way the young man behaved, for he rose hastily from his knees, "was displeased at the speech and went away sad, for he had many possessions"; but if his heart had not really been set on them, he would gladly have sacrificed them in order "to inherit eternal life." Let us hope for him that the word he heard nevertheless later struck home with him, as it did with Nicodemus, and that he joined the number of those who sold all they had and "laid it at the apostles' feet." And with what mastery does the Lord Jesus destroy the supposed wisdom of the unbelieving Sadducees and the imaginary self-righteousness of the stubborn Pharisees! Matth. 22. and 23. His speech was seasoned with salt; nevertheless it was not bitterness, but love,



It was love that drove him to work man away from the very thing whose abandonment caused him pain and displeasure, but whose retention put him in danger of forfeiting the salvation of his soul.

But who would deny that the Lord also suffered innumerable heartaches and tribulations from this kind of behavior commanded by love? He, the eternal wisdom, had to let himself be mastered by his children; he, the only holy one, had to endure a perpetual contradiction from the sinners; he, the only infallible one, had to let himself be rebuked continuously and did not please anyone, even not always his disciples. Some could not stand his salt, others his sweetness. As the world is and was wrong and unjust, Christ, the righteous Zemar, could not please it either; he had to be a sign for it, which it contradicted out of its innermost being; just as darkness set itself against the light, and lies against the truth, so the world set itself against Christ and all who follow him. Therefore, dear Christian, do not be surprised if in your endeavor to make yourself useful to your neighbor and to do him good, you meet with opposition and experience spite, nor let it keep you from seasoning your sweet speech with salt; if you have to suffer over it, know that it also happened to your Master, and that you would certainly not yet walk in his footsteps if you had not yet felt this side and nature of the sufferings that are in Christ. It would be a sign of unkindness towards Christ and your neighbor if you did not want to speak out of shyness about the cross, what must be spoken and said for the glory of the one, for the salvation of the other; a sign that Cain's mind rules in you, who contemptuously asks: "Shall I be my brother's keeper? But he that careth not for his brother's soul careth not yet earnestly for his own salvation. Deut. 19:17, Prov. 29:24.

Therefore, dear Christ, behold the shining example of your Savior, and let your speech also always be sweet and yet seasoned with salt. Behold, on this path also walked a John the Baptist; the people found themselves very attracted to him, he could therefore have easily chained them to his person; even the Pharisees and the highest among the people would have liked to be happy in his light, i.e., they would have liked to enter into fellowship with him. Even the Pharisees and the highest among the people would have liked to be happy in his light, i.e. they would have liked to enter into fellowship with him in order to share in the honor he enjoyed, if only he had spared them the salt, if only he had not so exposed their nakedness and distinguished them a little before others; but the faithful witness did not seek his own honor but Christ's, not his but his neighbor's benefit, therefore he would gladly have his reputation diminished, if only Christ's reputation increased as a result. Full of love and mercy, he revealed his faults and sins to everyone, so that he could be healed of them by Christ; full of self-denial, he said what people did not like to hear, what made him heartily angry with the old man, and what he knew would bring him hatred, persecution, even death itself. Just read how he reproaches the Pharisees, the tax collectors, the soldiers, the people as such, each one of them for his particular sins with the most incisive words. Luc. 3. And as such a faithful watchman John proves himself to his end; for although it is expressly said: "Herod obeyed him in many things and heard him gladly," even this could not bribe the self-denying love of the Baptist, that he would not nevertheless always again the bitter word: "It is not right that you should have your brother's wife! So he rather gave up his life than the love that seeks the welfare of his neighbor, like his master, and we should also give up our lives for our brothers.

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(Conclusion follows.)

## **To the ecclesiastical chronicle.**

### **I. America.**

In the "Christlicher Botschafter" (Christian Messenger), the journal of the so-called "Evangelical Fellowship", a Mr. R. Jäckel, in the issue of October 23, speaks about the growing wealth of the members of this fellowship and the consequences of it as follows: "8-10 years ago, there was hardly anyone in the Evangelical Fellowship who could be estimated to be worth fifty to one hundred thousand dollars. Since then, many of our members have made such progress in terms of time that such fortunate brethren are no longer rare, and one already speaks of half a million and can expect in the near future that wealth and abundance will be found almost everywhere. Perhaps someone here will ask: Have our members who have become rich also become more

holy, humble and generous?\* To this I am compelled to say that, as far as my observation goes, with extremely few exceptions, I must doubt this very much. Magnificent dwellings, filled with precious and worldly household goods, etc., show neither humility nor consecration. The facts that so far nothing could be achieved in the collection of an endowment fund for an educational institution in the Eastern Pennsylvanian Conference, that it is so difficult to

The fact that the orphanage has had to call for help for so long, loudly and yet almost in vain, in order to make room for the "least of these" of the Savior, that the missionary society has not been sufficiently supported for a long time in order to enter through the open doors and to tackle the ripe fields, that so many churches still have debts which should and could be paid off, etc., etc., etc., etc., bear alarming witness to the fact that the orphanage has had to call for help for so long, loudly and yet almost in vain, in order to make room for the "least of these" of the Savior, while our people are largely becoming prosperous, bear alarming witness. If Paul were so happy about the generosity of the Christian churches, as he often praises and extols in his letters to them, he would hardly know how to be happy about many of our rich members, to whom streams of earthly goods flow and who use their wealth almost exclusively for worldly purposes. He would most likely count them among the miserly, who are idolaters\*, and lament that they, like Demas, have become fond of this world. If it were not for the gifts of the middle class and the mites of the widows, and especially the vigorous help of the sisters, as they have shown by supporting the beautiful "Sister Plan," we would have to limit the missionary work very much. As it was always the case, so it is still today, that wealth becomes a snare and a curse, if one does not at the same time increase in generosity and true sanctification as fast as in earthly treasures. In addition to all this, the example of a rich, worldly-minded Christian confessor, who usually also likes to act as a tone-setter because of his wealth, has a highly damaging effect in his church environment. Oh, that we had many Job's, who, as Bishop Seybert once said in a sermon, as 'a miracle of God's grace, were at the same time fundamentally rich and fundamentally pious and generous'. - We do not share that any-

We do not join in out of schadenfreude and pharisaic arrogance over those about whom Mr. Jäckel complains; rather, we hold this complaint up to our Lutherans as a mirror in which, unfortunately, many probably see themselves. May the Lord give his blessing to it.

W. [Walther]

German Progress. Regarding the deferment and possible exemption of Catholic and Protestant theologians, as well as rabbis, from military service, the new Bavarian military substitute instruction contains, among other things, the following provisions: "A legal exemption of the clergy from general military service does not take place. Students of theology of Catholic and Protestant confession, pupils of missionary institutions, then rabbinic candidates and novices of religious orders, who have entered the age of compulsory military service, are therefore subject to the provisions of the Military Substitute Instruction." - A strange provision, on the other hand, is found in the new regulations on military honors for the Bavarian army: the shield guards have to take their stand with rifles over in front of the "Most Reverend of the Catholic Cult". How then, asks the Leipzig "Luth. Kirchenztg.", when a Protestant stands guard? Should he also be expected to show such honor? Is this not reminiscent of the time of the kneeling question? (Christian Ambassador.)

Unirt-Evangelical Church. From this church the pastors Dr. A. Eisenhauer in Kenton, Hardin Co., O., and F. F. Weißgerber in Tiffin, O., have recently converted to the Episcopal Church; just now it is reported that a third preacher of that community from the Eastern District, a former pupil of the Unirt Seminary, intends to take the same step. Ei ei!

The Canada Synod. In the "Lutherisches Volksblatt", published by members of our synod, of November 1, we find a "Protest against the resolutions of the Lutheran Canada Synod", concerning the pastors W. Mackensen, H. Sagehorn and A. Rehn from Hermannsburg, who had previously joined the synod, of October 11. After these pastors had resigned from the aforementioned synod for reasons of conscience, the synod in its resolutions denied them the right to resign from the synod, expelled those who had already resigned (!) and declared all of their congregations vacant, even those who had never belonged to the synod. It can be seen that the Canadians have lost their balance so completely because of the resignation of the Hermannsburgers that they have finally let themselves be carried away to obvious inconsistencies, not to say worse.

W. [Walther]

Also a fruit of the free school system. In Utah, the Mormon State, nearly all the schools are under Mormon supervision, and, we read, the complaint is general that the pupils there are taught more in the doctrines of Mormonism than in reading, writing, and arithmetic. The school-age youth of 21,105 Americans born in the country are there exclusively under Mormon influence. The free school system has accustomed the American not to provide for elementary schools himself in any case and, before he takes this burden upon himself, he therefore prefers to entrust his children to the Mormons himself for their first education and then to settle his conscience by complaining.

W. [Walther]

Politics on the pulpit. The dispatches of November 4 stated: "The clergy in various parts of the country made the forthcoming elections partly the text of their yesterday's hooks."

sermons." - That the dispatches apparently still report this as something disgraceful shows that the great public still has more feeling at least for ecclesiastical propriety than the clergy making the pulpit a stump. W.  
[Walther]

The Lutheran Seminary in Philadelphia has received, as we read in a bill of exchange, \$164,000 in gifts, among which are <sup>two</sup> gifts of \$30,000 each, one coming from a lady in New York, the other from a Mr. Norton in Philadelphia.

Christian Books - Association. In Augsburg, Bavaria, an association has been formed in the course of this year, which wants to work against the bad books and newspapers. We are pleased to be able to report that in New York there are thoughts of founding such an association, and that it has already been founded. It is to bear the name "German Protestant-Lutheran Book Society of New York and Surroundings. The following basic ideas shall guide it: 1) The association shall set itself the task of counteracting the harmful reading material spread en masse among our German people by recommending and distributing really good reading material, which is in no way in conflict with the spirit of the Evangelical Lutheran Church, and at the same time to awaken and cultivate a healthy, sober life of faith among young and old. 2) In accordance with this, the association will endeavor: a) to recommend or discourage newer and older writings by means of criticism or review in certain journals to be determined by the association; b) to constantly keep a number of recognized good writings in stock and to make them available to the people as cheaply as possible; c) to publish good older and newer works itself in order to be able to offer them to the public at a lower price than would be possible if they had to be obtained through the usual booksellers.

(Lutheran Herald.)

Methodist Zeal. In the "Kath. Glaubensboten" we read: A London paper writes: For the sake of curiosity we communicate a notice posted a few days ago at a Wesleyan Methodist church in Yorkshire. It reads: "All persons who believe themselves to be wholly enslaved to the devil, as well as all drunkards, liars, cursers, <sup>Sabbath</sup> scavengers, dog fighters, tramps, sluggards, scoundrels, rascals, or otherwise possessed of the devil, are requested to appear on Sabbath evening, September 15, at 6 o'clock in the afternoon, and offer Mr., J. M. one by grace saved sinner, to hear. Text: Jesus Christ casts out the devil."

## **II. foreign countries.**

In Shemakha in Armenia, where there is an Armenian Lutheran congregation for which collections have also been made among us, another short but violent earth tremor was felt on August 1.

The shortage of teachers due to their low salaries is so great in Germany that in Prussia, for example, no fewer than 1029 teaching positions are currently unfilled. This is not at all surprising. If schoolteachers are no longer to be servants of the church, but of the state, it is quite in order that they, instead of accepting a hunger-ridden position, rather turn to a more lucrative business. As long as the schoolteacher was to be and was a laborer in the kingdom of God, so long did he know that he would have to give the corresponding reward of his hard work to his

He has to offer the Lord as a sacrifice. But why should he sacrifice the just reward of his work in the kingdom of Well to the avarice of men?

W. [Walther]

Saxon Regional Church. When a year ago our brother Ruhland followed the call of a group of people in Dresden and Planitz near Zwickau who had left the Saxon regional church, they consoled themselves with the fact that this separation, as they thought, was a foreign growth. This consolation, it seems, now also wants to melt away. Heinrich Naumann in Dresden recently published a 39-page booklet with the following title: "Appeal to all Christians of the Saxon State Church to ask the high Ministry of Culture to repeal the new soul-destroying and church-destroying formula for the clergy and religious teachers, or, if this request is denied them, to leave the Saxon State Church as a church that is already no longer Lutheran and therefore a false believer! by Emil Otto Lenk, pastor in Siebenlehn." In this little document, the author, a pastor of the Saxon regional church, first presents the new commitment formulas for pastors and teachers that have been introduced since July 27, 1871. The one for pastors reads as follows: "I vow before God that I will teach and proclaim the Gospel of Christ, as it is contained in the Holy Scriptures and attested in the first unaltered Augsburg Confession and then in the other confessional writings of the Evangelical Lutheran Church, to the best of my knowledge and conscience, purely and unadulterated." The one for the teachers thus reads: "I vow before God that I will teach the Gospel of Christ, as it is contained in the Holy Scriptures and witnessed to in the first unaltered Augsburg Confession as well as in the two catechisms of Dr. Luther, to the best of my knowledge and conscience, pure and unadulterated." This is followed by a thorough elaboration of the following five sentences: "I. By this decree of July 27, 1871, the clergy and the religious

The teachers are relieved of their indispensable duty to adhere strictly to the doctrinal content of the confessional writings of the Evangelical Lutheran Church in the teaching of the divine word. II. By this decree, the prestige of the symbolic books as, next to God's Word, the guide of the doctrine of the Evangelical Lutheran Church, is abolished. III. by this decree the Saxon regional church ceases to be an Evangelical Lutheran church and becomes an irreligious, therefore false church. IV. All Christians of the Saxon Regional Church shall, for the sake of their blessedness, petition the Ministry of Cultus to repeal the ordinance. V. If this request is denied them, they must leave the Saxon regional church as an already false church." - Praise be to God that this warning voice of truth has now been heard from the Ministry of the Saxon Regional Church itself! May it sound not only "for a testimony" (Match. 24, 14.), but for a hasty return to the abandoned heritage of the fathers! W.

Parisian ladies have given the pope a crown of thorns of solid gold! The "holy father" will gladly accept such a crown of thorns. But while the pope receives such golden consolation from afar, things are going all the worse for him in Rome. There, public comedies are now being performed in which he is shown before the people his

sins are held up in a very crude manner. In these comedies, for example, the atrocities of the Inquisition are presented so vividly that the spectators, although they themselves are papists, become completely enraged against the pope. The following description of the performance of a play entitled "Secrets of the Inquisition" is found in the "Christian Messenger": "The torture chamber with the instruments of torture, the stake and other Roman methods of murder are demonstrated. One sees how the victims of the Inquisition are tortured, tormented and murdered, the cries of lamentation and the cackling and the whole performances are said to be imitated so exactly that the crowd of those present howls and cries out full of rage and anger at the terrible murder servants of the pope. Outraged and indignant against the pope and his followers, the people go home. And this happens in Rome and the theaters are full to overflowing every evening." W.

Bible and Pabstthum. The Catholic professor Schulte from Prague testified at the Old Catholic Assembly: "I have never been to elementary school and never to grammar school - and I have been five years at a grammar school where only priests taught, and the other three years at another where there were quite excellent teachers of religion - but I have never seen the Holy Scriptures in the original in the hand of the teacher at the grammar school, we have never read from the Holy Scriptures. The Word of God is a closed book for the Catholics; it figures, however, in splendid editions here and there on the table, but where is the Holy Scripture read by Catholics?"

From Steeden, our dear Brunn reports in his September issue of "Ev.-luth. Mission und Kirche" (Lutheran Mission and Church), among other things, the following: "Our dear brothers in Hannoverland deserve our heartfelt thanks, next to God, for their active help this year in covering the travel expenses of our sendlings, which were especially heavy this time, since only one of our pupils was able to go at his own expense. Nevertheless, God's goodness and the loving participation of our brothers in Hanover were so powerful that our dear Pastor Ruperti was able to cover all expenses for our travelers from his missionary travel fund without needing any other subsidy. Yes, praise and thanks be to the Lord, who has so happily helped us over the mountain again this year and has not let us be put to shame in any adversity. As far as our home institution is concerned, the Lord has once again put to shame all the small faith that wanted to stir up last winter, when the applications for new students were so few and far between. Perhaps it will soon be evening, I thought, and the day has come, when one can and should work here according to God's advice and will. But lo and behold, by August 1, when our new teaching course was to begin again, the Lord has filled our entire house with students again, so that no place is empty. And the Lord has done even more: He has also restored my faltering health to such an extent that I was able to welcome my new students confidently and in the usual manner on August 1. Finally, God's grace has blessed me, my house and my congregation abundantly by giving me a very dear and faithful helper in my work. This is Mr. K. Eikmeier, a native of Lemgo in the Lippe region, who went to St. Louis 4 years ago on my advice in order to study theology there and now from there

mlr has been sent to help. The Missouri Synod bears all the costs of his upkeep, since it is mainly their institution in Steeden that benefits from the help. Thus, all worries in this regard were taken from our hearts and we were able to celebrate the 4th of August all the more joyfully, when my new assistant preacher was publicly ordained and introduced in Steeden with the assistance of two dear fellow ministers and the great participation of my entire congregation. May God bless this new servant of His among us, which we hope all the more confidently, since we have all grown fond of our dear arrival from America in the short time he has been here. - May God's grace and blessing continue to be upon us and our Steeden Missionary Institution, be it commanded to Him, the faithful God, who up to this point has so often and gloriously proved the old saying to us:

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With mother's hands He leads His own steadily to and fro. Give glory to our God."

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### **Gushers - vocation to the preaching ministry.**

As is well known, enthusiasts believe that God has called them to the preaching ministry when they have a certain feeling that tells them so. Already Luther says of such enthusiasts in his time that they referred to this and said: The Spirit drives them. With these principles, however, the enthusiasts themselves often get into no small embarrassment. An example of this is given in the "Fröhliche Botschafter", the journal of the United Brethren in Christ, from which one can see at the same time how miserably the clever enthusiasts twist the Scriptures when they want to get rid of a too clumsy enthusiast who claims to be called by God to preach. We read the following in that paper of June 18:

A Baptist preacher named "John Schmitt" with the surname "Rakoon Schmitt" was known as a sharp and at the same time a witty man. Moreover, he was a gentleman. In an annual meeting, Schmitt being present, there was also a real "green" Kentuckian, tall in build, with peculiarly large desert feet, and little desire to work, who made much ado to the congregations to give him licenses to preach. He was so pushy that they hardly knew how to get rid of him, since no one thought he should preach. They turned to Schmitt, who took it upon himself to examine the "green one. The following conversation took place among them:

Schmitt. - "So, Brother Weeks, you believe you have a call from God to preach?"

Weeks. - "Yes, the Lord has called me, but the church won't give me a license."

Schmitt. - "How do you know you are called of God?"

Weeks. - "Know it? I feel it in my deepest heart. Therefore, I also wish to have Lizenze."

Schmitt. - "Do you believe in the Bible, Brother Weeks?"

Weeks. - "Certainly I do; every word in it."

Schmitt. - "Well, Brother Weeks, if I can prove it with the Bible that you are not called to preach, will you spend your claim on Lizenze and stop bothering the congregation with it?"

without Lizenze. Schmitt then opened the New Testament and opened Rom. 10:15. and read in a solemn tone thus, "How lovely are the feet of them that preach peace, that preach good!" Then he looked at Weeks' large and clumsy feet and said, "You see, brother Weeks, the preacher's feet are beautiful and lovely, but you also see that you have the most desolate feet of any man in the state of Kentucky. So it is clear according to the Bible that you are not called to be a preacher."

The whole congregation laughed aloud, and Brother Weeks, convinced that he was not called to preach, took his leave, went about his former business, and left the congregation ferner alone. W. [Walther]

### **Church News.**

On the 18th Sunday after Trinity, the 29th of September, Candidate F. W. Hattstädt was solemnly ordained by the undersigned, assisted by Pastors Tirmenstein and Mödinger, as assistant preacher of the Lutheran congregation of St. Johannis here, and inducted into his office. God bless his work!

New Orleans, La.

C. F. Love.

The address is up to further specification:

Rsv. b'. ^V. Urttsbueät,

LUreveport, I,".

There is enough salt at the little salt river, which meanders through a part of the southeastern Nebraska. For not only do several natural springs feed their salty water to that little river, but an artesian well, which Lincoln, the capital of Nebraska, had drilled to get sweet water, also bubbles up nothing but salty water, giving the little salt river even more salt. From this water much salt is obtained by the rays of the sun, and if Lincoln's papers are to be believed, it is the best salt found in the United States. But the dear reader wants to know whether the right salt is to be found among the many immigrant German co-religionists at the salt pond, of which the Lord Marci 9, 49. 59. speaks. In this regard, the situation in this region was very poor. There were people who claimed that they had the right salt. But one of them often tells in his sermons that he found his spiritual salt behind a pile of coals in the city of New York, where the spirit enlightened him, - the dear

reader already knows to which enthusiasts he belongs; another preacher is accused of gross crimes publicly and with truth. With all the traveling and work, we few preachers of our synod could visit this region only sparsely. But the Lord has helped. The call for a proper "salt of the earth", which our Salt River addressed to the Lord Himself and to our seminary in St. Louis, has been answered. Candidate Häßler, formerly a pupil of the Leipzig Mission and later a student in our seminary, has accepted the call to preach in the various branches along the aforementioned river after passing his exams and was solemnly ordained by me on behalf of the honorable Presidium of the Western District on the 12th Sunday after Trinity in the residence of Mr. Klö and inducted into his office.

May the Lord also abundantly strengthen this servant of his in his many labors, and may he be salt to many!

Th. Grüber.

Address: Rsv. Peddler,  
Oliv" örrneü, Duenster (^!o.,

On the 22nd Sunday after Trinity, by order of the Presidium of the Lutheran Synod of Illinois and St., Candidate G. Gerken, who had been preparing himself in Hermannsburg, Germany, to assume the sacred office of preacher, had received a regular appointment from the Lutheran congregation of St. Paul in Havana, Ill, and had accepted the same, was ordained by Pastor R. Knoll, assisted by the undersigned, in the midst of his congregation, and installed in his office.

faithfulness and make him a blessing to many! G. Baumann.

After Mr. Rev. F. W. Oestrmeyer made a profession of Nianara Cauntv.



C. Groß was inducted into his new office by the undersigned. God give him strength and courage for his hard work and make him a blessing for Jesus' sake! I. W. Weinbach.

After Pastor F. König, previously of Cincinnati, Ohio, had received a regular appointment from the Lutheran Trinity congregation of New York and had accepted it with the approval of his former congregation, he was installed by order of the "Eastern" District of the Missouri Synod on the 19th Sunday after Trinity. Presidium of the Eastern District of the Missouri Synod on the 19th Sunday after Trinity by the undersigned with the assistance of Pastor S. Keyl.

May the Lord Jesus bless the work of his servant!

Ch. I. Weisel.

The Rev. Richard H. Biedermann, formerly of Danville, Illinois, called by Trinity Lutheran Parish, Cincinnati, O., was installed there by me on the 22nd Sunday after Trinity, by order of Praeses Schwan, assisted by the Rev. G. Runkel.

May God grant that we, as well as all of us, take heed to ourselves and to all the host, among whom the Holy Spirit has made us bishops, to shepherd the church of God, which He purchased by His own blood, Acts 20:20, 28.

Th. Wichmann.

Address: Rsv. R. H. BieckorruanQ,  
552 Rao 8tv. Oinoinnati, O.

On the 19th Sunday after Trinity, the Rev. I. G. Schäfer, duly appointed by the Lutheran congregation at New Boston, Spencer County, Ind. and dismissed in peace from his former congregation, was introduced by the "undersigned" according to our "agenda" by order of the honorable Presidium of the Middle District.

God bless the work of his servant. Amen!

L. A. Ch. Detzer.

Address: Bov. ck. 6t.

Boston, Kponoor 6o., Inck.

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## Church consecration.

On the 17th Sunday after Trinity, the St. Jacobi congregation of Mr. Pastor H. Horst at Wittenberg, about nine miles from Columbus, O., was granted by God's grace to hold its entry into a new house, built for His glory. The congregation, founded by Mr. Pastor Ernst, then served by Messrs. Nützel and Bauer, and now for ten years under the faithful leadership of the said Pastor H. Horst, enjoyed such growth that the old log church no longer afforded sufficient room. Therefore, in the course of this year, a new, larger church made of bricks was started and, with God's help, happily completed. It is about 65 feet long and 35 feet wide, adorned with a tasteful tower that holds a good bell. The style is Gothic, the whole execution of the building testifies to the sacrificial ability of the congregation when it comes to giving to the glory of God. After a farewell address by Pastor Knies, the congregation left the old church in procession and entered the new one to the strains of a dedication hymn performed by the choir of St. Paul's congregation in Columbus. Sermons were preached in the morning by Pastor MeeS in German, and in the afternoon by Pastor and Professor Loy in English. Many members of surrounding congregations showed their participation by their presence, especially from Columbus.

So now again a congregation has received a new temple for the praise and glory of their God and at the same time a schoolhouse in the old church, in order to sow the seed early in the hearts, which shall bear fruit for all eternity. T. M.

## Mission Festivals.

On the 13th Sunday after Trinity, August 25, our congregation celebrated its mission feast. Pastor F. Döscher of Fort Dodge preached on the inner mission, Pastor F. Turner of Guttenberg and the undersigned on the outer mission. The collection was P18.00, of which Pastor Döscher received a part for the inner mission in Iowa, but the other part for the Hermannsburg Mission.

Dubuque, Ilt. Oct. 1872.

L. Osterhus.

On the 15th Sunday after Trinity, the congregation of Pastor Jungck at Jackson, Cape Girardeau Co., Missouri, celebrated its first mission festival. After a crowd of festive guests from the congregations of Pastors Besel, Polack, Grupe, Köstering and Harmening had gathered, the service began under the blaring tones of the "Altenburg" Trombone Choir with the song: "Now rejoice unto the Lord all the earth."

In the morning, Pastor Köstering preached on Ap. Gesch. 4,19.20., where he asked the question: "Why do we also take part in the

What is the reason for our active participation in the work of the mission to the Gentiles?" in glorious detail: 1) because the express command of Christ obliges us to do so, 2) because our love for our brethren urges us to do so, 3) because the promised blessing so kindly invites us to do so.

In the afternoon, Pastor Doderlein from Chicago, who had appeared at the request of his old congregation at this their first mission festival, preached on 1 Pet. 2, 9, 10. The subject of his edifying speech was: The glorious work of inner mission commanded to us by God. He showed 1) to whom this glorious work was commanded, 2) how it is carried out, 3) how glorious it is.

In the morning and afternoon, collections were made for the benefit of the inner and outer mission. C. H. Demetro, Pastor.

On the 18th Sunday after Trinity, the congregations of the undersigned celebrated a mission festival. A brief report of this will certainly be all the more desirable to all Lutheran Christians, as this was the first such celebration held by members of our synod in northwestern Ohio.

The celebration was to take place in a small grove near St. John's Church in Ridgeville, Henry Co., O., which had been prepared for this purpose and was equipped with an improvised pulpit and benches; however, due to rain and stormy weather, the protective roof of the church had to be used. The church held all the guests, but unfortunately there were not many of them because of the unfavorable weather. Only the neighboring St. James parish of Fulton County participated in a larger number of its members, while the guests from other parishes were only a few. Nevertheless, our celebration was a richly blessed one. Our venerable Pastor Detzer preached in the morning on the basis of Ephrs. 1, 1-12 on inner mission and showed 1) the great spiritual blessing which the merciful God has shown to our congregations in this region for many years; 2) how our congregations have behaved in this regard; 3) which should now be our task.

In the afternoon the undersigned preached himself, since the other neighboring ministers were prevented from coming, about inner mission. Text: Is. 9, 2. Theme: Christ the light of the Gentiles. Exposition: 1) How great is the darkness in which the Gentile nations are stuck; 2) How Christ alone dispels such darkness; 3) How we should therefore be careful to bring Christ to the Gentiles.

After the sermon, Pastor Detzer gave the congregation a short historical lecture, which vividly described the great hardships, but also the blessings experienced in the spread of the Lutheran Church in northwestern Ohio. In spite of the lively activity of the many, mostly Anabaptist, sects in this region and in spite of the distressing obstacles which the so-called Lutheran Synod of Iowa has placed in our way, especially in recent years, thirteen congregations of pure Evangelical Lutheran confession have been built up from small beginnings in the course of 25 years within a radius of some forty miles, which are at present served by five pastors with still a few preaching places.

It should be noted that the male choir of St. Jacob's Parish helped to significantly enhance the celebration of the day with its appropriate performances.

Towards evening, refreshed and newly strengthened in faith, they parted with the resolution, if God gives grace, to hold another mission festival next year, to which, if possible, all surrounding Lutheran congregations should be called.

The festival collection was H20.59, which was allocated to the synod treasury.

May the Lord of the Church continue to build His kingdom here among us, to powerfully control and ward off the enemies of His Word, and in this last evil time to bring many more souls to the company of the elect! Amen.

End of September 1872.

Adalbert Krafft.

On the first Sunday after Trinity, a mission festival was celebrated in the congregation of Pastor Zucker in Proviso, Cook County, Ill, in which members from ten surrounding congregations took part. The main sermon in the morning was held by the honorable Prof. A. Selle on 1 Petri 2, 9. In the afternoon, Pastor H. Querl gave a lecture on the mission to the heathen, then Pastor W. Hallerborg spoke about inner mission. The music choir of St. Paul's parish in Chicago contributed greatly to the glorification of the celebration with its good accompaniment. The collection for the benefit of the heathen mission as well as the inner mission resulted in the sum of H85.35.

I. Holiday.

## Conference - Display.

The Grand Napids Sprcialconference, God willing, will assemble for its next meetings on the third and fourth of December at the home of the Rev. Crull in Grand Rapids, Michigan.

As those who are obliged to come, but are prevented from doing so by valid circumstances, excuse themselves by letter to the conference, so all those who are willing to come will kindly inform the local pastor in advance.

The work expected from the members of the Conference, who are not given a special task, is: a disposition on the Gospel and Epistle pericope of the Holy Christmas.

Pastor Ramelow has to preach on Rom. 12, verse 11: "Send you into the time". F. W. Spindler, Secretary.

### Our new calendar for 1873

is finished and ready for shipment. It can be had at Mr. M. C. Barthel's, corner of 7th and Lafayette streets, for 10 cents each. The dozen costs 90 cts with postage. Orders on single copies can be filled only if the amount is enclosed.

### Book Display.

**Liturgy for a children's service** for the celebration of Holy Christmas, presented by F. L. Third edition. Price: 5 cts. the piece, 40 cts. the dozen, K2.50 the hundred. Postage per piece 2 cts, per dozen 4 cts, for 2 dozen 8 cts, for 4 dozen 10 cts.

Since instead of Mr. F. Eißfeldt, Mr. Volkening, bookseller, is now responsible for the sale of the above liturgy, the orders should be made by address:  
D. Volkening, Ar. 22 Lontl 5t 8tr. 8t. Douis, Llo.

F. Lochner.

#### Received in the Western District treasury:

For the synodal treasury: Harvest Festival Collecte of the congregation of the Past. Schmidt in Schaumburg, Ill, H40.27. Collecte of the congregation of the Rev. Schwensen in Bielefeld, Mo., HU.35. From the Gem. in Washington, Nebr. by Past. Frese H2.10. From Past. Kleist's Gem. in Washington, Mo., HU.50. Past. Schuricht's Gem. at Vandalia, Ill, H10.71. of Trinity Distr. in St. Louis H11.90. of Past. Eirich's Genfide in Minden, Ill, H50.00. Past. Wille's Gem. in California, Mo, P11.50. Past. Dörmann's St. Peter's Gem. in Randolph County, Ill, H15.45. of Immanuel's Distr. in St. Louis H11.20. of Past. Holls' Gem. at Centerville, Ill, H10.00. Past. Nightingale's Gem. at Water- loo, Ill., H9.10. Harvest Festival coll. in Past. Dörmann's St. Pauli comm. in Randolph County, Ill., H33.30. Subsequent by Past. Wille, Calif, Mo, 50 cts. From Past. Löber's Gem. in Niles, Ill, H7.00. Past. Mangelsdorf's Gem. in Bloomington, Ill, H12.05. "

To the college maintenance fund: From Past. Ficks Gem. in Collinsville, Ill, H11.95. From Trinity Distr. in St. Louis H11.00. From C. Burgdorf in Red Bud, Ill, H1.00. From Immanuel's Distr. in St. Louis H11.00,

To the Synodal - Missionary Fund: A Part of the Missionary Fixed Collecte of the Municipality of Proviso, Ill, H28.63.

For inner mission: From Past. Fick's congregation in Collinsville, Ill, H6.90. From Trinity District in St. Louis, 20 cents. From C. Burgdorf in Red Bud, Ill, H1.00. Mission feast coll. in Crete congreg. at Crete, Ill, H31.00. A portion of the mission feast coll. in Past. Mcnnicke's community at Rock Island, Ill, P15.00.

On the emigrant mission in New York: From Past. Frederking's congregation in Prairietown, Ill, H4.00. From the school children of teacher Backhaus in Venedy, Ill, H4.00. From Pastor Besel's congregation at Cape Girardeau, Mo, H3.00. From C. Burgdorf in Red Bud, Ill, H1.00.

On the general building fund: from C. Burgdorf in Red Bud, M.<sup>A</sup>P1.00. "Sacrifice money" from Past. Steege in Dundee, Ill, For Past. Brunn's Anstalt: From the Virgins' Association in Past. Liebe's Gem. in New Orleans H40.00. A portion of the Mission Festival Collect in the congregation at Proviso, Ill., H19.08. From Past. Fackler and his congregation in Columbia Bottom, Mon. HU.00. Past. Zschoche's Gem. in Paola, Kansas, H4.00. Past. Tirmenstein's Gem. in New Orleans (for Past. Brunn) H58.00. Collected at teacher Schwanke's wedding by Past. Lauritzen H5.60. Mission festival coll. in Past. Storm's parish at Pleasant Ridge, Ill, H50.00. Desgl. in parish at Crete, Ill, H31.00. Eme widow gift by Past. K. in Illinois, H50.00. one-half of Harvest Festival Coll. in Past. Demetro's Gem. in Perryville, Mo. bill, H10.00. by Past. Hartmann's Gem. in Bremen, Ill, H6.90. Js "and "Ill'H17\*75\*\*\*\*Mcnicke's Gem. at Rock

On the Hermannsburg Mission: Mission Collecte of the congregation of the Past. Osterhus in Dubuque, Iowa, H6.00. mission- fest- coll. in Past. Storms Gem. in Pleasant Ridge, Ill, H25.00. AM- in d" Gxm. to Crete, Ill, H31.00. A part of the mission fest- Coll. in Past. Jungck's comm. in Cape Girardeau County, Mo., H15.70. A wiiwen gift, by Past. K. in Illinois, H150.00. A portion of the mission feast coll. in Past. Men- nicke's Gem. at Rock Island, Ill, H15.00.

On the Leipzig Mission: Part of the Mission Festival Coll. in Past. Jungcks Gem. in Cape Girardeau County, Mon., H15.00.

On the emigrant mission in Baltimore: From Past. Frederkings Gem. in Prairietown, Ill, H4.00.

For the seminary in Addison: By Rev. Tirmen- si<sup>A</sup>.Z<sup>o</sup>s-Gem. m New Orleans H50.00. Communion coll. "Mit.BiedermannsGem. in Danville, Ill, H7.58. Collected be, F. Anders infant baptism there H3.10. Desgl. at C. Burgdorf's infant baptism m Red Bud, Ill, H7.00.

Students in Avdison: From the Woman's Club in M k M "6 "rrs Gem. to Chicago H14.00. From C. Burgdorf in Red Bud, Ill, H1.00.

For poor students: A part of the Mission Festival Coll. at Proviso, Ill, H19.08. From the Women's Association in Past. Wagner's Gem. at Chicago, H14.00. From M. S. at St. Louis, H5.00. C. Burgdorf in Red Bud, Ill, H1.00. From N. N. through Rev. H1\*00 L<sup>o</sup>ousville, Ill, H2.00. From Heinrichs through same.

On the college household in Fort Wayne: by C. Burgdorf in Red Bud, Ill, H1.00.

Concerning college construction in Fort Wayne: Subsequent from Past. Stretchfoot's Gem. in Washington County, Ill, H35.85.

To the seminary household in St. Louis: From Past. Zschoche's Gem. in Paola, Kansas, H4.05. From Wittwe Weinhold in Frohna, Perry Co, Mo, H5.00.

For Rev. Ruhland: From Past. Storms Gem. in Pleasant Ridge, Ill, P50.00. From A. W. by Past. Wagner in Chicago H3.00.

For Past. Ruhland's congregation: From Past. Pissel's Parish in Matteson, Ill, H26.00.

For congregation in Faribault, Minn: By Past. Heinemann's Gem. in New Gehlenbeck, Ill, H15.00.

For Past. Krause in Faribault, Minn.: From Rev. Heinemann's Gem. in New Gehlenbeck, Ill, H15.00. Past. Hahn's comm. in Staunton, Ill., H13.50.

For Past. Toewe's congregation in Leland, Michigan: a love offering from B. in Past. Graves' congreg. in St. Charles, Mo. h10.00. e. Roschkc, Kassirer.

#### Received in the Northern District treasury:

To the Synodal Debt Redemption - Fund: Collecte at the Jubilee in Past. Rolf's congregation H28.00. From Past. Krumsieg's congregation H14.20.

For poor students in Addison: For Joh. Dörfler of the Women's Club in Tandy Creek H3.00.

To the Hospital in St. Louis: By Past. A. E. Winter H5.00. From Mrs. Katharine Weibrecht in Milwaukee H10.00.

For inner mission: From the piggy bank of Oskar Fah- sold H1.00. Collected in missionary hours by Past. Lochner H6.00.

On the Hermannsburg Mission: From Past. Nathjen's congregation H7.61. By Past. Wambsganß by F. Köppele H5.00. A part of the mission festival collection in Watertown H38.81.

On church building in Leland: From F. Also in Unionville H2.00. From Jak. Strikter 50 Cts.

For poor students in St. Louis: from the Women's Association in Sandy Creek H5.00. For Hohmann and Brand: through Past. Speckhard Private Communion - Collecte 50 Cts., Wedding- Coll. at Karl Kobelt 75 Cts., Kindtauf- Coll. at H. Compo in CaSsville H1.35, GotteSdienst- Coll. there 93 Cts.

On church building in Lansing, Mich.: From the **comm. in Sancy Creek** H4.16.

On the emigrant misson in Baltimore: by Past. Trautmann in Adrian H10.00.

To the orphanage near St. Louis: By Past. Winter in Logansville H5.00. By Mrs. Katharine Weibrecht in Milwaukee H50.00. By Past. Schumann's Gem. in Freistatt H23.00. From the school children of Trinity Parish in Sheboygan H12.56. From the savings bank of E. Schmidt's children in Milwaukee H5.00. From C. Lindenschmidt there H1.00. Collecte of St. Peter's Parish in Town Granville H13.16. From the Drei- einigkcits Parish in Milwaukee of G. Fromming H1.00, Joseph Hanschke 25 Cts., P. Peterson H2.00, W. Wallschlger 50 Cts. From St. Stephens congreg. in Milwaukee H81.00. From Rev. Spindler's congreg. in Grand Haven H10.30. On A. Dubois' wedding collected H1.70. From Beierlein in Milwaukee H1.00. W. Kohlshorn H1.00, W. Meyer H2.50, F. Dicke H2.0>, K. Burghatz 50 cts, I. H. 80 cts. From Mrs. Bentz in Milwaukee H1.00, Bro. Richter there H3.00, C. Stolper there H5.00. By Past. Lochner: from H. Wallschlager H1.00, Wittwe Groß H1.00, G. Sieckert 30 cts, from an unnamed person H10.00, Wittwe L. 10 cts, Wittwe Keller P1.00, F. Barz 50 cts, Frau Ruderisch H2.00, Wilhelmine Wall-

schläger H1.00, Henriette Vehring 50 cts, Wittwe N. N. H5.05, Joh. Napierski H1.M, Henry Egget H1.00, Jungfrau Nowack H3.00, Honnighaus P1.00, H. Landeck H1.00, proceeds from paintings sold 80 Cts, from himself H1.00, from work school fund H20.00. From Past. Bernthal's Gem. H6.25, from his children H2.00. Past. Habns Gem. in Hillsdale H2.15. N. N. there 12 cts. Mrs. Emmert there H1.00. Past. Hahns Gem. in Coldwater H3.23. Past. Hattstädt's comm. in Monroe H23.43. N. N. H1.00. Past. Partenfeller's Gem. in Bay City H23.00. Past. Lemke'S Gem. in Noseville H9.59. M. Forester H1.00.

On the Emigrant Mission in New York: From Past. Speckhards Gem. in Sebewaing H2.88. Christ. Bach H5.00. Past. Werfelmann's congregation in Milwaukee H3.40. Past. Schumann's parish in Freistatt H2.00. Past. A. Ch. Bauer's branch parish on Swan Creek 89 cts. Past. Strasens Gem. H15.00.

To the widow's fund: From Pastors Trautmann, Keller, Hügli each H4.00, Past. I. L. Hahn H2.00. Past. Strasens Gem. in Watertown H15.08.

For Past. Brunn's institution: by Past. A. E. Winter in Logansville H5.00. by Past. Hattstädt, at I. Zink's wedding collected, H6.00. By G. Mohr H1.00. Past. Lemke'S Gem. in Roseville H10.00.

For teacher salaries: From Past. Lemke's Gem. in Noseville H10.00.

On the synod treasury: From Past. Speckhard's congregation H3.57. Past. Fischer's parish in St. Paul H14.M. Past. Trautmann's Gem. in Adrian H25.00, from himself H2.00. Past. Clötters Gem. H7.00. past. Rolf H1.00. Karl Fink in Mequori H5.00. by Past. Winter in Logansville H5.00. By Past. Schumann's Gem. in Freistatt H7.80, in Kirchhayn H10.30. Past. Hügli's Gem. in Detroit H18.50. Past. Links Gem. in Lebanon H34.00.

To the building fund: From Past. Hahn's Gem. in Hillsdale 23.50. Past. Lemke's Gem. in Roseville 210.00.

Heathen Mission: Collected in Mission Hours, by Past. Lochner 25.36.

For the needy in Persia: From teacher Bodemer in Watertown 50 Cts. From the Cedarburg congregation 25.75. Town XI congregation 28.65.

For Past. Ruhland's congregation in Dresden: From Past. Schumann's congregation in Freistadt 211.50.

Milwaukee, Oct. 18, 1872. C. Eilfeldt, Cassirer.

### For the Lutheran Orphanage near St. Louis

the following additional gifts of love have been received:

By Mr. Past. Wichmann in Farmers Retreat, Ind.: collected in his congregation 217.00, from the church box 484.62, 'from the school children of Mr. Lehrer Engelbrecht there 25.65, together 227.27. From Mr. Past. Zschoche and his congregation 215.00. From Mr. Past. Maack's congregation at Sugar Grove, O., 214.90. Past. Dörmann's St. Petri-Gem. 4845.00. Mrs. P. Tschirpe in St. Louis 25.00. Past. Reichardt's St. John's parish in Washington Township, Allen Co, Ind, 4820.00. Mr. Brödeheft through Mr. Past. Bünger 25.00. Collected in Past. Landgraff's Gem. 211.1X). By Mr. Bensemann 225.00. Collected in Past. Becks Gem. in St. Louis 489.00. Coll. in Past. Strieter's Gem. in Peru 230.50. Coll. of Gem. in Lyons, Iowa, 213.70. From communion guests in Morrison, Ill, 2-2.05. To Messrs. Past. Cl. Seuel 24.25. Coll. in Past. Schöchs Gem. 215.15. Coll. in Past. Pröhls Gem. 25.00. Coll. in Past. Hachenberger's Gem. 4812.00. Of the same 'subsequently 21-00. Past. Weseloh's Filialgemeinde 482.50, from himself 2-1.00. From the Virgins' Association in Past. Büngers Gem. in st. Louis 211.60. by Past. Achenbach in Venedy, Ill, from whose Gem. of: F. Borrenbohl 481.00, B. Hedemann 2-5.00, W. Kastrup 482.00, W. Maßmann 4830.00, F. Sieving 5 Cts, Dr. Börner 21.05, I. Twenhöfel 481.00, I. H. Brüggemann 482.00, H. Biermann 210.00, Ch. Biermann 210.00, A. Kriedemeyer 21.00, P. Alwes 481.50, Louise Aubke 50 Cts, W. Hilmer 22.00, H. and L. Achenbach 481.00, L. Gerting 21.50, G. Volkman 50 Cts, Wittwe Twenhöfel 2-2.0-', W. Niehoff 482.00, M. Justus 50 Cts, H. Ahring 481.00, H. Borrenpohl 22.00, F. Wichmann 481.00, H. Kulkcr 21.00, H. Weke -K1.M, H. Thorbeck 481.00, H. Boje 25.00, W. Hülskötter 485.00, H. Kaiser 482.00, F. Dankmeyer 485.00. From Past. Wangerin's Gem. in Bethlehem, Ill, 224.00. From Past. Grupe's Gem. in Eisleben, Scott Co. mo. of: D. Bohnhardt 210.00 D. Roth 26.00, H. Westerhold 4-4.00, W. Rahmüller 2-2.00, A. Uelsmann 22.00, H. F. Grupe 481.05, C. Rahmüller 21.00, C. Koch 75 Cts, H. Zwinger, I. Kimpel Jr, Gottl. Krieger, I. Kimpel sen., H. Eifert, I. Albrecht, F. Schlegel, P. Brunckhurst 50 cts. each, D. Rübel 3.5 cts., H. Mainz, W. Vordeufeld, F. Mennicke 25 cts. each, H. Brenzel 10 cts. From W. Drechsler in Addison, Ill, 23.00. From Past. Pfiffel's Gem. in Rich, Jlk, 4811.45. From the school children of Teacher Garbisch in Svingfield, Ill, 487.20. Mrs. K. Mueller there 482.00. N. N. there 80 Cts. Voi^ the school children of the 4th grade in the Dreieinigkeits District at St. Louis 485.20. From Past. Frederking's Gem. in arrears 484.00. Past. Rupprecht's Gem. in North Dover, O., 2-15.50. Past. Fackler's Gem. 4824.55. Mrs. Schenkel's in St. Louis 25.00. From the same a find 210.00. From the Gem. at West Ely, Mo. by Past. Bremer 4811.50. past. Trautmann's Gem. subsequently, 485.00. Mr. Geo. Vetter in St. Louis 481.00. from the virgins club in Trinity Distr. to st. Louis 4815.30. from N. N. by I. Lange 210.00. from the Gem. in Memphis, Tenn. by: W. Baumann 50 cts, W. Benjes 482.00, Christian Bilger 50 cts, A. Böler 481.00, Marie Brust 482.50, I. Bürkle 482.00, Elise Eilermann 481.00. Ludmilla Erck 481.00, Mr. and Mrs. Pastor Gotsch 482.50, Jvsephina, Johanna and Lydia Gotsch each 50 cts, H. Hampe 2-1.00, M. Holst 21.00, L. Karau -81.00, Louise Kellermann 50 Cts, H. Langbein and family 22.00, K. Langbein Sr. 481.00, R. Langdein 481.00, Anna Müller H2.00, Fr. Ostmann 2-1.00, W. Reinhardt H1.00, W. Ringwald 50 Cts., Chr. Nömlin 50 Cts., Fr. Schäfer H5.00, K. Tönsmann 2-1.00, Magdal. Werkhofen 2-1.00, W. Werner 481.00, I. Wißmüller 50 Cts., L. Wörner 481.00. By Past. Schlesselmann: by Wittve Reih H5.00, by N. Zelt 485.00, by A. Heißer 482.00. Collecte of the Gem. in Hamilton, Ind. to be 4816.25. By Past. Oetjen in Victoria, Iowa, by G. Eckert 485.00. By Past. Brömer of St. Lucas parish in New Rochelle, N. A., 4812.00. By Past. Hild: by the congregation at Mishawaka, Ind. of 2-12.50, by the congregation at Woodland, Ind. of 484.50. By the congregation of the Rev. Hochstetter in Indianavo lis 4840.81. from W. F. in E. 485.00. from N. N. in Unionville, Mich. 485.00. from W. Ritz in Pontiac, O., 481.00. from the communion fund of the congreg. of the Past. Shepherd in Lannsville, Ind, 4810.00. Collecte of Mr. Bro. Peoples there H1.80. By Past. Krafft in Archibald, O., 1) from his St. Jacob's parish: by Jak. Leimeyer Sr. 485.00, Mrs. Brome O5.00, thank offerings by N. N. 483.00, by Rühlz 482.00, Peter Weber P1.50, Frankheüser -P2.00, I. Krause 21.10, Mrs. Past. Krafft 481.00, Collecte der St. Jacobus-Gemrinde 483.40; 2) from his St. Johannis-Gem. in Henry County, O.: von Fr. Nagel 481.00, Fräulein Keßler 50 Cts.; 3) Collecte der Michaelis-Gem. in Defiance, O., 481.50 and 481.80; 4) from his St. Johannis-Gem. in Henry County, O., O1.70. By Past. E. I. Frese: Collecte of the Gem. in Washington County 488.35, from W. Hilgenkamp 481.00, H. Mosel 50 cts, N. Schürmann 50 cts, I. Ruff 50 cts, I. Rusch 21.00, I. Rink 50 Cts, F. Uehling 25 Cts, S. Schürmann 30 Cts, I. Moll 481.00, I. Roggensack 481.00, D. Sievers 485.00. From the branch parish of the Rev. H. I. Mueller at Lake Crystal 483.00. From Past. Richter's Gem. at Dorsey Station, Ill, 4826.00. From Past. Sapper's Gem. in South St. Louis 4820.00. by Past. Tirnenstein's Gem. in New Orleans 48131.25. by Past. Witte's gem. in Maple Works, Wis. 483.50. From Past. Claus's Gem. in Lowell:

From teacher Emrich 21.00, W. Steinkamp 25.00, F. Hasenjäger 25.00, C. Bartmann 25.00. Collecte of the parish in Pittsburg 275.00. From Mr. R. Niebaum there 225.00. Mr. H. H. Niewann there 225.00. M. F. in Philadelphia 25.00. Parish in Canaan, Mo., 26.05. From Past. Michels' branch parish in Osage County, Mo., 24.75, from himself 20 cts. Rev. Kolbe's congregation in East Boston, Mass. 22.00. From the congregation in Shr-boygan, Wis. 216.40. Collected at the wedding of Mr. A. Grünwald in L-t. Louis 212.05. From Mr. Fr. Buchholz in Centreville, Ill, 485.00. To Mr. Elias Schumann in St. Louis 22.00. To Rev. Pohlmann's parish in Durand, a part of the Thanksgiving cvilect 210.00. F. Robert in Past. Liebe's parish in New Orleans 25.00. Past. Engelbert's congreg. in Racine, Wis. cvilect 230.50. By Past. C. Gross: from members of Gem. in Eden 230.75, from Gem. in Humberstonc 202.88, wedding coll. at Mr. Ernst Grebin 485.40, from St. Andrew's parish in Buffalo 26.00, Trinity - Gem. there 220.00, from Gco. LuSky 21.00, Martin Siefert 21.00. By Past. Biltz in Concordia, Mo.: Collecte seinerGem. 4820.00, by Mr. Stünkel 25.00, Mrs. Elise Frerking 21.00, Wittve Walther 22.00, Fr. Kück 22.50, H. Hallenberger 20.00, by some school children of teacher Hamm 24.50. From Bremen near St. Louis by teacher Karau 2160.35. FromZ "em Immanuels-District in St. Louis by Mr. I. Heintz, 2nd -shipment, 235.05, by Mr. F. W. Stiegemeyer 257.00. From the school children of teacher Lehnigk in Frohna, Mo., 22.75. From the St. Johannis-Gem. of Past. Horn in Mount Hope, O., 27.23. From the latter's St. Paul's congreg. 23.41. By Past. Koehler in Union Hill, Ill: Thank-offering from Mrs. Brinkmann 482.50, desgl. from Mrs. Nansen 21.00, Collecte in its congreg. 210.25. By Rev. Knorr in Fräser, Mich.: from himself 25.00, from Mr. De Beauclair 485.00. By Past. Martin in Bremen, Ill: by H. T. P5.00, G. Vomhof 25.00, C. F. Vogt 22.00, by E. R., the first baptized in the new church, 25.00. By F. Rittmüller in Addison, Ill, 23.40. H. Gehrke there 25.00. From the congregation of the Rev. M. Große in Hartem, Ill., 233.00, from the Jungfrauenverein there 483.00. From the Gem. of the Past. Hartmann near Bremen, Ill, 212.30. by Mr. M. Bernhardt in Chicago 25.00. by Past. Schürmann in Homestead, Iowa, from Mrs. Weehmeyer 481.00, Mrs. Busch 21.00. By Past. Wagner in Chicago: by A. Krämer 21.00, M. Prill 482.00, Collecte of his congregation 4844.00. By Mrs. Kr. in Collinsville, Ill, 21-00. By Trinity District in St. Louis by Mr. E. Schäfer 240.00. By the congregation of Past. Fleischmann in Kendallville, Ind, 220.25. From the St. Peter's parish of the Rev. Dörmann in Randolph County, Ill, 24.00. by Mr. Jos. Dehm 25.00. by Mr. Alexander Einwächter in Baltimore O38.00. by Past. Weseloh in Gasconade County, Mo.: by Wittve Lusmeyer 4810.00, Wittve Heidbrknk 481.00, Mr. Hagemeister K1.00, Mr. M. Nieweld 50 Cts, by his branch parish in Osage County 483.25. By the parish of Past. Wolf in Blue Point Prairie 4810.55. by Past. Stephan in Echester, Ill: from the sewing club there 210.00, from N. N. there as a thank offering for happy delivery 485.00. From the Gem. of the Rev. Sauer in Jackson County, Ind. 244.45.' By Teacher Riedel in Frankenmuth, Mich.: Collecte in the Gem. 4841.45, from the Virgins' Association there H 16.00, from I. M. Hubinger 481000, A. Galsterer 21.00, P. Trinklein 21.00, from his children 21.15, from I. Nickel 21.00, G. Beyer 55 Cts. From H. ^ievers in Staunton, Ill, 25.00. From the comm. of the Past. Reichmann in Farrowtown, Ill., 216.00. From the Gem. of the Past. Lehmann in New Wells, Mo., 233.70. From the comm. of the Past. Vetter (in Missouri) subsequently, 22.50. From the comm. of the Past. Osterhus in Dubuque, Iowa, 27.00. From the Gem. of the Past. Heid in Peoria, Ill, 217.90. From the piggy bank of the children of Mr. Joh. Volkers 21.50. From the women's association of the parish in Adrian, Mich. 218.00. From the parish of the Past. Grupe in Cbampaign, Ill, 214.00. By Past. Kühle in La Porte, Ind, by A. Schwegler 25.00, Chr. Herpots 21.00. By Past. Grothe's Gem. at Lock Haven, Pa. by 4819.40, Past. Bcsel's Gem. at Cape Girardeau, Mo., 29.50. Thank offering from H. K. there 25.00. From C. Burgdorf in Red Bud, Ill., 21.00. Past. Traub's Gem. at Crete, Ill., 215.60. By Teacher Riedel at Frankenmuth, Mich. half of a collecte collected at the wedding of Hrn. Ad. List, 211.75. Through Past. Bergt in Palitzdorf, Mo.: by Chr. Müller 482.00, H. Brentis 21.50, H. Schäfer 21.00, A. Franke 21.00, D. Toberenz 21.00, Chr. Kastin 481.00, H. Teile 481.00. By Mrs. Katharina Steinmeyer in Carlinville, Ill. 25.00. By Rev. Dreyer's comm. in Accident, Md. 210.28. By Rev. Sandvoß in Port Hudson, Mo., 215.10. By Rev. Markworth's Gem. in Wyandotte, Mich., 25.12.

Correction.

In my last receipt ("Lutheran No. 1, is. 8) it says on line 4 from the top: I. Struve by Mr. Pastor GieSberg in Davenport 22.50.

On line 19 from the top: From Mr. P. Rückemann 22.50. Instead it should read: From I. Struve and P. Rückmann by Mr. Pastor Gieseke in Davenport, Iowa,

25.00.

I. M. Estel, Cassirer.

(To be continued.)

**For the Lutheran Hospital in St. Louis**, the undersigned certifies with heartfelt thanks to have received the following gifts: From N.N. in Collinsville, Ill, 2-5.00. From Mr. Boenning through Mr. Pastor Beck 21.00. From the Women's Association in Belleville, Ill, 2 quilts and 2 sheets. From Mrs. G. in St. Louis by Mr. Pastor Büniger 23.00. From Mr. G. Ernst in Detroit, Mich. 25.00. From Mr. Rev. Wunsch 22.50. From N. N. in Carlinville, Ill. by Mr. Estel 25.00. From Mr. Rev. Sapver's parish 213.75. From Mrs. Ahlbrand in Seymour as a thank offering for recovery of a child 22.00. Wittwe Weinhold in Frohna, Perry Co, Mo, 2-5.00. C. Burgdorf in Red Bud, Ill, 21.00. Johann Schmidt in Altenburg, Perry Co, Mon, 22.00. From the laudable Maidens' Association of the Tri-unity District in St. Louis 221.00.

F. W. Schuricht, Kassirer.

The following gifts of love have been received by the undersigned for the Wartburg Orphanage: Through Mr. I. Birkner from Mr. Pastor Diederich in Hartem, N. U., Collecte at the wedding of Mr. Kästner in Hartem, 28.60; by the same from the congregation of Mr. Past. Ebcndick at College Point, N. I., 28.00; by Mr. Past. Weisel in Williamsburg, N. A-, Collecte at the wedding of Mr. Martin Holzapfel 210.75. God bless the dear givers!

28 Oct. 1872G

. C. Holls.

For poor students, 27 shirts, 12 sheets, 6 quilts, as well as 6 sheets from Mrs. Schubarth there, were received from the worthy women's association of the Dreieinigkeits congregation in St. Louis; from the laudable virgins' association of the Dreieinigkeits congregation (of the pastor Groß) in Buffalo, N. Y., 6 sheets and 18 head cushion covers; from Mrs. Heeren through Past. Reinhardt in Bethalto, Ill., \$5.00.

For Pastor Ruhland in Dresden in the Kingdom of Saxony by Mr. C. Böcker in the local Immanuel-District \$5.00; by Mr. Cassier Grahl \$1.00.

For the Lutherans in Armenia by Mr. Cassier Grahl \$4.00.

For Pastor Brunn's institution in Steeden from the worthy women's association in Pastor Hügli's congregation in Detroit, Mich. \$30.00; from the laudable virgins' association there \$15.00.  
C. F. W. Walther.

On behalf of my congregation, I certify the receipt of the following gifts for the rebuilding of our church:

Of the Rev. Rauschen's congregation in Dalton, Ill., \$10.00. Don Past. Francke's Gem. in Addison, Ill., \$5.00. Miss D. Reinmann \$10.00. by Past. Schmidt in Schaumburg, Ill.: by H. Tieb \$10.00, H. Schräge \$10.00, F. Delle \$5.00, H. Homeyer \$8.00, H. Nörge \$5.00. By the Relief Committee for those burned in the Northwest by Mr. Eißfeldt in Milwaukee \$3477.13. By Past. Wagner in Chicago by F. Naddatz \$10.00. By Past. Döderlein in Chicago by H. Rusch \$10.00, by Petersdorf \$10.00, Mrs. Ruscher \$10.00. By Past. Sieving in Manito, Ill., \$3.00. By members of the Immanuel congregation in Chicago \$149.00, further by C. Weyer \$2.00, by W. Schulz \$2.00; for sold sermons of repentance \$3.40. From the congregation of Past. Große in Chicago: from individual members \$153.75, from the Jünglingsverein \$6.75, from the Jungfrauenverein \$62.70. From members of the congregation of the Rev. Bartling in Chicago \$160.50. Of Past. Mueller's congregation in Amelith, Mich. \$20.00. By A. Heinicke of the Cross congregation in St. Louis \$122.50. By Past. Horn's congregation in Geneseo, Ill., \$15.50. By Miss C. W. Hoffman in Boston, Mass., \$8.00. by Don G. Mohr in Monroe, Mich., \$1.00. by F. Stutz of A. Heitmüller in Washington \$50.00. by Past. Wehrs in Ruessels Grove, Ill., by H. Fischer \$2.00. By Past. Beyer in Pittsburg by H. H. Niemann \$5.00, H. R. Heilfuß \$5.00. By Teacher Albers in Rich, Ill., \$2.00. By I. N. Raithel in Chicago \$200.00. By Pastor O. Brauns in Heisede, Hanover, namely from Heisede: from the school children 20 Groschen, W. Köhler 2 Groschen, H. Picker 1 Thaler, F. Kanfert 1 Thaler, N. N. 10 Groschen, N. N. 1 Thaler, Konrad Stümpel 1 Thaler; Mrs. Konrad Stümpel 1 Thaler; from Pastor Friedrich in Blender 5 Thaler.

May the faithful God bless all givers with temporal and eternal blessings!

Chicago, Ill., d. November 2, 1872. H. Wunder, Rev.

With heartfelt thanks to God and the kind givers, I hereby certify,

for the local institution

to have received from Mr. Pastor Weyel in Darmstadt, Ind., \$77.50 (Mission-fest-Collecte), from Mr. Pastor Ebendick in College Point, N. Y., in 1871 \$25.00 Oslersfest-Collecte, 1872 likewise \$12.00.

Steeden, October 11, 1872.

Fr. Brunn.

Having received through Mr. Pastor Storm of his dear congregation at Pleasant Ridge \$20.00 for my support, certifies with heartfelt thanksgiving against God and dear givers

in October 1872L

. Frese, Pastor.

42.00 for the mission of the OoUe^ium fi-ntruin from Mr. Missionary H. Vetter, hereby certifies with thanks in the name of the Society

St. Louis, Concordia College, D. Gräs, Cassirer.

410.00 received from the Young Men's Association in Grand Rapids, Michigan, certifies with sincere thanks

St. Louis, Concordia College,

I. I. Walker.

Changed addresses:

Kev. rl. 8 Dait), Lox 410.

Kev. 0. Nai^vortlr,

^Vau^aooa Ov.,

8. 8t6uder, teacher, OQQVO^, Van Hert Oo., Ollio.

Teacher,

Lox 70.

Oannndelet, No.

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Printing Office of the Synod of Missouri, Ohio et al. St.

## **How two neighbors talk about home services.**

(First evening.)

David and Paul - for that was their baptismal name by which they were usually called - were both members of one and the same congregation. Their houses were so close together that one could not put a hand between them. Paul had been a member of the congregation for only a few years. He rarely attended church before that. If he was admonished for this, his usual excuse was that the church people were no better than he was; indeed, that he was ashamed of the sins in which some church members could be found. And it is unfortunately true that many who want to be considered Christians only bring shame to the kingdom of God and, while they should also preach by their conduct, thereby sanctify the name of God and attract those who are far away, do the opposite. However, this should not prevent anyone from joining a Christian congregation of orthodoxy, because such a practice is not the fruit of God's word, but rather proof that God's word has not yet taken hold in the person concerned and has not brought forth any fruit.

Our Paul was worked on by his neighbor David until he regularly went to church with him and joined the congregation. He was worked on, I say, and I use this expression diligently. Of course, I don't mean working in the Methodist way, but working with God's Word. Our David did not do it, as it often happens, that one occasionally admonishes a neighbor or someone else to go to church with him, repeats this admonition once, but speaks so superficially and so little forcefully that it seems as if one only wants to fulfill the duty of admonition, but does not ask much about it, whether one achieves anything; as one also soon stops his admonishing. David didn't do it that way, but, as they say, he got to Paul's body properly, namely with God's word, and in his simplicity he spoke so movingly that at last tears came to both of their eyes and Paul's decision matured to join in as well. This happened then



also. Through this, a friendly, brotherly relationship had arisen between the two neighbors in particular, which they diligently nurtured through visits and return visits. Should the reader have the thought that he also wants to try to win this and that person, who is still far away, for Christ's kingdom, then I must confess that this is exactly what I intended by this description. God grant further prosperity.

Our David was an older member of the congregation, for many years a leader, but now not re-elected. His serious, coarse demeanor, in cases where he had to act as a leader, may have been much to blame for this. He was a pure soul, a man of good Christian knowledge, a Christian, as there are certainly few, to whom the welfare of the Kingdom of God, especially of his own congregation, was extraordinarily close to his heart. If he saw someone sinning, he did not remain silent. As gentle as he was with those who let themselves be told, he was also able to come out harshly against those who opposed him. And the latter is no longer very pleasing. We live in a time when one has the freedom to sin and yet be a good Christian, when one wants to unite with the world and yet belong to Christ; and whoever seriously raises his voice against this is usually not very respected. It is said that David's earnest testimony made him disliked by many members of the congregation, and that this was the reason why he was not re-elected. It should be noted in passing that David, although he knew all this, nevertheless did not let himself be muzzled as a Christian. However, I did not want to tell all this, but how these two neighbors talked about house services.

They had become so familiar with each other that they couldn't stand it if they didn't spend at least a few evenings together every week. Either David went over, or Paul came over, as it was convenient. For it cannot be helped that where there is the same faith, where there are the same experiences of grace, they must see each other and refresh themselves with each other. Once, however, it almost came to a break between David and Paul, and that just on this evening, of which I want to tell. However, the reader will learn that it did not come to that, but rather that their relationship to each other became even more intimate.

Paul entered David's room and was warmly welcomed. However, the conversation did not want to flow, but came to a standstill. David had something on his mind. He had long since resolved to ask Paul about something, and tonight it should and had to be done in any case. He thought about how he should initiate his matter. Usually he didn't have much luck with it, didn't really know how to begin, but once he was in it, it flowed fresh from his mouth. God distributed his gifts in different ways. While David was pondering up and down in the parlor, and Paul was about to ask if he was not well, he suddenly stopped in front of him and began: "But tell me, dear neighbor, do you also hold regular home services?"

Paul was struck by lightning. It went whimsically through his head. According to his old Adam, he had the bad habit of not wanting to be "told what to do" and of fearing that others would only turn their backs on him and not on their own. It immediately occurred to him that his neighbor had only recently chastised him for frequently missing Christian instruction, and now again, and so easily with such a question. His old Adam got so excited that he could not think clearly at the moment, so after a while he answered somewhat irritably: "And if I did not hold any home services, how then? Since I have been with your congregation, you have taken care of everything. Only the other day you gave me a sermon for missing the Christian lessons, and today you are starting again."

David: I thought I would spoil it by my clumsiness. I also wanted to get around the mountain in this matter, but you know I don't understand that, rather I always go right out. Don't take it amiss that I ask like this. Believe me, I don't mean it the way it comes out, just as I am convinced that you don't mean it the way it seems. Tell me, old friend, do you hold regular home services?

Paul: I would just like to know where it is commanded that every day of the week, in the morning and in the evening, and perhaps also at noon, one should hold a home service with singing, prayer and meditation.

## 34

In Gal. 3:16, 17, the apostle Paul exhorts: "Let the word of Christ dwell among you richly in all wisdom. Teach and admonish yourselves with psalms and hymns and spiritual songs, singing to the Lord in your hearts. And whatsoever ye do in word or in deed, do all in the name of the Lord JEsu, giving thanks unto God and the Father by him."

Paul: It is true and cannot be denied that home devotions are expressly commanded in God's Word.

David: Before you continue, I just wanted to add that we also have lovely examples of such home services in the holy scriptures, the rest not to think about. Abraham, the man after God's own heart, himself bears witness to the fact that he diligently performed household services. According to Gen. 18:19, the angel of the Lord, who is the Son of God Himself, says of Abraham: "I know that he will command his children and his household after him to keep the ways of the Lord and to do what is right and good. How diligently the godly women, the mother and grandmother of Timothy, may have practiced God's word in their home, of which Paul, in his second letter to Timothy, reminds him, saying that he knew the Scriptures from childhood.

Paul: But it is to be noticed that everywhere no word stands of it that one held daily and regularly house services, still also must hold. I must confess to you that I do indeed hold my devotions with my family and read God's Word, but I do not have a specific rule for this. Sometimes it happens every day, sometimes rarely, weekly only about once, as it happens; and I do not intend to be bound by any particular law.

David: I feared what you confess concerning your home devotion and wanted to ask you about it in order to do you a kind service. But if you think that they want to make laws for you, you are very wrong.

Paul: But, neighbor, isn't it your intention that I should do the same as you? You read and pray and sing with your people every morning and every evening at a certain time, I do it often, tell me, isn't it your intention to introduce this to me as well? And it seems to me that you are going too far if you want to dictate to me about this.

David: I do not conceal what I intend. I do not want to introduce something in your house, but I would like to exhort you to introduce the godly, praiseworthy custom of regular, daily house services in your house. I do not want to bind you to this as to a divine commandment, because this is not there. It is the same with this as with the table prayer. No one can prove a commandment that we should pray and give thanks just before and after receiving the food that God gives, but that it should happen at all is God's express commandment. If now the Christian considers what cause he has for prayer and praise of God just when he comes to the laid table and then, when he has enjoyed the food, considers that the children of God have always kept their table prayers, this is therefore a general Christian custom, the omission of which must also necessarily cause annoyance and offence; so I know

of the Word of God. Listen, David, what I always had against you old Lutherans is that you interpret so many human statutes to the people and want to bind the consciences with them. That's how you do it in this piece, too. Whoever does not hold his home services at least twice a day is not a Christian with you.

David: How you are talking there. If I didn't know you, I would think that you didn't like to be in our congregation, that you weren't a so-called Old Lutheran with us from the heart, that you didn't love God's Word and didn't do it at all in your home. I would just like to know whether you have established regular home services, or whether God's Word is practiced in your home, so to speak, just by chance, only here and there.

Paul: Before you go on talking, and before I answer you definitely to your question, tell me whether one has to be conscience-stricken about it, if one does not hold regular home services; because I hold something on my Christian freedom.

David: I also think something of this, as the apostle Paul admonishes us in Gal. 5, saying: "Stand therefore in liberty, that Christ may set us free, and be not entangled again in the bondage of the flock. Christian freedom is a good that our Savior bought for us with his blood, a good of such high value that no conscience can come to true rest that does not know its freedom in Christ and does not live in it. Truly we Christians should not be bound by the laws of men. For the sake of love and peace we want to keep them, but not otherwise. No one has a right over us, no one has claims on us, but only our highly praised Savior. Nothing can and should bind our consciences but Christ's express command.

As far as the home services are concerned, we have to make a distinction in order to be clear about this. I did not want to talk to you about it in this way, but you demand it of me. You want to know whether your

conscience is to be bound in this. And so I say this: Your conscience can only bind in this what God has expressly commanded. Now he has said nothing at all about how often you should hold your home services, nor in what way you should hold them, but that you should hold them, i.e. that you should use God's word for yourself and your own privately, not only hear it in church, but also read and learn it at home, likewise that the exercises of prayer should be done by you, - that is God's express command.

Paul: I would indeed be eager to hear this.

David: How you talk, as if you didn't already know. However, I will give you an answer. You know the second and third commandments. According to these commandments, you are to call on God in every need, pray, praise and give thanks, not despise the sermon and the word, but keep them holy, listen gladly and learn. Now I ask you, are not home services expressly commanded here, and can you live in obedience to the second and third commandments if you will not read, pray, praise and give thanks to God's Word at home? Further, remember the word of Christ, John 5:39: "Search the Scriptures, for in them ye think ye have eternal life; and it is they which testify of me." Is this not the express command of Christ, addressed to every Christian, to search the Scriptures, and can one comply with this command of Christ if one does not diligently read the Bible? On the basis of this ex-

not whether it is possible that someone can be a Christian who nevertheless does not want to keep his table prayer. It is quite the same with the home devotions. God has not commanded that one should pray at certain times and in certain ways, but God has commanded that it should be done at all. Now, when it is presented to the Christian what a wholesome, praiseworthy custom it is to keep his daily, regular devotions, I again do not know whether it is possible that a Christian can refuse to do so, and I was first of all interested, dear Paul, to speak a word to you about how beneficial such home services are.

Paul: I do not deny this at all, that is why I have already told you that I also read God's word.

David: But just from the fact that you do not do it daily and regularly, I conclude that you do not value the profit of such home devotions highly enough.

Paul: You're not even saying that I don't think anything of God's Word?

David: I can't think of any. But the love of Christians for God's Word is a growing one. The greater this love becomes, the more diligently one reads God's Word.

Paul: Whoever doesn't read whether he goes to church, you don't think he's a Christian anymore?

David: Now look, dear Paul, I do not know whether it is possible that a Christian who hears how God so earnestly commands and so urgently exhorts to hold devotions in the home could still refrain from doing so; whether it is possible that a Christian who is edified by the sermon in the church should still never read the Bible. I think it is the same with us "Christian people", when we hear God's word in church, our hearts are properly warmed, we find a good taste in God's word, and therefore we cannot wait until the next service, when we are again offered this delicious food, but in the meantime we hurry to the storehouse ourselves, especially since we have been given the key to it. Paul, if someone has no appetite for food, he is not healthy. So also the soul is sick, if it has no desire for the food of the divine word. If the faith is quite healthy, there is also hunger for God's word. This is like an idle pleasure garden, as the Christian knows, and therefore cannot refrain from taking a walk there from time to time. And oh, what beauties! Here a precious, fragrant flower, there a laughing, tasty fruit. The Christian discovers ever new delights. And everything belongs to him, everything he may appropriate.

It is certainly of the greatest blessing to be surrounded with God's Word all day long. Whoever does this grows in Christian knowledge, one light after another dawns on him, he penetrates from one clarity to another, his heart becomes more and more full of comfort and joy. He learns to appreciate and admire his God more and more, can be less and less without him, loves him more and more, hates and detests sin more and more seriously, and becomes more and more skillful, willing and able to serve God. I tell you, neighbor, it is not to be wondered at if such a poor person, who does not handle God's Word daily, falls into all kinds of dreadful sins. On the other hand, he who uses God's word diligently will always come up with a good saying at the right time.

Paul: I can tell you a strange example of this. Recently I had the opportunity to win a nice sum of money in an easy way. Of course, as is so usually the case, I should have

have to turn a blind eye a little. And, David, I almost did it, because how can I not be blinded by the tiresome money? But then I remembered the saying I had read the night before: "It is a great gain to be godly, and let it suffice. For we have brought nothing into the world; therefore it is evident that we shall bring nothing out. But if we have food and raiment, let us be content: for they that would be rich fall into temptation and snares, and many foolish and hurtful lusts, which sink men into destruction and perdition. For covetousness is the root of all evil, which some have lusted after, and have gone astray from the faith, causing themselves much pain." 1 Tim. 6, 6-10. I tell you, I would not have wanted the money now, not for anything in the world.

David: Do you see what God's word is good for? And so it is when all kinds of crosses and misfortunes befall us. We will find ourselves completely abandoned if we do not have God's word at hand.

Paul: That brings another one to mind. You know I was cheated out of 200 dollars the other day. I tell you, it hurt me. I couldn't do anything in court. As I was walking home and all kinds of thoughts, some of them frightening, were flying through my head, I suddenly remembered the saying I had just read: "We know that all things work together for good to those who love God," Rom. 8:28. I thought about it, and soon I was pretty much rid of all my sorrow over the loss.

David: But if you had not had God's Word at hand, how then? I could also tell a number of similar examples. How necessary it is that we arm ourselves with God's Word and gather it in. The time is already evil enough and will become even more evil. The devil knows that he does not have much time left. Oh, I am afraid that we are approaching terrible times. Whoever wants to be saved, let him deal with God's word every day and prepare himself, so that he may resist on the evil day, do everything well, and keep the field.

Paul: You are right. I must confess to you that you move my heart. It is unfortunately true that I have not practiced God's word diligently enough for a long time, and I have often had remorse about it. It shall be different with God. I thank you for your brotherly word. But now I would like to hear from you how the home services can best be arranged.

David: You would have to let our pastor tell you that. But, if you want, I'll come over to you in a few evenings, uni^ bann we'll talk to each other about it, too.

(Sent in by Pastor H. Hanser.)

## **Something about dealing with your neighbor.**

(Conclusion.)

The dear apostle Paul also walked according to the same rule, and he also had to suffer from it, and was misunderstood everywhere, as he himself had to say to the believing Corinthians: "Even though I love you almost very much, yet I am loved very little. But he consoles himself with his good conscience and does not allow himself to be misled.

He says: "if I were still pleasing to men, I would not be Christ's servant. How fearlessly Paul himself punishes an apostle Peter, because he only slightly obscured the freedom of Christians from the ceremonial law by his behavior! How freely and impartially he confronted his beloved friend Barnabas when he, out of too much leniency, wanted to take John, surnamed Marcus, who had unlawfully left them on the first missionary journey, to the same work! Here Paul had to experience that even a Barnabas avoided his company for a while. How does the same apostle punish the churches in Corinth and Galatia! Is not his speech in his letters always sweet and yet seasoned with salt? How boldly he finally preaches to his judge Felix, on whose will his life depended! Nevertheless, he does not flatter him with a word; he proclaims to him the sweet message of Christ, but he also does not hide the law from him, yes, he must hear that first; to him, the fine minister who would like to be bribed, Paul preaches about righteousness; to him, the dissolute pagan, he preaches about chastity; to him, the unjust judge, he preaches about the future right judgment. How necessary this punishment was for him, we can see from the fact that it says: "Then Felix was frightened and answered: Go away this time, when I have time, I will call you here. Admittedly, his words are a poor excuse to escape his awakening conscience and the uncomfortable preacher of repentance; but they still show that Paul had hit the sore spot in his heart. A long speech of Paul's about God's love and Father's faithfulness he might have praised, but what good would it have done him? His conscience would have slept quietly away.

Behold, my dear Christian, these are shining examples of the words, "Let your speech always be sweet and seasoned with salt. Awake therefore also from your indifference, from your vile fear of man, or complacency! God has given you great power when he has given you the knowledge of truth and the ability to speak; for just as the tongue, though it is already a small member of our body, can do great things in evil, so it can also bring about exceedingly rich blessings in good. Therefore, do not bury this pound entrusted to you in the sweat cloth; think of the final responsibility, and work because it is day and you can still speak; speak as one who lies in thought on his last bed; speak as one who knows that one day he will have to give account for every useless word that comes out of his mouth: You will not want to waste your time with dull or even shameful conversations, but speak what is useful to hear; then your speech will not only become more and more sweet, but you will also not lack salt.

But do not think that you have to point out every infirmity, every peculiarity, every accidental fault of your neighbor, or even reprove him loudly; no, even the Lord Jesus did not reproach his disciples for every single one of their weaknesses; You would be a miserable judge of splinters, and an obnoxious man, from whom people would retreat just as they would from a doctor who wanted to go after every patient with pricks and cuts; so you would also have to give him a sermon if he cut his finger, or stumbled, or fell on his nose. First remove the coarse pieces from the way, before you attack the lesser; and you see that your neighbor, If a bad word has escaped from him or he has otherwise been overtaken by a sin of weakness, if he repentantly recognizes this as a wrong and does not want to do it again, you do not need to thunder him down with a special speech; also beware of the mistake of making a big deal out of small sins, because if you stretch the string too tight, it breaks and gives an ugly discordant sound; Likewise, avoid all scornful and mocking speeches, for nothing closes and embittered the heart more than mockery, and indeed there is hardly a means to alienate a person more than mockery and scorn; only in the case of very hardened people, in whom one must spend hope, may it be used to show and expose the foolishness all the more clearly to other deceived and weak souls. Finally, do not look for sins in your neighbor, do not snoop for them; if God wants to use your services with a person, he will already make his sins apparent to you; but then do not go and discover them to other people, but attack them yourself in God's name. First of all, remember again that you yourself are still full of infirmities, so that a poor sinner, which you are, can make another one

Then get ready, because you now want to put a swarm on your neighbor, which will naturally cause him pain, to credit him with some displeasure, all the more so because you may still be very unskilled at this work, and may even attack him foolishly. Further, see to it that you spend the salt, the bitter truth that you have to tell him, with testimony of the most heartfelt, intimate love for his person; thus distinguish the person and the clinging sin; remember that God, although he hates sin much more than you, nevertheless seeks the most depraved man with such hot love that he gave his only begotten Son to death for him. Finally, see to it that you do not fly off into a rage like eared must, but that the matter is first clarified in yourself, i.e. that you do not fly off into wild

passion. that you do not speak in wild passion; For it takes a very humble Christian heart if one is to let himself be punished by you, and at the same time sees the wild fire that still fills your own heart, sees the beam of carnal anger, selfishness, unkindness, pride or ignorance shining in your own eye, and notices how you, who as it were set yourself up as the avenger of godliness, yourself trample godliness underfoot at the same moment. In general, take care that your punishments do not amount to personal insults or vituperation, but that they are interpretations and applications of the divine word to the relevant utterances and deeds of your neighbor, brought about with the intention and the clear understanding of rendering the neighbor a service of love, not of enmity.

If you now discipline yourself, my dear, you will become more and more skilled in disciplining others and in doing something about it; but if someone, to whom you have lovingly told the truth, leaves you in anger, even if he avoids your company, do not let it upset you too much; console yourself with the example of your dear Lord Jesus and his saints, who all had to go through the same sad experience. Do not think that in such a case it would have been better if you had kept silent, or that your admonition is now completely in vain; no, it can still bear fruit later on; even the natural field brings forth a lot of fruit.

It does not immediately yield bread when it is plowed and sown. Only the last day will make it clear what you have done in this way; and then it will also become obvious that those who, according to the words of the Lord, "Let your speech always be sweet and seasoned with salt," sought to serve their neighbor, have worked much more and produced much more fruit than those who do not want to spoil it with anyone and want to have everyone as a good friend, and therefore always keep the truth behind the bush. Finally, do not let this stop you from punishing abusers, because it is not likely to help; for here the word applies: "You shall tell them my word, and they shall obey it or leave it. Even the Lord Christ and the apostles did not cease to admonish the Jewish people to the end, although they knew that it would no longer help with these stubborn people.

Now then, dear Christian, let your speech in the future also always be sweet and seasoned with salt, make better and better use of your tongue, which works so easily and effortlessly, so you will avoid innumerable sins, which tend to happen through it, and one day you will also be able to hear the sweet speech: "O thou devout and faithful servant, thou hast been faithful over a few things; I will set thee over many things: enter thou into the joy of thy Lord." Matth. 25, 21.

### **Good news from the Saxon regional church.**

Already in the last issue of this newspaper we informed our readers how things are beginning to stir in the Saxon regional church, namely how a pastor of the same, Lenk in Siebenlehn, calls upon all members in a public writing to insist that the newly introduced church-dissolving obligation of the preachers be abolished again and the old oath on the symbolic books of the Evangelical Lutheran Church be reinstated, otherwise all faithful Lutherans should leave the Saxon regional church. In the "Sächsisches Kirchen- und Schulblatt" of October 17, a second fact is reported, which proves that there are still faithful Lutherans in our dear homeland, thank God! there are still faithful Lutherans in our dear home country who no longer want to calmly bear the conscience-infringing conditions of the regional church, but earnestly demand that they be stopped, and are firmly resolved, if the regional church does not restore itself to the old pure Lutheran foundation, to resign from it as a false church.

We have already reported that in the Saxon city of Riesa several members of the Lutheran church council had joined the local association "free religious community" and had thus allied themselves with the most obvious enemies of the Lutheran, indeed, of the Christian church in general; that therefore a pastor in Riesa, Böttcher, had resigned from his office, because the church regiment had not only not deposed those members of the church council sued by him, but had confirmed them in their alleged right to the Lutheran church council office despite their obvious apostasy from the faith, but Pastor Böttcher could not reconcile it with his conscience to sit in the church council with enemies of the church. It is true that those church council members, after they had forced Pastor Böttcher out of office in the manner indicated, as they had undoubtedly intended, now left the "free religious congregation," but without making any confession concerning their apostasy, rather as people, who were right after all. A large number of believing preachers submitted a petition, signed by them, to the highest authority for church affairs, with the request that the latter declare that unbelievers could not be Lutheran church leaders; but this request was also rejected. So it seemed that the old situation would remain calm and that this matter would be settled. However, things turned out differently. A Lutheran conscience is not so easily calmed in such matters.

In the Saxon regional church, so-called diocesan assemblies have been introduced, i.e. a kind of district synodal assembly, in which the pastors, church patrons and church boards take part under the presidency of their superintendent. When the diocesan assembly was held in Großenhain on September 30 of this year, to which the church council of Riesa also belonged, Pastor Auerswald of Ponikau appeared and gave an excellent Lutheran address to the assembly, from which we report the following to our readers:

"We must no longer shy away from touching the painful wound; the ulcer must be cut out if the whole body is not to perish. Several church leaders in Riesa have joined an association that calls itself a free religious community. The very name of this association indicates that they want to have a connection with the so-called free congregations, which no longer belong to the Lutheran, or indeed to the Christian church at all. They have expressly declared in § 1 of their statutes, "that they find no satisfaction for their religious needs in the existing church and religious societies" - thus also in the Lutheran church - "and thus they have written a letter of



rejection to the Lutheran church, and in order to leave no doubt that they want to fraternize with the congregations of unbelief, they have called so-called preachers or more correctly spokesmen of the free congregations, Uhlig, Wislicenus and other preachers of unbelief to hold public lectures in Riesa. Thus they have clearly declared that they despise the Word of God, which the Lutheran church proclaims, even that they want to fight the faith in it, and about all this they already withheld their children from confirmation at Easter of last year. So they also do not want to comply with the orders of the Lutheran church, indeed they keep their children from the sacrament of Holy Communion in the Lutheran church."

"Although that association in Riesa has since been dissolved, the church leaders concerned have not made any declaration as to the reasons for this dissolution. If they wanted to declare that the association had been dissolved because they recognized their wrong in having founded it, if they wanted to declare that they would henceforth recognize the teachings of the Lutheran Church as correct and submit to its rules, then they could be forgiven for the annoyance they have caused. As long as they do not publicly make such a declaration, however, it must be assumed that this dissolution is only for external reasons or is only an echo move in their struggle against the Lutheran Church, but that their hostility to the Lutheran Church still persists. And this latter opinion is confirmed by the fact that - with one single exception - they have not yet had their children confirmed. Although these church council members have obviously shown that they are opponents of the Lutheran church,

they do not want to leave it, indeed they claim the right to hold office in the church they disdain. This is a contradiction, the toleration of which in its consequences would have to lead to the fact that the hitherto Lutheran Church of Saxony would cease to be a Lutheran Church.

"The matter is of the greatest importance. The Lutheran Church is a strong fortress, but enemies are besieging it all around. On one side Rome is encamped with her hordes, who have not yet given up their old contradictions. Now these enemies are forced to limit themselves to the war of defense. But on the other side, the battle has flared up all the more fiercely. There the storm ladders are put on by the hordes of unbelief, who fight in different armor. The free churches belong to the most determined representatives of it. Just read a few issues of Uhlig's *Sonntagsblatt* or similar papers, and you will clearly see that they believe neither in a resurrected Savior, nor in a living God who can answer prayers, nor in a judgment after death, nor in eternal life. The Lutheran Church does not need to fear these attacks, because it stands on the rock foundation of the divine word. The Lutheran Church is tolerant, i.e. it does not like to use worldly coercion to win over or hold on to those who resist. It did not object to the Dissident Law, which allows those who reject its doctrine to leave its midst without suffering any worldly disadvantage. She deplores the soul-destroying errors of such unbelievers, she warns them and testifies to them from God's Word that they are on the path to destruction, but she recognizes those who openly declare: We do not believe your doctrine, therefore we leave your ecclesiastical community." <sup>5</sup> She recognizes them as deplorably blinded, but at least as honest people. But if it is discovered in a besieged castle that some of its inhabitants, yes, even such persons who have to hold a command post, an office in it, are in agreement with the enemies, that they have opened a window here, a back door there, may they then be tolerated in the castle any longer, may the entrusted post be left to them any longer, or will the excuse suffice: we have since then locked that door, but kept the key for ourselves? And not even this excuse would apply here, even in recent times free religious lectures have been held publicly in Riesa. No society, and be it a mere pleasure society, tolerates such members who expressly refuse to obey its statutes. The Lutheran church is willing to tolerate such members who are weak in faith, even those who are plagued by all kinds of doubts, but still honestly search for truth, but should it also tolerate such members, even leave them an office, who openly declare: we reject your teachings, we despise your orders?"

"The matter at hand concerns not only the congregation of Riesa, it concerns the whole regional church. As is well known, the church councils have to vote for the synod. If the decidedly unbelievers succeed in penetrating the church councils and asserting themselves there in spite of their obvious denial, they can also penetrate the synod, possibly gain the majority there, and exert the most harmful influence on the entire regional church. Then the Landeskirche of Saxony will very soon cease to be a Lutheran church, and the faithful members of the Lutheran Church will be left with nothing but their own.

Church, if they want to remain Lutherans, only one way out remains: to leave the national church. We must resist this as long as there is time."

"But in what shall we place our hope that such evils will be remedied? On the church regiment? I personally trust the bearers of the church regiment with a benevolent attitude against the right of the Lutheran church; I am glad that the Ministry of Culture has described the behavior of the Riesa church leaders in question as morally unjustifiable. But nevertheless the Ministry of Culture, nevertheless the ministers of state commissioned in evangelicis, left the Riesa churchwardens in office, because they thought that the present provisions of the church council regulations gave no legal right to exclude them."

"That is why I do not expect too much from the present petition.) It goes to the synod, which is elected by the church councils. If corruption is allowed to spread in the church councils, how easily can it also take hold of the synod? If the synod, in a single session, has allowed itself to be overpowered into the highly questionable decision to weaken the formula of obligation of the clergy, how easily can it also be moved to reject this petition. But even if this petition is accepted, the opponents of our church will always find backdoors to circumvent the wording of the law and penetrate the church councils. If the petition is rejected, however, we will have bound ourselves more and more by tolerating these evils for a longer period of time to tolerate them in the future as well. I repeat it, the petition is good, I agree with it, but it is not sufficient to cover our own ecclesiastical position."

"But in what shall we trust? Only in Jesus Christ, the Lord of the church, who protects it. But only then can we trust in him, if we fully and completely orient ourselves according to his holy word. But if we meet here in the diocesan assembly quite calmly with free congregations, we are acting against God's word. We have already experienced how little blessing has rested on our diocesan assemblies. According to § 31, they should meet to strengthen the effectiveness of the church councils and to stimulate their interest in church affairs, and a free exchange of opinions should take place in them. Already up to now this purpose has not been achieved in our church and could not be achieved, because the members of this assembly do not stand on the same faith basis. An exchange of opinions cannot take place without a mutual giving and receiving, but we must not receive and assimilate opinions that are against God's Word. Therefore, our diocesan assembly was only a battleground for unfruitful fights."

"Until now we could not do anything about it, because we could not prove to our opponents that they reject the basic truths of the Lutheran church. Now we can prove it to them, but now also the word of God applies to us, 2 Cor. 6: Do not pull on the strange yoke with the unbelievers. For what enjoyment has righteousness with unrighteousness? what fellowship has light with darkness? How does Christ agree with Belial? or what part does the believer have with the

A request was made that stricter laws be enacted regarding church leaders.

unbelievers?... therefore come out from among them, and separate yourselves, saith the LORD, ... and I will receive you, and be your Father, and ye shall be my sons and daughters, saith the LORD Almighty."

"Now the word Rom. 16 (v. 17) applies to us: But I exhort you, brethren, to watch out for those who cause division and trouble apart from the doctrine which you have learned, and to depart from them. Now the word Titus 3 (v. 10) applies: avoid a heretical man when he has been admonished once and again. The word 1 Corinthians 5 (v. 11-13) applies: If there is anyone who lets himself be called a brother and is an idolater or a blasphemer, you shall not eat with him either..... Put out from yourselves whoever is evil. Now we must follow the example of the apostle Paul in Ephesus, of whom it is written in Acts 9 (v. 19): "But when some were hardened, and believed not, and spake evil of the way before the multitude, he departed from them, and separated the disciples". Now the warning of 1 Timothy 5 (v. 22) applies to us: "Do not be made a partaker of the sins of others" and the interpretation that the apostle of love, John, gives to this in his 2nd Epistle: "Whoever transgresses and does not abide in the teaching of Christ has no God. He who abides in the doctrine of Christ has both the Father and the Son. If any man come to you, and bring not this doctrine, receive him not at home, neither salute him: for he that saluteth him bequeatheth himself partaker of his evil works."

"In obedience to such clear passages of Scripture, the church council of Ponikau had now made the request: The diocesan assembly declares the relevant members of the Riesa church council unauthorized to attend the meetings of the diocesan assembly. One objected to this motion that it was illegal. One concludes something like this: the church council regulations secure the right of all "church council members" to take part in the diocesan assembly. The church regiment has the Riesa leaders confirmed in their office. We have no right to place ourselves above the church council regulations and the church regiment; we must not deprive the people of Riesa of a right which the laws guarantee them."

"Good. So human laws prevent us from fulfilling the word of God: put out from yourselves those who are evil. We cannot change this. But no law hinders us to fulfill the word: go out from them and separate yourselves, depart from the same. We therefore make our request in the following form":

"The diocesan assembly declares that it may not continue to meet together with the independent Riesa churchwardens."

"This motion is not illegal, it does not deprive those Riesa members of their legal right, but rather we thereby declare ourselves willing to possibly (depending on the circumstances that arise) waive our right to the Diocesan Assembly."

"If our motion is accepted, two things are possible. Either the members of Riesa, who otherwise pay homage to the majority principle, comply and declare that they want to stay away from an assembly that does not want their presence. Or the Riesa members insist on their formal right, in which case the majority leaves the meeting and declares.

not to hold the same meeting. Then it depends on the Superintendent whether he wants to hold a diocesan meeting with the minority. I hardly believe that the superior authorities would require him to do so."

"But if our proposal is not accepted, the minority will leave, and the majority may see how far it gets in its fellowship with the free-spirited. The minority will then be aware that they have obeyed the word of God, and the Lord will know how to bless such obedience. Amen." - —

This address was followed by a heated disputation in the diocesan assembly, in which, of course, much was said about "love", but God's Word, on which the dear pastor Auerswald had placed himself, was not addressed. Finally, the motion: "not to meet together with the independent church leaders of Riesa", i.e. to hold a diocesan meeting, was rejected with a large majority. Now Pastor Auerswald made the following statement:

"Since, after this vote, we can no longer regard the Diocesan Assembly at Großenhain as a purely Lutheran one, but rather as a mixed one of Lutherans and free believers, I first declare in the name of the church council . Ponikau, that we can no longer attend it.

and will not attend them in the future either, as long as the causes that require us to resign have not been eliminated. I leave it up to the others who have joined in our motion to decide whether they will also add a protest by deed to their protest by words.

Thereupon Pastor Auerswald left the meeting together with some members of the Ponikau church council

and the three church patrons of Ponikau, Sacka and Krakow, as well as three other pastors.

Pastor Auerswald, who reports this, adds:

"The step we have taken will be different

be judged. The consequences are in the hands of the Lord, we have to obey his word. As long as it is not proven to us that the cited sayings of the divine word are not decisive for the question at hand, we think that the provision which calls the church leaders to diocesan assemblies without asking whether they stand on a Lutheran foundation of faith cannot be carried out without harm and denial. If the church in the Confirmation of those who are

it wishes to admit to Holy Communion, first requires the confession of the three articles, it also has the right to entrust a churchwardenship only to those who expressly declare that they recognize the doctrinal content of the Lutheran Catechism, our lay confession, to be true." - —

We share the above not only as a pleasing event in a church of the old home, but also as a warning and encouragement for us here in "free" America. For, unfortunately, it cannot be denied that even here, where no secular authority imposes anything on the church, there are congregations that want to be Lutheran, in which men administer the church council who are just as little of the Lutheran faith as those members of the Riesa church council. The freer the church is from all external coercion, the more irresponsible it is on the part of a congregation and its preacher where such pulling on the same yoke with the unbelievers takes place.

W. [Walther]

## To the ecclesiastical chronicle.

I. America.

Godless Fire Sermon. From Ward Beecher's fire sermon we lift out only the following passage: "Instead of asking whether God intended to humble Boston, let us look into the future and see what are the lessons that can be taken from such a fire disaster as this." And what are the lessons? - That one should build less fire hazard and install better fire extinguishing facilities! - Ezek. 13,10.

W. [Walther]

"The Lutheran Herald. In the November 7 issue of this newspaper, we are pleased to find an excellent article by Dr. E. Moldehnke on the fact that according to Deut. 18 and 20, marriage to the wife of the deceased brother and to the sister of the deceased wife is not permitted. The article concludes with the following words: "Here in the country, one does not ask much about marriage impediments by kinship and affinity, in Germany just as little, there the sovereign dispenses through his consistories even from explicit biblical marriage prohibitions (e.g. from 3 Mos. 18, 12. 13.)! In our days, when the materialistic spirit of the age seeks to throw down all barriers, we must oppose this lares moral indifference, described in Herzog's Realencyklopädie m. 677 as a milder conception of church order and freer practice, abstain even from blessing such marriages, and testify that even the natural sexual sphere is, according to God's ordinance, not subject to the law.

The world, like the pagan abominations of immorality mentioned in Deut. 18, 20, does not want to know about them and is therefore threatened with terrible punishments by God (cf. Deut. 18, 24-30). Therefore, as much as we want to be lenient in today's time of great disruption in the ecclesiastical sphere due to ignorance and marriages with the brother's wife or the wife's sister, according to Luther's aforementioned principle Fol. 319, we must instruct and warn the people so that they do not incur God's wrath by disregarding the divine prohibitions of marriage." W. [Walther]

The Anabaptist "Messenger" of November 20 informs its readers that the Lutherans and therefore also the Missourians consider Luther to be the one with the eternal gospel in the middle of the church sky, and makes the remark: "What do we have to say about this? Nothing at all, but: Let him fly!" This is certainly a most witty remark, which at the same time reveals a great good-naturedness. Or should the "messenger" have wanted to let Luther fly unmolested? because his shotgun doesn't reach that far? W. [Walther]

Mr. Kraft- und Stoff-Büchner's first lecture was a complete failure. Even Mr. Tumer and other non-believers felt, when they left the lecture hall, as if they had been sent to the first of April. Thus, among others, the New York correspondent of the "Illinois - Staatszeitung", which is otherwise on ropes of the infidels, writes: "Dr. Ludwig Buechner's first public appearance took place last Thursday in the gymnasium, while his further lectures are not to be expected until after the election. The subject of his first one was: The origin of man on the basis of the Ent-

development theory. I cannot report on this first appearance of the famous author of 'Kraft und Stoff' from my own perception, but after the.

What I was told about it by a scientific physician - seems to be a tautology, but it is not one in this country - the impression made by Dr. Büchner's lecture was not particularly favorable, neither in content nor in form. The content was criticized for offering neither anything different nor more than could already be read in the well-known writings of the author of "Kraft und Stoff" and others, and the lecture is said to have been neither stimulating nor attractive, all the less so since Mr. B. only delivered his lecture very quickly, albeit with a very sonorous organ. Moreover, Dr. B. repeatedly referred to his own books, which, in a popular lecture, which should be an independent whole and not a *referens sine relato*, would be downright a mistake."

Position of our high state officials toward the church. The Christian Advocate notes in an article about the recently deceased Seward (who passed away without expressions of faith), among other things: "No President of the United States has ever been a church member or a communion guest during his term of office, and, with some highly creditable exceptions, this rule seems to be followed by all of our outstanding men, whether they belong to the civil or the military state. When will our great men understand and heed the saying: 'The fear of God is the beginning of wisdom'?"

II. foreign countries.

Unrighteous doctrinal discipline. In Lemgo in Lippe, a Lutheran pastor was recently fined ten thalers for allowing Pastor Knak to preach in his pulpit, even though the latter had been forbidden to preach by the consistory. But what kind of grave heresy is Pastor Knak paying homage to, that even an unirt Consistory has forbidden him the pulpit? - The heresy: that the sun revolves around the earth, not the earth around the sun! Behold, dear reader, this is how it stands in the unirt church: there the preachers can at least deny that Christ the true eternal Son of God, miraculously conceived by the Holy Spirit, rose from the dead and ascended to heaven; this is at most censured as an imprudence, because these articles are still uncertain: But if a preacher teaches that the sun moves around the earth, this is a terrible, gruesome, soul-destroying heresy to an uninstructed consistory, for the doctrine that the earth moves around the sun is for him a fixed article of faith, the denial of which is to be punished with dismissal.

W. [Walther]

Belief in the infallibility of the pope. With it it looks obviously also with those, which zeifern for it now, very windy. The Bishop of Rottenburg, Hefele, had first declared that he would never proclaim the decision that the pope was infallible, that he might do as he pleased, for he would thereby lose his "peace of conscience," which is more important to him than all temporal advantages - and now he declares: after he had accepted the infallibility of the pope, now he has all the more peace of conscience! Mr. Reichensperger and Mr. Windthorst are now fierce defenders of the infallibility of the pope, and yet Mr. Reichensperger had told Professor von Schulte two years ago: "Dear friend, don't get so excited, the nonsense of the dogma of infallibility will not be published."

be proclaimed." And Mr. Windtherst: "If the dogma is proclaimed, I will be excommunicated in six weeks, I cannot believe that, and I do not believe that." As is well known, this is also the situation with the local Archbishop Kenrick. First he declared the doctrine of papal infallibility a ridiculousness at the Council itself, and now - he ducks. And this is what the Papal Church calls its uninterrupted unity of faith! May God have mercy!

W. [Walther]

In Rome, on March 4, the opening of a Bible Society took place, and already a full hour before, there was no room to be found. On the stairs, in the corridors, outside in the square in front of the theater Argentina stood a countless crowd. The celebration began with a prayer by the Waldensian clergyman Pons. The English Admiral Fischburne presided, since no Italian could be found for the occasion. Secretary Reell reported that the Society had started with a capital stock of 2,000 francs, that a friend of the work had offered another 2,500 francs, and that one could hope for a first annual income of 25,000 francs. Now Ribetti brought greetings from the Waldensian Church, the oldest Bible Society, whose members learned the Bible by heart before they were old, so that they would never lose it, until they had their Bible printed at the beginning of the 16th century, despite their poverty, at a cost of 1500 Thalers. Thus we read in the Reformirte Kirchenzeitung. How might the old sinner in the Vatican have felt when he heard that a Bible society was gathering in his Rome, without him being able to burn them together with their Bibles? W. [Walther]

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### Church News.

After the previous pastor of the local Evangelical Lutheran district congregation of the Holy Trinity, Mr. Pastor G. Schaller, recognized his election as professor of theology at the Concordia Seminary here as a divine call, and his congregation was also convinced of the divinity of this call and finally agreed to accept it, although with a heavy heart, the aforementioned preacher preached his farewell sermon on Acts 20:32 on the 25th Sunday after Trinity and has now moved into the seminary to the great joy of all its inhabitants. However, God has arranged it according to His holy counsel that our institution has not received any increase in its teaching staff through the entry of the professor in charge. Professor E. A. Brauer has been chosen by the vacant congregation of Trinity in Saint Louis to be their preacher and pastor and, after he too recognized this choice as a call coming from the Lord, received the requested release from the local supervisory authority and thereupon accepted the call, he was ordained on the 26th Sunday after Trinity by the President of the Western District, Mr. Pastor F. Bünger. Pastor F. Bünger, assisted by the undersigned, after the preacher had preached an installation sermon on Joel 2:23, he was solemnly installed into his new office. Thus it has pleased the Lord both to grieve and to rejoice at the same time, to take from them and to give to them, the dear Trinity congregation and our seminary at St. Louis.

May the Lord bless the sacrifice which both that congregation and our synod through its representatives have made to His holy will for the furtherance of His kingdom according to the riches of His grace. - Finally, it should be noted that the supervisory authority, so that in the election of a successor to Prof. Brauer nothing would be rushed, was initially concerned that at least those lectures which Prof. Brauer had to hold in the proseminary, be held temporarily by an only temporarily employed assistant teacher, the studiosus Mr. E. Kähler.

C. F. W. Walther.

On Tuesday, October 29th, Dr. Sihler solemnly inaugurated Director Hanser and Conrector Bischofs in their new posts at the institution. In his speech on this occasion, Dr. Sihler showed how just our sorrow was that Prof. Saxer felt compelled to resign from the directorship, but he also demonstrated how much we had to do in order to be able to continue our work.



We have reason to give thanks to God and to heartfelt joy, since Pastor Hanser has accepted the call to the Directorate and Pastor Bischofs has also now joined us as a teacher.

May the Lord God continue to grant our institution a gracious prosperity and let His rich grace and mercy rest on teachers and students! W. S. S t.

The Zion congregation here, vacated by the appointment of Pastor Hanser as director of the high school at Fort Wayne, appointed Pastor Fick of Collinsville as his successor. He accepted the appointment after being peacefully dismissed by his congregation, which he had served faithfully and with great blessing for more than thirteen years. On the 24th Sunday after Trinity, just on Luther's birthday, the 10th of November, he was introduced into his new congregation by the undersigned, assisted by Pastor Otto Kolbe, by order of the honorable Presidium of the "Eastern" District. While on that day, indeed at that hour, the conflagration which had broken out the previous night was still raging terribly, reducing one building after another to ashes, we were granted by God's grace to hold the celebration undisturbed in our little church.

May then by this introduction a Luther have been born to the dear congregation and to our whole Eastern District Synod! And may this faithful servant of Christ's work be blessed here in the East, as it has been to such an abundant degree in the West!

His address is: Lov. N. N. N. N.,  
286 Lüavvaut ^vo. Loston, Llass.

At the same time, I take this opportunity to bring the joyful news to our dear Lutheran Zion that, with the Lord's help, we have succeeded in founding a "" Lutheran free school in my congregation for all children from four to seven years of age. It has only been in operation for three weeks and has 21 children. In this way we hope to plant the pure and righteous Word in many little hearts and thus to work against the local pagan free schools in a proper way. May the Lord in His mercy also please this little plant, and may it bear much fruit for eternal life! Amen.

Boston, Mass, Nov. 10, 1872. a. view end.

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## Mission Festivals.

On the eighth of October of this year, the annual mission festival was held in the congregation of the undersigned. The Lord our God had given us very kind weather, so that the dear guests, who had been looking forward to this feast for a long time, could hurry from near and far, both from my two branches and from the congregation of Pastor Seidel in Quincy. After Mr. Rev. Baumgart from Warsaw had refreshed our souls in the morning with a heartrending sermon on Matth. 25, 34, our bodies were also abundantly supplied with food and drink at long outdoor tables through the ministry of the dear women. In the afternoon, Rev. Seidel gave an attractive lecture from mission history about the ministry of Ansgar. In the evening, Rev. Nütze! from West Ely gave an edifying sermon on John 15:17-21, followed by the celebration of Holy Communion. This was the end of the feast, and it was heard from all sides: "This was a wonderful feast, richly blessed by the Lord. For the two following days a mixed conference was announced, which began with a powerful evening sermon by Rev. Mießler in Palmyra about Rom. 1, 16.

The Mission First Collecte was 30 dollars more than last year, in round sum P90.00, of which H25.00 is to be sent to St. Louis for the synod treasury, H20.00 to Addison for the school teachers' seminary, and P45.00 to Hermannsburg for the heathen mission.

Glory to the Lord, who has so gloriously confessed Himself to us, who has preserved His little company among us, and who still reigns among us!  
Keokuk Junction, Adams Co, Ill C. Meyer.

## Misiousfest in New Uork.

As the report on the mission festival in Baltimore shows, if we want to celebrate a mission festival here in the East, there are many and great difficulties to overcome; especially in our great cosmopolitan city of New York, the members of our congregations live so scattered that it is almost impossible to celebrate a common festival; Apart from the fact that most of them find it difficult to get away on weekdays, almost all of them have to travel by rail, ferryboat and horse-drawn tramway; if we add to this the often dangerous road crossings in the city itself, we can see how difficult it is to travel long distances with women and children.

Nevertheless, here in New York, we decided in God's name to at least make an attempt to create a common

Mission celebration. The appointed day was October 17, the place a beautiful private park at the foot of 83rd Street, East River. The morning of the day brought a severe chill and almost every single traveling party predicted that they would be about the only ones there. But these prophecies were not confirmed, one after the other party arrived at the fairgrounds, so that to our great joy almost 300 people came together. So, in God's name, we began our festivities at about half past ten. After singing, Pastor F. König preached the mission sermon on Coloss. 1:12-14, from which he showed what great grace God has shown us Christians by saving us from the authority of darkness and transferring us into the kingdom of His dear Son, in whom we have redemption through His blood, namely the forgiveness of sins; - but that because Christ has not only purchased this grace for us, but for all men, it is therefore also our holy duty to proclaim this grace of God in Christ to all men.

After this, Rev. Weisel gave a speech on external missions based on Matth. 9, 38, in which he showed how many millions of people still sit in darkness and the shadow of death; how small the number of missionaries is in relation to the great number of Gentiles, and finally called upon his listeners to ask the Lord of the harvest to send laborers into his harvest, but also not to lay their hands in their laps, but to do what is in their hands, so that the kingdom of God may be spread.

This concluded the morning celebration and the guests dispersed to have their midday meal. At two o'clock we gathered again and Director Holls of the Wartburg Orphanage gave a speech on inner mission, in which he showed what inner mission is and how great and important the work in this field is. - Finally, Missionary St. Keyl gave a speech on emigrant mission.

In spite of the bitterly cold wind blowing in from the sea, everyone held out steadfastly to the end, and unanimously we decided, God willing and we live, to celebrate such a festival again next year. After the assembly had decided to thank the women's clubs of Harlem, Yorkville and New York for their kind hospitality, everyone went on their merry way. - The two collections resulted in the sum of O175.00, to which the aforementioned women's associations added P25.00.

God grant in grace that the work once begun may have a blessed progress for the salvation of many souls! G.

### Thanksgiving and Mission Feast.

The Evangelical Lutheran congregation of Rev. Erdmann, near Red Bud, Ill, celebrated their Thanksgiving and Mission Feast of this year on the 26th and 27th of October, and the undersigned was instructed to report the same.

We do not think much of it when everything that happens in the kingdom of God is reported and published, because there is often a lot of vanity involved. But there are also deeds which it would not be right to conceal. Even the Lord Christ sometimes praises the action of the widow who puts a mite into the treasury; or says of Mary: she has done a good deed, Marc. 14, 6. Also the congregation of the honorable President Erdmann has done a good deed. A few years ago, they built a large, beautiful brick church with a magnificent tower that rises to the heavens like a mighty finger pointing the way to eternal home. Two bells in the tower call with their harmonious, solemn tones to the praise of God. On October 26th, they called the dear congregation to the harvest festival. The celebration was opened with a full-sounding choir and congregational singing. The altar service was conducted by the local pastor. The first sermon was preached by Schreiber on the parable of the rich man who carried the field well, Luc. 12, 16 - 21. In the afternoon, the young, brave Pastor Goehringer of Mascoutah, Ill, preached on the IOOst Psalm. In an eloquent and anointed manner he treated the subject: "Our thanks at the harvest feast", and showed 1) for what -, 2) how one should give thanks.

Sunday, October 27th, was dedicated to the mission celebration. In the morning at 10 a.m. Pastor Bötticher from Mount PulaSki preached on 1 Cor. 13, 13. In his fresh, popular way of speaking he demonstrated how the missionary work is 1) a work of faith, 2) a work of hope, 3) a work of love. In the afternoon, the undersigned preached the final sermon, which was based on Is. 53:10,11.

The local priest finally exhorted from the altar to activity in the kingdom of God; whereupon the festive assembly was dismissed with the blessing. The collection raised on this day for the good of the Kingdom of God amounted to O174.90.

It should also be mentioned that this active congregation does not owe a single dollar on its beautiful church property. Some congregations build large and beautiful churches, but later suffer from a heavy burden of debt, which hinders the prosperity of the congregation.

is in the way of a Christian congregation. The beautiful example of said congregation should drive all congregations to do the same. He who is not faithful in the small, i.e. in the earthly, alone good steward, who will entrust to him the 'great, the heavenly?

Quincy, Ill, Nov. 2, 1872.

S. Lie se.

### Announcement.

Rev. H. W. Diederich has been elected by a majority vote of the electoral college to the position of professor in the high school at Fort Wayne.

The synodal congregations shall send in their votes for or against this election within eight weeks. Those who do not send in their votes shall be considered as voting in favor.

Th. Brohm,  
Secretary of the Electoral College.

### A beautiful new book.

The Doctrine of the Church. From the Holy Scriptures and in accordance with the confessions of the Lutheran Church, by Fr. Dresden, Justus Naumanns Buchhandlung (Heinrich Naumann).

Whoever wants to learn about the important question of the church, we advise to buy and read this beautiful book by our dear Brunn. In it, a thoroughness is combined with a generally understandable presentation, which is not distinguished by any other book of this kind. After an introduction on the importance of the doctrine of the church, on the main aberrations, namely overestimation of the invisible church on the one hand and the visible church on the other, as well as on the distinction of the church in the proper and improper sense, the author deals in four chapters mainly with the following pieces: 1. what the church actually is; 2. its properties; 3. its characteristics; 4. finally its orders. In this book, the theologian as well as the simplest Christian should have the golden thread that will keep him safe from getting lost in the maze that is now opening up everywhere concerning the so important doctrine of the church. The book contains 105 pages in octavo, costs 45 cents and is available from our general agent, Mr. M. C. Barthel. W. [Walther]

**Our new calendar for the year 1873**, now ready to be sent out, contains, apart from the previous material, first of all a most interesting story with the heading: "Der Freigeist", and then smaller articles under the following titles: Alexander von Humboldt, Vom Bibellesen, Die verschiedenen Zeitrechnungen, Der Namen-Kalender, Das Fegfeuer ein Pfaffenbetrug, eines römischen Priesters Bekenntniß und Bitte auf dem Todbette, Geständniß eines

römischen Pfaffen, Füllsteine. - We think that no member of a German congregation of our Synodal Conference should be without this calendar. The price is: 10 cents for one copy, 90 cents a dozen (postage included).

W. [Walther]

### **Conference - Displays.**

The next quarterly conference of the teachers of Saint Louis and vicinity will be held, God willing, on the 27th of December morning and afternoon and on the 28th of December morning in the Trinity District in St. Louis at the college. - For lodging contact the undersigned, No. 1810 Kootk 8rk 8tr, St. Borns, Hlo. Oskar Gotsch.

The New England Pastoral Conference will meet, God willing, in Boston from the 26th to the 28th of December at the home of Rev. Fick, 286 8durvraut ^V6. A. View end.

The Western Kansas Specialconserence will assemble, God willing, at the home of Rev. Schaaf at Clarks Creek, Davis County, Kansas, from the 28th to the 30th of December.

C. H. Lüker, Secretary.

The Cleveland Specialconserenz will assemble, God willing, on the 7th and 8th of January, 1873, at the home of Rev. F. Wyneken in Cleveland (west side).

I. Rupprecht.

For Pastor Ruhland in Dresden in the Kingdom of Saxony received through Pastor Hochstetter in Indianapolis from some members of his congregation H20.00. From Mr. I. Margrander in Rechtster, N. I., K10.00.

For poor students received through teacher Deffner, from Pastor Demetro's wedding in Past. Voigt's Filialgemeinde collected, O6.00. At Hilfsprediger Heyer's wedding collected K25.15. Through Past. Spehr in Sheboygan, Wis. as a part of the Re-formation Festival Collect in Trinity Parish there P8.00.

The Concordia Seminar received 6 quilts from the local Trinity District Women's Association.

C. F. W. Walther.

## Report

of the Cassirer of the General Synod of Missouri, Ohio, & other States, on the State of the Casse" on the first of November, 1872.

### Synodalcasse.

Balance on hand according to synodal report	43886.07	
Received by Oct. 31, 1872	6357.87	
From the Norwegian L-ynod	1500.00	
Total of revenue and inventory	411743.94	
Output: Salaire, travel expenses rc	413007.19	
Current expenses in the college at St. Louis	1429.35	
Likewise in Fort Wayne	784.30	
Likewise in the seminar on Addison	19.30	
Sum of the output	415240.14	
Sum of revenue as above	411743.94	
Remains debt	3496.20	
		415240.14
<b>6 Committee for Printed Matter.</b>		
Balance on hand according to synodical report	4 5948.06	
Received by 31 October 1872	22979.29	
Total of revenue and inventory	428927.35	
Expenditure by instructions of M. C. Barthel	418393.29	
Remains current stock	10534.06	
		28927.35 28927.35

### 6. construction race.

Balance of debt according to synodal report-	415436.53	
Pay off old debt in Addison and Fort Wayne	825.00	
Total of issue and debt	16261.53	
Received to 31 October 1872	634.16	
		15627.37
		16261.53

IsL. About 412000.00 has been paid out for the extension of the college at Fort Wayne and the construction of a teacher's residence at Addison, which may now be considered completed; but as the accounts and vouchers have not yet been submitted to me, this sum is charged to the building committees of both institutions and not to the building fund. In reality, the debt of the building fund is 412000.00 more than calculated above, i.e. 427627.37.

### D. Proseminar raffc. Balance according to synodal report

Received by October 31, 1872	707.13	
Total of revenue and inventory	948.83	
Issue:		
To Pastor Brunn rernittirt	4153.90	
For cargo and passage of the arrived		
Summa of the output	600.09	
Remains current stock	348.74	
		948.83 948.83

### L. Mission Fund.

Balance according to Synodal Report	45208.21	
Receipts to October 31, 1872, including proceeds for mission property sold by Rev. Sievcrs in the amount of 4663.03 ...	1026.88	
Total of revenue and inventory-	6235.09	Expense: none.
<b>IV Inner Mission Fund.</b>		
Balance according to synodical report	41465.62	
Received by October 31, 1872	534.23	
Total of revenue and inventory	1999.85	
Spent for internal mission purposes	4 391.95	
Remain:ing stock	1607.90	
1999.85		

### K Casse for poor and sick pastors. Received by October 31, 1872\$5 .il0

For poor and sick pastors are already for a long time		
Sums have been received and paid out, and when in last synodal assembly a general treasury was established, I had on hand \$171.65, which sum I transferred to this treasury with	171.65	
Sum of the income	176.65	
Issued on behalf of Praeses Bürger	4 50.00	
Remains stock	126.65	

176.65  
John F. Schuricht, Cassirer.

### The following gifts were also received for the Lutheran Orphanage near St. Louis:

From the congregation of Mr. Past. Sauer in Jackson County, Ind. subsequent 42.00. By Past. Martin in New Bremen, Ill, 2nd mission: Thanksgiving - Collecte 412.00, by H. R. 410.00, Fr. Bvbm 42.00. By Past. Hahn's Gem. in Staunton, Ill, 411.50. Past. Voigt's Gem. in Frankenburg, Mo., 46.25. By Past. Schlechte in Windsor, Ill: Collecte in his Gem. 412.20, Kindtauf-Coll. at Hrn. Gottfr. Pfeifer 41.55. From the Zrons-Gem. in Belleville 415.60. Robert Schumacher in Saint Loms (?). Theo. Horn there 42.00. Past. Jungck's comm. in Cape Girardeau County, Mo. a portion of the Mission Festival Collect H10.00. Subsequently received from Past. Traub's Gem. in Crete, Ill, H2.00. From Past. Dörmann's St. Pauli-Gem. in Sakeville, Ill.: from Habermann 41.00, N. N. 42.00, W. Meierhoff 42.00, I. H. Meierhoff 50 Cts, H. Welge 42.00, H. Wolter 41.00, Marquardt 40 Cts, H. Kothe 50 Cts, P. Fedderke 50 Cts, W. Fuhrhoz H1.00, Sasse 41.00, Rubach 41.00, H. Fuhrhoz 50 Cts, Stegmann 25 Cts, W. Thies 41.00, L. Wolter Jr. 41.00, A. Koch 41.00, Otte 50 Cts, F. Ebers 42.00, H. Ebers 50 Cts, Brei Jr. 41.00, H. Bruggemann 41.00, W. Wolters 50 Cts, K. Meierhoff 75 cts, W. Warre 41.00, W. Wolter 40 cts, Stratmann 42.00, by N. N. from the bell bag 41.00, Buescher 60 cts, C. Wolter Sr. 45.00, P. Große 50 cts. Through Past. Ernst in Elmira, Canada, 429.75, through Past. Daib by members of his Zion congregation in Town Caledonia, Wis. 42.90, by members of his congregation on Tremont Road 41.00, by his congregation in Oshkosh 413.70, by himself 41.00. By Past. Th. Micßler's congregation at Cole Camp, Mo. 414.00, from Past. Mertz's congreg. at Brownstown, Ind. of 47.40. By Past. Reinhardt by F. Heeren 45.00, G. Renken 45.00, H. Mansholt 45.00, I. Koch 41.00, I. Albers 50 cts. By Past. Miracles in Chicago: by F. Schneider in Past. Löbers Gem. at Niles, Ill, 41.00. by N. N. in Past. Piffel's Gem. to Matteson, Ill, 42.00. From Rev. Rauschen's Gem. to Dallas 410.00. From Past. Nuoffers Gem. to Eagle Lake 415.27. From Past. Dödcrlin's congreg. at Chicago 425.21. Past. Querl's Gem. to Lvonsville, Ill, 414.28. By the same from N. N. (?) Through Past. Zucker in

Proviso, Ill, 45.00. Collected by Teacher Härtet from the school children of Bethlehem Cong. in Chicago 412.00. From Trinity Distr. in St. Louis by Mr. Blumenberg 477.00. By Past. Lüker in Aroma, Kansas: from himself 50 Cts, Wittwe Hegwer 50 Cts. Collected at the foundation feast of the Virgins' Association of Trinity Distr. in St. Louis 417.10. By Rev. Pallmer's parish at Aerbin, Teras, 433.25 in gold. Past. Carpenter's comm. in Rose Hill, Texas, 435.60 in gold. Past. Prost's Gem. in Tevas 415.00 in gold. Offering Collecte in the Rev. Kilian's Gem. at Serbin, Texas, 434.00 gold. From the Virgins' Association of Trinity Distr. in Sheboygan, Wis. 419.25. Through teacher C. G. Pfeiffer in Frankenmuth, Mich.: from Joh. Herzog 41.00, from his children 75 cts, from Mrs. Jordan 20 cts, from her children 30 cts, from Bro. Lotter's children 41.00, from Konrad Bernthal's children 41.00, from Bernh. Weiss' children 50 cts, of Joh. A. Heldö's children 41.00, of Paulus Ranzenberger's children 25 cts, of Matth. Bierlein's children 75 cts, of Ad. Wickels children 41.00, from Joh. Knolls children 55 Cts, Joh. Bernthals children 50 Cts, Bened. Kaiser's children 25 cts, from Joh. Keinath's child 50 cts-, from Wittwe Steigmann's children 30 cts, from Georg Bierlein's children 41.00, from Georg List's children 25 cts-, from Joh. Frank's children 60 cts, from Mich. Nickels children 50 Cts, from Balth. Dcuring's children 50 Cts, from teacher Pfeiffer's children 50 Cts. From Past. Rupprecht's Zion's congreg. in Norfolk, Nebr. 45.00. whose JobannisGem. 44.50. Collecte from Past. Sußner's Gem. in Richland Centre, Wis. of which, 412.25. Of Past. Schmidt's Gem. in Cypress City, Texas, 410.00. By Past. C. Braun in Houston, Texas, 45.50. By Kaspar Trampe in Bielefeld, Mo. thank offering for recovery of his children, 45.00. Don Joh. Brokade in St. Louis thank offering for happy delivery of his wife, 42.00. By Mrs. C. Sch. in Randolph County, Ill, 415.10. By Past. T. Roesch: from himself, 41.74, crop fcst coll. of his Gem. 410.26. From women's club in Past. Engelders Gem. in Pittsburg 415.00. By Past. Gross in Buffalo 411.50. By Teacher Riedel in Frankenmuth, Mich. from the congregation there 416.50. By Past. Holls' Kreuz-Gem. in Centreville, Ill, 45.00. Subsequently by Past. Daib from some members of his former Fions- Congregation 41.25. By Rev. Lohr in Clarinda, Iowa, Reformation Festival Collecte of his congregation 410.25, tank offering from Mrs. Pastor Lohr 42.00. From Mr. A. Uhlich in St. Louis 425.00. From Immanuels-Distr. in St. Louis by Mr. F. W. Stiegemeyer 453.00. By Mr. Charles Wilhardt 425.00. From Drcicingkeits-Distr. in St. Louis by Mr. E. Schäfer 416.00. By Mr. Past. Siek in Elliotstown, Ill, by Mr. G. RingWald 45.00. By Mr. Prof. Crämer 25 Cts. From Mr. Franz Schumacher in St. Louis 42.00. From the piggy bank of little Jakob Hauelsen in St. Louis 42.50. Collecte from the comm. at Town Shcrman, Mich. 46.65. From Past. Wendt's parish in Seymour, Ind. 412.00. Thank offering for happy delivery from Mrs. Hösch in Qutncy 45.00. From Mrs. Haas there 41.00. From Mrs. Ullrich in St. Louis 42.00.

St. Louis, Nov. 8, 1872. I. M. Estcl, Cassirer.

I hereby certify to have received the following other gifts of love > for the College to date:

i From Past. Jäbker's community: from Ernst Stoppenhagen 8 Bush. Wheat, 8 Bush. Grain, 8 Bush. Oats; from Ch. Präge 3 Bush. Grain, 1 bush. oats, 3 bush. Turnips. From Past. Zagcl's parish: from M. Frosch 5 p. potatoes, 85 lbs. meat. From Past. Bundmrthal's parish: from G. Griebel 4 bush. Wheat. From Past. Stock's parish: from Rothcnbeck 1 bush, white turnips. From Past. Böse's township in Noble County 5 sack wheat, 10 sack potatoes, 8 p. Grain, 2 p. white turnips. From Past. Bundenthal's Gem. of M. Brueck 1 quart of meat. By Past. Kern for G. Johannes \$1.25. For the same subsequently by Pastor Buszin from his congregation in and at Secor \$10.00. From the Cincinnati Young Men's Association by Teacher Gotsch for Th. Wichmann \$5.00. From the Women's Association in Past. Sihler's congregation 24 towels, 6 sheets, 1 vest, 1 pair of stockings. From the Virgins' Association in Past. Beyer's congregation in Pittsburg for A. Thei \$10.00. From Teacher Gross \$5.00. From Mrs. Lipp for the new bell \$2.00. For poor students \$5.00. For the orphanage near St. Louis \$5.00. From Past. Bock in Jefferson City for G. Sondhaus \$3.50.

Fort Wayne, Nov. 6, 1872.

Ch. Hengerer.

49.20, collected at the wedding of Mr. Fried. Kacke, to have received, certifies with thanks  
St. Louis, Concordia College, G. Rosenwinkel.

Received for the seminar - budget: From the Lowell Women's Association 40 gallons of apple butter. From Mr. Mich. Merz from the parish of Mr. Past. A. Lehmann 4 Bush. Welsh grain, 2 Bush. Onions. From Mr. Past. Holls' parish **10** sacks and 1 barrel of potatoes, 1 barrel of apples, 2 Bsh. Turnips, 2 large pumpkins. Through Mr. Pak. Katthain harvest festival collecte of his parish 825.00. By Karl KLstner 1 S. apples, 1 bag of apple slices. From the millers Borg L Becker in Collinsvillt 5 barrels of flour. From Mr. Pohle here 12 p. flour. From the parish of Mr. Past. Swensen 21 gall. Apple butter, 1 bush. Potatoes, 1 p. apple slices. From Mr. Günther from Past. Nachtigall's parish 1 bag of dried fruit. By Mr. Past. Reichmann 83.00. From the parish of Mr. Pastor Achenbach in Venedy 2820 pounds of flour and 3 bushels of dried apples. From the parish of Mr. Past. Holst in Troy a wagonload of potatoes, apples, flour, apple slices, cabbage and oats. From Mr. Past. K. Magelsens snowweg.j parish in Highland 825.55. From Mr. Engelbach from Mr. Past. Holtermann's congregation 85.00. From Mr. Past. Bremer's parish **in** Lake Creek 1 barrel of dried peaches, 1 barrel of apple slices, 2 half barrels of butter, beans 2c., 2 small barrels of Molasses. From **Otto** Lauben of Carondeleter parish 1 barrel of Essia. From Mr." Past. Landgraf's parish: from G. Rohr 4 lbs. butter, 4 gall. Fat, 15 cabbage heads, 3 peck dried apples, 4 bush. Onion" and 85.00; from F. Kinke 3 lbs. butter, 12 Bush. dried apples, 50 cabbage heads and 81.00. By Hrn. Past. Wangen" harvest festival collecte of his parish 89.25, collecte at Mr. Harnisch's wedding 85.20, at Mr. Bergmann's corpse 8100.

For poor students: From ^Ltaunton Women's Association 2 bust shirts. Reformation Feast - Collecte of my congregation 88.85 for the Fort Wayner student Krause. By Mr. Pastor Siek vo" G. Ringwald Thank offering for the Lord's miracle help in serious illness 85.00 for Steinrauf. From Mrs. Roller in Bremen 6 pairs of woolen stockings. Through Mr. Past. Biltz from Fried. Kück 82.50. By Mr. Teacher Loßner: 81.00 from himself, K1.00 from I. Lischeid, 50Cts. from W. Damm for Günther. By Mr. Past. Voigt 86.50. By Mr. Past. Neichman" 81.00. From the Bremen Women's Association 12 sheets, 12 towels, 17 pillowcases. By Mr. Past. Feustel from his parish 83.00. By Mr. Past. Schuricht from the Women's Association of his parish 814.60. By Mr. Past. F. A. Ahner from his parish 85.00 for houses. By Mr. Past. Knief from his parish 88.25 for Cordes. A. Crämer.

#### For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions:

##### 1. contributions:

From Pastors Oetjen and Heinemann, as well as from Director Burgdorf and Teacher Lehnigck 84.00 each, from Pastor N. Köhler and Teacher Heider 83.00 each, from Pastor Pennekamp 82.00 and from Pastor Kleist

##### 2. gifts:

Collecte from the congregation of Mr. Pastor Hartmann in Cook County, Ill, 88.50, also from the congregation of Mr. Pastor Lehman" in New Wells, Mo., 85.00; collected at the baptism of children at Mr. Herm. Landgraf there 81.50; from the Women's Association at **the congregation of** Mr. Pastor Streckfuß in Washington County, Ill, 87.25.

St. Louis, November 1872.

Oskar Gotsch.

Oskar Gotsch.

For our church building we have received the following gifts of love"! From Mr. Pastor Strafen a part of the "Mission Festival Collect" of his congregation 810.00; from the congregation of Mr. Past. König in Cincinnati through Mr. B. Gotsch 8'37.00; from the congregation of Mr. Past. Kunz in Julietta 810.00; from the congregation of Mr. Past. M. Eirich in Nashville 820.00.

We express our heartfelt thanks to the kind givers and wish that God will reward them abundantly for their love.

Big Napolis, Mich, November 5, 1872.

ilf of the Lutheran congregation of St. Peter's Church here, C. L. Wuggazer, Rev. Wm. Renne.

F. Ahrens.

F. Golz.

For the church building in Leland by Past. Penalties 810.00, by Mr. Kassirer Eißfeldt 82.50 and by Mr. Kassirer Birkner 824.68 to have received, certifies hereby Leland, den I. Nov. 1872.

M. Toewe.

100 DollarS for the projectirte Asylum invalider und emeritirter Pastoren von N. N. durch Herrn Pastor Steinbach zu empfangen haben, bescheinigtTh. Brohm.,

#### Changed addresses:

Doof. 61. 8pkall<?r,

Oonoorcliu (.tollere, Teü'eison8t . Dom", ilcko.

Rcrv. D. 2^ Bruuoi,  
1518 Dultorr 8tr.

8t. Doui",

Rev. Ll.  
262 8(!oonck 8tr. Okioa^o, III.  
liov. lblormann Domlro,  
HIurriItotz, lVIuni8ttz8 Oo., ^liod.

Bov. K.  
^ltorrdur^, Oo., ^lo.

il. VVorrorr, Teacher, Box 483.

Huirro^, III.  
Tobn liodort,

hor ot 8ksrman l Doolclig.nr 8ts., LuSlulo, Is. O.

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## Volume 29.

(Sent in by Rev. P. Beyer.)

### A children's song at the manger.

Children, up, with mind and courage To the holy place!  
See what God does out of love, that he may save us!

There in the little town of Bethlehem, In the hostel house, The rich man lives quite comfortably, Sits well even at the feast.

But for the poor there is no room, May go on or (one hardly allows this) provide themselves in the stable.

Tired, Joseph comes from Nazareth with Mary, and because there is no other way, they have to move into the stable.

There by the ox and the little donkey, On the naked ground - Litter is the bed, the pillow stone - Comes Mary's hour.

She gives birth to a little son, kisses him with a mother's lip, wraps him in swaddling clothes. Lay him in the manger.

Rough bearing for a child Delicate and barely born!  
Come and see it, quick, No time lost!

Is it beautiful, you say? Of course, yes, it has eyes to kiss. It lies there like an angel.  
You want to know what it's called?

It is called Jesus, Messiah, God, Son and Eternal Father, Prince of Peace, Death, Power, Hero and Redeemer.

You say: This is wonderful!

Ei, that is His correct name;

Just don't say one: Rather gar! Because the name is important.

It is a miracle that He, God, is here as a child;  
But it is even more of a miracle, which lot He shares.

All things He has made, And He is born;  
He has given richly to all. He has chosen hardship.

Just now in the child already dwells the fullness of the Godhead;  
This crib is a throne For the wisdom cover.

Yet the mother nourishes Him, must lift Him, lay Him.  
He must exercise mind and spirit, what he hears, move.

Oh, just live, now He falls asleep, And yet guards all.  
How can that be possible here in the narrow barn?

Yes, no child of man knows that, Astonished faith breaks it, Sticks to the word and grasps it quickly. So that it will not be robbed.

That is why he calls Wunderbar  
This child with praise, because it was given to him from the Father above.

O children, isn't it beautiful to find God as a child?  
Then all fear must vanish because of our sins.

No one grasps the majesty On the throne of heaven, Until he goes to the manger And kisses God in the Son.

Therefore, at the manger sing your Christmas carols.  
Praise the child who brings peace And innocence again.

\*

We are standing at your manger, dear little brother.  
We love you and sing to you, Let it please you.

We know. Your word makes it known: You are the Son of God.  
Full of love is Your heart's ground, That is why Your throne is here.

You knew how sin and guilt were innate in Us;  
You lie down in the manger out of sheer kindness.

There you lie still at the supper, As daddy tells us;  
Do wonders without aim and number, And comfort the one who laments.

You yourself now bear our sorrow,  
We bear Your Ebr, For Your blood and righteousness Is our ornament, O Lord.

O hold us fast in the valley of the earth, O Lord, who lay in the little manger, that once in the third heavenly room none may be lacking!  
(Sent in by Pastor F. Lochner.)

### **How two neighbors talk about home services.**

(Second evening.)

Paul: Well, there you are, David. You are most welcome, I thought you would come over tonight. I am looking forward to the

attitude. What we have spoken about the home services has moved me a lot since then. I am heartily ashamed before my God that I have practiced His Word so little, and I thank you, dear neighbor, for bringing this to my attention. There are the dear long evenings, the time must be spent, one reads newspapers or whatever else one has at hand, often things that contain nothing worth knowing and are most harmful to the soul; and God's word is left aside. Oh how one should use the noble time to become properly acquainted with God's word.

David: I thought that you would receive me in a similar way tonight, because I know your love for God's word and that you like to be told. It was only your often quite unnecessary worry that some legal constraint would be imposed on you, whereas here it is merely a laudable Christian custom when one holds one's home devotions in the morning and in the evening.

Paul: But do you really think that it has to happen in the morning and in the evening?

David: Well, you may also hold your devotions more often. See, dear Paul, it is a matter, as you also recognized with joy, that God's word is practiced diligently, combined with prayer and praise of God. Now this does not necessarily have to happen twice a day, it can also happen more often, and this would be very praiseworthy; but it can also happen less often if it is absolutely impossible to do otherwise. It is an old, praiseworthy custom to hold devotions in the morning and evening, and often it also happened at noon, to which the table hymns that we find in our hymnals already testify. Here, as everywhere, it is a matter of a certain, fixed order. What would become of it if one wanted to hold home devotions without fixing certain times for them? They would be held and would not be held. If we also have certain times for our physical meals, why should not the soul also feast on God's Word at certain times of the day. And there is no more suitable time than the morning and evening time. Already David says, "When I lay me down to sleep, I remember thee; and when I awake, I speak of thee." At



In the morning and in the evening the father of the house has his whole house together, and he holds his devotions there. And the experience of most people suggests that it is best to combine devotions with the morning and evening meal; also in the evening, especially for the sake of the children, who then soon go to sleep. Twice a day is not too much; if possible, we should also read something at noon and sing a hymn. And then it is certainly very praiseworthy if the! And then it is certainly very praiseworthy if the father of the house reads something instructive and edifying, especially in the evening, when he sits together with his family, and also sings a few songs with his family, at the same time as a nuisance to the devil, who in these hours, namely the young people, would like to have something else; for in order to annoy the devil and play a trick on him, one must do something.

Paul: If I understand you correctly, then you attach great importance to the fact that the children and the servants also take part in the home devotions? But as far as the servants, farmhands, maidservants, journeymen and workers are concerned, I don't know if this can always be done. This means that very necessary working time is often lost, especially in the morning. And then I don't know whether the servants always put up with being asked to take part in the home prayers.

David: You have understood me correctly, the children and the servants should also take part in the devotions. The latter also belong to our house; according to the fourth commandment, they are our children. Just as the head of the household is the priest of his household, and therefore must attend church diligently with his entire household, and also hold daily devotions with his household, so his servants are included in this. As the father of the house, he must also take care of their souls, and therefore also give account for them. God has sent them into his house, not only for physical work. If an unbelieving servant came to our house and we did nothing to save his soul, or if a believing servant came to our house and we let it happen that he gradually withdrew from God's word, entered into fellowship with the world and became unfaithful to his Savior, I do not know how we, as fathers of the house, would answer for that. You think that too much noble work time is lost. I know it happens that time is very short, especially in the morning. But then one prefers to shorten the devotion a little, or if there is no other way, to skip it once. Otherwise, however, I do not admit that there is no time for devotion. Tell me, dear one, would you not like to have faithful servants? See, God's word changes the hearts even of the servants, God's word teaches them how to serve, God's word makes them faithful. We always complain about the unfaithfulness of our servants, but what do we do to teach them faithfulness? This is a fruit that God's word brings when it is gladly heard and learned. Have you never noticed that Dr. Luther always introduces the main parts of our catechism with these words: "As a householder should hold these things up to his servants in a simple way? There are, of course, servants who cannot be persuaded to go to church with us and take part in the home devotions, especially if they belong to another ecclesiastical community. I myself have not had such experiences, but have almost always experienced only pleasant things. However, if one finds stubborn resistance, nothing can be done. Whether I have experienced such I don't know how long I would keep him in the house. Such people are always like a kind of plague in the house. But I have no experience in that.

Paul: I remember that you once told me how a journeyman who belonged to the Roman church came to the realization and became a member of the Lutheran church.

David: Indeed. I thought it was my duty - because I looked at him and had to look at him as a child in the house - to make him aware of the errors of his church. He went to our church, God's Word opened his eyes, he went to our pastor, was taught and converted. I wish I still had him today, because a faithful Christian, even if he loses something in his work, is better to me than a worldly child who cannot be surpassed in his work.

Paul: I must certainly agree with you. It is true that we, the fathers of the house, should also keep a close eye on the servants and let them take part in the home devotions. However, I don't know if the little children already benefit from the home devotions.

David: Well, where are you going to leave them? The housemother can't leave with the little ones during the devotion, and neither can the older children. They have to be there, because there is no other way, because you can't let them wander around outside without supervision. But it is also very sweet when the children sit around the table, one after the other, except for the smallest one on the mother's lap, with fallen hands. And just believe it, Paul, the little children grasp something of God's word sooner than we usually think;

That is why I am not at all satisfied with not wanting to take children to church when they are only five or six years old, because it is of no use to them. At the home devotions, one should only read aloud quite slowly and expressively, and then now and then address a question to the children in particular. Oh, how happy they are when they know the answer, can't you see it in their lovely smiles, and how much more carefully they pay attention now. And when we sing our song at our home devotions, I can't do without my little ones. When I see them open their mouths and sing along from the bottom of their hearts, even if it's a little mixed up and doesn't sound quite melodic, my heart is gladdened, and I know for sure that in heaven we also like to hear it. You know the words of Christ: "Out of the mouth of babes and sucklings you have prepared praise"? (Matth. 21, 16.) Since I have thought about this word a little, I think highly of the songs of praise of the young children.

Paul: You really know how to make a person's heart warm.

(Conclusion follows.)

(Submitted.)

### **"The Catholic Lutheran." \*)**

(For "Professor" M. Oertel in New York.)

The other day I was sitting late in the evening in my parlor reading my dear "Lutheran". It was just No. 3, the article about the persecutions to which our dear brothers in faith in Silesia once were subjected.

The dear sender may have done the New York Harlequin too much honor by answering his fictitious, stupid conversation, but as a testimony of a believing Lutheran layman, the submission may find its place here and will certainly please our readers. The editors.

had been set. And how wonderfully mixed feelings arose there; my heart leapt for joy that I could again visualize, as I had done earlier through church history, how faithful the dear Fathers, at least many of them, had been even under hard pressure and cross; on the other hand, it was also as if my heart wanted to go into my fist, but fortunately the enemies had long since rotted away, while the precious Gospel still proves to be a power of God to make blessed those who believe in it. While I was thinking about how the blessing of this valuable work could also benefit others, it occurred to me that one of my colleagues in the store, a Catholic of the purest water, could possibly learn something from it, and I therefore decided to lend him the paper. When an opportunity presented itself the next day, I asked him quite modestly: whether he could read something other than Catholic writings for once? "Why not," he answered, "we are allowed to read anything. - Well", I then said, "read this sheet once". He took it and put it in his breast pocket to be able to read it in his dwelling. The next day he also handed me a sheet. At first I thought it was my "Lutheran"; but when I looked at it more closely, I saw that it was a Catholic church newspaper, namely the one edited by Father Maximilian Oertel. "Hello," I think, "Father Oertel, would have liked to see you long ago and get to know you better." But spending money on it seemed to me a waste for an unstudied man, and if one studies one's own church papers properly, and at the same time reads a newspaper daily, so that one knows how things are going in the world, then, frankly speaking, as a worker one has little time for this kind of reading. But one likes to grab an unexpected titbit, and so I eagerly opened my new paper, which my college had probably given me out of gratitude for my "Lutheran."

On the very first page I find "a confidential conversation between two Lutherans, Walther and Freimund. "Oho," I think, "has Father Oertel become Lutheran?" I was almost more strengthened in my opinion when I read the words: "Dedicated to Prof. Walther in St. Louis and all Old Lutherans" (i.e. also to me! - How kind!) "with high regard." But how astonished I was when I took a closer look at this work of art.

The action heroes are Walther and Freimund, thus, as announced above, two Lutherans, at whose confidential conversation Father Oertel, or whoever else it may be, wants to have been a witness. Walther is, or should be, a faithful Lutheran, while Freimund is on the best and straightest way to Rome. Freimund comes out of the Friday evening prayer hour and meets his friend Walther, to whom he then offers to confide a secret of his heart. He introduces him to this secret with a few phrases, and then continues verbatim: "You know, of course, that we have both always been zealous Lutherans, without reporting any fame; because I have now always been zealous Lutheran, I now want, in order to make a change, to become zealous Catholic as well. What do you think of that?" - Poor Father Oertel! I thought to myself, you either came into the world as a disguised Catholic, or you have never in your life met a true Lutheran, not even the people. What outrageous things you let your Lutheran say there! Because he was a zealous Lutheran for such a long time, he wants to

he, purely for the sake of change, once become zealous Catholics! Have you ever heard. Hm "Professor" Oertel! that a really zealous Lutheran became Roman? But if he was a zealous hypocrite, will he really be so bornirt as to say what you put into his mouth, namely that he did it for the sake of change? Suppose a Catholic came to a faithful Lutheran pastor and said to him, "Pastor, I would like to become Lutheran for the sake of change," what do you think, Father Oertel, what kind of answer he would get? I believe I can say that he would be reproached for this recklessness, wanting to change his faith like a shirt, punished for it and sent home again. And what would you do, Father, if a Lutheran came to you with this motive for his conversion? After your conversation, I believe I have almost reason to assume that you would lovingly draw the repentant sinner, who wants to become Catholic out of mere change, to your bosom. But now he also wants to become Catholic "eagerly". What does that mean? Is it to mean that he wants to feign zeal, or, like the Methodists in their penitential zeal at the penitential bench, to shout and wriggle with hands and legs until every man must believe that he is a zealous Catholic? This may be understood by those who want to understand it; but it will be best understood by those who have already had experience in this "wanting to be zealous". We Lutherans do not believe that one should work oneself into a zeal if the zeal does not arise, like a natural outflow of the heart, from the love for the one who first loved us, from the value we give to the knowledge of heavenly goods attained through divine enlightenment.

In the further course of Oertel's conversation, Walther must always appear as the ignorant one. That poor Walther! But why should it also be a disgrace for him? After all, he is Mr. Oertel's automaton! He made him, after all. At his behest he must talk nonsense, at his behest he must fall silent. Yes, you can deal with such Lutherans, Mr. "Professor," whom you make yourself. They must then supply you with the prefatory sentence, and you, as Freimund, will then take care of the concluding sentence. But take a real Lutheran, whom you cannot breathe your own spirit into, I don't want to say the man in St. Louis, whose name you have so shamefully degraded in your conversation, but another ordinary human being belonging to the old Lutheran church, and I assure you, you will have your dear trouble with him! - —

Because you have now dedicated your essay to all old Lutheran Christians, I have thought of your self-made Walther's place and presented myself with the question of how I would have actually come to terms with their Freimund. And what I would have said, I want to make known to you herewith. Of course, you must be considerate of me, since I am not a theologian, but a simple craftsman.

So you let your Freimund ask Walther: whether papists can be blessed in their religion or not? And here you consider it good to let your Walther give the answer: "Why not? We condemn no one!" This answer was not wrong, and I too would most likely have answered in this way. For we Lutherans do not believe that there is an all-salvificating church, but that there is an all-salvificating truth.

Lutherans, through whose mouth Mr. Freimund truly cannot speak, want to help you a little.

So you said in response to Freimund's question whether Catholics can also be blessed in their religion: Why not? we condemn no one! And you answered this in simplicity; just as if one would ask you: whether also a Baptist, a Methodist 2c. or a child dying without baptism could be saved? But Freimund understood this answer of yours quite differently, and you did not pay attention to it. He had asked you whether a Catholic can also become blessed in his religion; and from your answer he now concludes as if you wanted to say: "Yes; your religion is as good as ours, the Catholic can become blessed in his faith as well as we can in ours. If you really meant this, then do not boast that you and Freimund have been zealous Lutherans up to now; for Luther, as well as all those who honestly call themselves by his name, do not want to have anything to do with Rome precisely because their doctrine is fundamentally wrong in regard to the way to salvation; because their doctrine leads away from the merit of Jesus Christ, and leads to their own merit and to the dead saints. You do not know Freimund yet, poor Walther! He understands the art of inference and oratory, and so he first wanted to wring a sentence from you, on which he could build his false conclusion; and you, foolishly enough (or because you had to), went for it. Here, you should have simply made a "whole battalion turn" with the same question and addressed the same question to him. With the answer you would then have received a whole lot of "ifs" and "buts" at first, but finally the same answer, namely that some Lutherans can also be blessed. Then you would have received the same

If a Lutheran can be saved, he must necessarily please God. But if he pleases God, he must also have the right faith; for without the right faith no one can please God. Since the Lutheran church has the right faith, you, Freimund, must stay with the Lutheran church, and all Catholics, if they want to be saved, must profess it. Also, you Catholics of 1517 should not have remained so stubbornly with your false doctrine, when the blessed man of God, in the power and through the enlightenment of the Holy Spirit, exposed the errors to you; he did not leave the right true Catholic Church, but cleansed it from the dross that had accumulated in the course of centuries through sin, ignorance and malice; he restored the pure holy apostolic truth of the Church; but you are the apostates who not only abandoned the apostolic doctrine, but also killed the witnesses of God who dared to shed even a little light on the abomination of desolation. And you would have felt like doing the same with the blessed man of God Luther, if the Lord our God had not made him too strong for you. See, if you had told Freimund that, he would really have noticed that there is something of a Lutheran in you.

If you had asked, when Freimund quoted the saying from Hebr. 11, 6, namely: "Without faith it is impossible to please God", whether the saying read in such a way that it is impossible to please God without the Roman Catholic faith, he would have answered the question in the negative without a doubt, and he would have been greatly disturbed in his beautiful conclusion. What is yet to be proven, you let him calmly assert, and there you should be ashamed. To call yourself a Lutheran.

And because all Christian religions still have parts of this truth, we well believe that God, according to his great mercy, will make some blessed through these pieces of truth. We also believe that through God's great mercy, to speak with an old teacher of the church, the ears of the hearers are often purer than the lips of the teachers; God may then make it so that the error in the doctrine harms them less than the still existing pieces of truth benefit them. Although we believe that our Evangelical Lutheran Confession is the most faithful expression of the divine word, we do not believe that every Christian who adheres to this confession is also a Christian.

will be truly blessed. In the Old Testament Israel was the chosen people of God, and does not the Lord Jesus say to him: "Many will come from the morning and from the evening and sit with Abraham, Isaac and Jacob in the kingdom of heaven; but the children of the kingdom will be cast out into the outer darkness" 2c.? (Match. 8, 11. 12.) Therefore we also believe that the church in the true sense, the church that has the seal "the Lord knows His own", is the invisible or the congregation of all those who have grasped the Lord Jesus in the living faith of their hearts. - That is about what I would have said to Freimund. But now further.

The clever Freimund must now even elicit from poor Walther, this puppet of Herr Oertel, the untrue statement that every man should remain as he was born and brought up. And he has to do this in order to give Freimund room for the assertion that he himself accuses Luther of apostasy from his church. But there is no need to give any further answer to this, since no reasonable Lutheran will share this view that a man must

remain as he was born and brought up. Why then does the Lutheran Church external as well as internal mission; only a Lutheran fabricated by Father Oertel or a complete unbeliever can claim such absurdity.

But the main intention of this conversation is obviously to show that because, as Walther himself admitted, one can become blessed in the Catholic Church, one must return to it. And this assertion I cannot see with my simple head. But we will now see what excellent conclusions our Freimund knows how to draw. So he says: "No one can be blessed who does not please God; the papists can (as Walther himself admitted) be blessed in their religion; so they must also please God." And poor Walther has to play the fool again, so that Freimund can continue: "If the papists please God in their religion, they must necessarily have the true faith, for in a false faith, according to the testimony of the Scriptures, no man can please God." Here, too, poor Walther rattles on as if he had never had a dispute with a Catholic, until that Freimund finally thinks he has the cat in the bag, and, happily tightening the noose, triumphantly exclaims: "The papal faith is the true faith; but it contradicts the Lutheran faith, so the latter is false; and the end of the story is that the Lutherans with their false faith cannot please God, but must go back to Rome! - Poor, poor Walther, how you have been played with! Now you are in the sack, how will you come out? What has been done with your innocent statement that a Catholic can also become blessed, that you must fall silent? But just wait, we

Now notice, in case you get together with Freimund again, that the church has a twofold way of speaking of faith, first of the faith which is believed, and that is the confession of the church, secondly of the faith which is in the heart, which confidently holds to the object which it believes. The former, I believe, is what scholars call the objective faith, and the latter the subjective. So when Freimund cites that saying, he wants to prove that by the word "faith" he means the following

the objective faith or the faith of the church is meant. But if one looks at the passage in its context, one must soon realize, apart from the fact that there is not a word about the Roman Catholic faith, that the objective faith is not meant at all, but the subjective, that is, the true, inward faith of the heart; for the witnesses of faith, who are mentioned in the whole chapter, for example, were Jews, they belonged to the covenant people of the Old Testament, and consequently, according to Freimund's interpretation, we would all have to become Jews. So from this you can see what a splendid scriptural scholar your Freimund is. If such people become catholic, who are so skillful to twist and interpret the scriptures according to their sense, it is not surprising; they only go where they belong.

However, although we Lutherans heartily confess that the subjective faith cannot be thought of without the objective faith, and for this reason we hold our holy Bible book and the confession of our church that came from it in high esteem, we also believe that the objective faith cannot help without the subjective faith. But in the Catholic Church it is quite different. It is less concerned with inner dedication, with subjective faith, without which there is no salvation for the sinner, even in the purest confession of the church, than with the prestige of its confession, with the power and dominion it ascribes to itself. The splendor of her churches, the multitude of her members, no matter whether truly devoted to the Lord or not, the esteem in which all her offices and dignities are held, are more important to her than the holy word of the Bible. If he who adheres to it does not have a believing heart; if he does everything he does only as an *opus operatum*, what is the harm? There are saints who have more merits than they need, and these are also for sale. Money not only played a role in sacred things in Luther's time, it still does now. Listen, Walther, I will explain this to you in more detail. Is there any Catholic whose heart still keeps only a faint contact with his church; otherwise he lives along like the children of this world; his own conscience beats at him from time to time, and testifies to him that he is not worthy to appear before God. One fine day he finds an announcement in his newspaper that, with the permission of the archbishop, a holy mass foundation has been established. Whoever helps to pay off the debts of the church with an annual contribution of one dollar, has a share in the blessing of a mass that will be said every month on certain days for a period of ten years. The debts of another church are paid off by a 50-year mass in which everyone who contributes five dollars a year has a share. "Hoho," thinks our friend, "here's a nice opportunity for you to get the blessing of the church without having to change your heart." He nimbly reaches into his wallet, pays, and lo and behold, he is a good Catholic again! What do you think, Walther, what Freimund would answer if you were to

Did you tell him this? When you see him again, ask him once if this is also part of the faith that the apostle means in the letter to the Hebrews, Cap. 11, v. 6. Finally, I ask you to take better care of your Lutheran faith in the future, so that you can better give reason for the hope that is in you, I commend you to the Lord and His grace. I hope to hear more from you! - —

### **Proceedings among Unirt Evangelicals.**

A conference of the following nine members of the Unirt-Ev. Synod of North America was held in Cincinnati, October 22 and 23, in the sub-room of an Episcopal church: Young of Cleveland, O., Riedel of New Albany, Ind, Dr. Eisenhauer of Kenkon, O., Betz of New Bremen, O., N. Burkart of Vincennes, Ind, J. Burkart of Mount Vernon, Ind, Albert of Cincinnati, O., Judt of Louisville, Ky, and Weisgerber of Tiffin, O.

The purpose of this conference meeting was declared to be to discuss what should be done about "the sad and distressing phenomena which have recently come to light within the German Protestant Synod of the West and which were brought to the fore at the last General Conference of this Synod in Quincy, Ills, namely, an "unevangelical spirit, a spirit which is not the spirit of Christ, an unchristian spirit, by which not only Christian congregational life but also the sacred ministry of preaching has been undermined and damaged in a way that can hardly be described." With "ordination the most shameful abuse is practiced," in the Protestant synod of

the West "one seems to have almost completely forgotten the apostolic word that one should not lay hands on anyone soon and that one should not make oneself a partner in the sins of others. Other circumstances, too, have awakened the thought that the Protestant synod regards the congregations as little more than cows to be milked." An "irresponsible, careless mismanagement and squandering of the collection funds" was taking place. At the General Conference, the "effectiveness of the spirit of money, of the world and of the times, which only a few have seen through," had become apparent. In Quincy, "an attempt was made to counteract these evils in the calmest and most modest way possible, but we were outvoted. This had already made clear to some "the now unavoidable necessity of an immediate separation from the Lutheran Synod of the West", "according to the apostolic admonition in 2 Cor. 6:17 and Revelation 18:4". In the beginning, "the Lutheran Missouri Synod had been thought of, but this" (explained Fr. Weisgerber, who had taken the floor) "had seemed to him in many things too harsh and somewhat too exclusive! Also with the Synod of Illinois he had not been able to decide to go after careful examination. Various dogmas of this ecclesiastical body and also its somewhat lax church discipline in many respects had kept him from joining the Presbyterians, and so in the end, after careful consideration and conscientious examination, joining the Protestant Episcopal Church seemed to him to be the best thing to do. The confession, the doctrine and the discipline of the latter, he examined seriously and very thoroughly, found the good in it and kept it after St. Paul's admonition. The teaching contained in the 39 articles of the Book of Common Prayer



He found the confession of this church to be in complete agreement with the confessional writings of the German Reformation Church and, as a Protestant preacher, could subscribe to it wholeheartedly in all its points and say Amen to it with a joyful mouth. For this reason, too, he said, he did not discuss his connection with the Protestant Episcopal Church with flesh and blood for a long time, but, following the example of the Apostle Paul, he immediately went to it and, in fellowship with Rev. Dr. A. Eisenhauer of Kenton, Ohio, took the preliminary steps toward a connection with the Protestant Episcopal Church." Finally, the present set up a petition to the bishops of the Protestant Episcopal Church to be received into that church. In addition to the above, the following pastors signed the petition: Neuschmidt of Port-Washington, O., Duerr of Cleveland, O., Hilmer of St. Charles, Minn. and Trefflich, as delegate of St. John's parish at Tiffin, O. The gentlemen then found the most friendly and willing reception. Even before this, Episcopal Bishop Bedell of Ohio had made the following proposal:

"At least 10 Protestant preachers unite in a petition for a German bishop, who is proposed by the petitioners from their own midst. The House of Bishops, however, elects and consecrates the elected one to his office.

The confession of the new church body' would be the 39 articles of the *Common Prayer Book*, which are in complete agreement with the confessions of the German Reformation Church. (?!)

The new church body would administer its internal affairs independently. It would have the exclusive right to determine liturgies, agendas and forms of worship; only these may not conflict with the Word of God and the confession of the church (§ 2).

4. the congregations are only expected not to dismiss their previous preachers because of their new relationship, since preachers and congregations would not only not have to change anything in doctrine and forms of worship, but could even keep their previous main name: "evangelical", since the Episcopal Church is evangelical in doctrine and administration.

So the relationship with the Episcopal Church would be a fraternal one, and on the part of the latter a helpful one." - —

We have here again a new proof that the Uniate Church does not lead to the unification of the Christian Church, but only to greater fragmentation. Those who have left do not even suspect that by joining the Episcopal Church they prove that they are still filled with the spirit of the Uniate Church; they have evidently only changed the outward form; for precisely in the way the Episcopal Church has received them, it proves again that it too is filled with a unionist, ecclesiastical-political spirit, only that a strong part of Romanist leaven has been added to it. If the converts, as they say, think that the 39 articles of the Episcopal Church "absolutely agree with the confessional writings of the German Reformation Church," they are caught in a great error. Since the gentlemen now publish (in any case strongly supported by material aid from the Episcopal Church) a "Deutsches Kirchenblatt" (edited by P. Riedel in New Albany) for the purpose of promoting the Episcopal Church among the German population of America, and therefore

If we promise a defense of the same, we will probably soon have cause to show our dear German fellow believers that conversion to that church is not a remaining in the church of the Reformation or a resignation to it, but a shameful apostasy from the pure evangelical truth. W. [Walther]

### **To the ecclesiastical chronicle.**

#### **I. America.**

An apt judgment. The famous natural scientist, Professor Agassiz, a Swiss by birth, but whom the Americans regard as their own because he was educated and trained here, recently called in a speech before the National Academy of Sciences the theory put forward by Darwin, Häckel, Hurley, Vogt, Büchner and other natural scientists that God did not create the world and all that is in it, but that substance and force are eternal and that all living things developed from a primordial cell, but that man finally developed from an ape: "a muck puddle of arbitrary assertions". This, of course, the enlightened newspaper writers have taken very badly to the famous Agassiz and it already begins to feel sorry for them that they themselves have celebrated Mr. Agassiz so highly in former times. For even if the enlightened newspaper writers themselves do not believe the monkey nonsense, which they have put on with great astuteness and erudition, they still think that this nonsense at least has the good of helping to eliminate Christianity from the world. But the gentlemen of the newspapers may still be so ungeberdig, true remains nevertheless, what Agassiz has said: The monkey philosophy of Darwin, Büchner, Vogt and consorts is nothing but "a puddle of arbitrary assertions". - Remember this, dear reader; for since the unbelievers have no respect for the Bible and even not for their own sound reason, but all the more blind faith in the sayings of learned men, especially of famous naturalists, they feel that judgment of the great naturalist, if you remind them of it, like a big bomb bullet in their body, which they cannot digest.

W. [Walther]

Peculiar Protest. At Charleston in West Virginia, Judge Hodge has issued a writ of mandamus to prevent the erection of a Baptist church for Negroes, at the request of citizens who gave as a reason that the worship of Negroes would be "noisy, loud and licentious" "and consequently a disturbance to the neighborhood." An appeal has been filed against the judge's decision. The complaint of those citizens is of course only too well-founded; however, we believe that they should wait until the service of those colored people has become a disturbance of the neighborhood before they intervene against it. W. [Walther]

#### **II. foreign countries.**

Mr. von Gerlach has published a paper in which he sides with the Pope and the Jesuits against the German government. The "Neue Evangelische Kirchenzeitung" writes about this quite rightly: "That the beginning of the quarrel is the Roman presumption, which curses the Gospel as well as the Protestants, is forgotten by the old fighter who has become dull for the questions of the time. Infallibility is swallowed like a camel; the pulpit paragraph,

School supervision and Jesuit law like mosquitoes. In this aberration of intellect and conscience, the otherwise so perceptive man also confuses the historical facts. In order to be able to charge the Protestant Church with the same crimes as the Catholic Church, he juxtaposes the world domination striven for by the popes and the wars and revolutions resulting from the Reformation, the papal prohibitions of the Bible Society and Luther's burning of canon law, the persecutions of heretics and the Münster atrocities: all in order to be able to tell us that we are no better than Rome. Whoever plays with the truth of the facts in this way, let him not demand of us that we seek even the possibility of true and correct views in his thoughts. Herr von Gerlach blames the "Protestant Jesuits," reviled by the liberal press, for not having openly defended the fundamentals of the faith with the Centrum in the chamber negotiations. We can only reply to this that the Roman Church today does not defend both the fundamental truths of Christianity, which it leaves standing alongside all its fairy tales, but the doctrines of infallibility and the pope's religion. As long as this is the case, we cannot, must not and will not go along with the men of the Center, but call out to them and their party comrades: You have another religion! You also have another fatherland!"

W. [Walther]

A godless high school student. The Allgemeine Leipziger Evang. - Lutherische Kirchenzeitung receives a letter from Bavaria: Some time ago our Ministry of Culture made a salutary example of a bad boy, a pupil of the Gymnasium and a pupil of the educational institution. During communion, he had taken the host he had been given out of his mouth behind the altar and taken it home to close a letter with it. This son of the worst spirit of our time was not only expelled from the institution, but also excluded by a decree of the Cultusministerium from attending all royal study institutions of the country.

Shortage of preachers. In Berlin (writes the American Ambassador) there are 121 Protestant preachers for a population of 650,000 Protestants. If one subtracts from these 121 Protestant preachers the 23 institutional and 23 auxiliary preachers, there remain 74, and so there are 8780 souls for every preacher. It is easy to imagine how the pastoral care would have to look, even if the preachers were real pastors.

A Baptist preacher describes the newly converted Baptists in Liefelanv in the "Sendbote" of 4 September as follows: "Their Christianity is a very serious one, which is why they pick at every splinter of a brother, which makes just as much work. There seems to be much talent for preaching and praying among them. They have a tongue like no other, especially the dear sisters, as if it comes out of a watering can."

Our college at Fort Wahne.

In accordance with the decision of the venerable Synod, the completion of the new building was started right at the beginning of the vacations. The whole building is now finished except for the assembly hall and the main staircase with porch. The teachers' apartments were restored and drained. Likewise, the terrain in front of the new building and around

The teachers' dwellings were graded and drained as much as possible, the ground was laid out, paths were built, and so on. The lowlands east of the buildings were also filled in and leveled. In the process, according to the account of the construction communal tea, as far as it could be delivered so far, has been given in advance: For carpenters H3900.00; for plastering K1500.00; heating H2000.00; household appliances H970.00; painters H250.00; drainage and grading \$1800.00; stone and brick work \$275.00; freight etc. H93.24. H93.24. The total is: \$10,788.24. Of which H8800.00 has been paid. Still owed: \$1988.24. Still outstanding and necessary for completion \$2700.00. So in total still to be raised \$4688.24.

Since the appeal in the Lutheran of September 1 of this year has so far been answered very sparsely or not at all, and therefore money of 11 percent had to be raised to cover necessary expenses, the undersigned, in the name of the building committee and the supervisory authority, makes the urgent request to our dear congregations not to lack the last efforts for this large, solid, functional, and, we may well say, magnificent building. Our love has done it so far. Thank God, it is finished. Should we want to refuse our love for what is still necessary for completion? It is the house and yard of all of us, and the planting place of our dear church. Therefore, let us not grow weary in the end, for His goodness does not grow weary in blessing. Let us then put our last hand to the work, to our work. Because it is a synodal matter, is it not also a congregational matter? Let us learn more and more to look beyond the four posts of the house. May He, the Lord our God, grant us bright eyes of love and right, ever-extending thoughts of the kingdom.

Phil. Fleischmann.

The first of these is the "Theories of the American Statesman on the Connection with Secret Societies".

Thus we read in the "Merry Messenger" of November 19: In a speech in the Senate of the United States, in 1855, the recently deceased American statesman Seward spoke out in the following way: "I belong to a voluntary association which has to do with spiritual things, to the Christian church, - and specifically to a branch of the same, which, although full of imperfections, in my conviction holds the teachings of the gospel in the greatest purity. This association is a public one, which reveals all its customs and teachings to the public, and invites everyone, in the words of the divine founder, to come and participate in the privileges with which it is endowed and the blessings which he has bestowed upon it. I further belong to a secular society, and that to the political party, which, in my opinion, best contains, though, as in the former case, very inadequately, the principles of the Declaration of Independence and the Constitution of the United States. The union of which I last spoke is also a public one. All its business and negotiations are transacted before the eyes of all, and it invites all citizens and all who become subject to the authority of that government, without distinction of zone, race or color, to join its ranks, take part in its work, and co-operate with it in maintaining good government, and in advancing the sackcloth of mankind.

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to help. These two associations, one religious, the other secular, are the only voluntary associations I have ever belonged to since I became a man; and unless I lose my mind, I shall never join any other association. Secret societies! Before I would give my hands to other men in a secret lodge, order, or class, and bend my knees before them in association with them for any purpose, personal or political, good or evil, I would pray God that rather my knees and my hands should wither, and I should become an object of pity and even of ridicule to my fellow men. Swear. - I a man, an American citizen, a Christian, swear to leave myself to the direction and disposal of other men, to subordinate my own convictions to theirs, and to place my conscience in their keeping! No, no, never! I know too well the fallibility of my own judgment and the ease with which I too can fall into error and temptation. The work of my whole life has been to break the bonds of human slavery; I therefore know too well the danger of entrusting power to irresponsible hands; I will never deliver myself as a slave into such hands.

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The name Lutheran.

Privatdocent der Theologie Th. Groß in Marburg writes in his "Kirchenblatt aus Kurhessen" of September 15 among other things the following:

"From 1 Cor. 1:12, the opponents of the Lutheran church have tried to prove that it is sinful to call oneself Lutheran. If we now call ourselves Lutheran in the same sense as the Corinthians called themselves Pauline or Apollonian, they would be right; but we do not want to attach ourselves to the person of Luther, as they did to Paul or Apollo, but call ourselves so only in order to profess clearly and unequivocally the pure, unadulterated gospel of Jesus Christ, as revealed in the holy Scriptures and brought to light again by Luther out of the debris of human statutes. We would therefore prefer to call ourselves Protestant; but since this name, as things stand, has been seized by the Union, we would then rightly be thought to be Unirt. If we wanted to call ourselves reformed, we would rightly be considered followers of the Zwinglian or Calvinist heresy, since Zwinglians and Calvinists have been calling themselves that for centuries, in distinction from the Lutheran Church. So there is nothing left for us but to call ourselves Evangelical Lutheran, if we want to confess (according to Rom. 10,10.) succinctly, clearly and unequivocally the church of the pure word and sacrament and the gospel of JESU Christo testified by it."

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Christ and Mary.

As late as 1534, Heinrich Wackerbeck preached at Muchow near Neustadt in Mecklenburg: "Christ is the door to heaven, but the mother Mary is also a window, and through this window even those could be blessed whom Christ would not let through the door into heaven. (See: History of Mecklenburg by A. Pentz. 1872. p. 88.) Now, of course, it is different with the papal church; but how? - Now it makes Mary the door and Christ the window.

W. [Walther]

(Submitted by L.)

Wonderful Rescue.

A few years ago, near the mouth of the English Channel, a ship burned. Among the passengers was a family consisting of the father, the mother and a little daughter of a few months. When the fire was discovered on the ship, great confusion arose and the family was separated. The father was rescued and taken to Liverpool; but the mother with the child was forced overboard and remained unnoticed by those who had rushed to rescue her. Clinging to a piece of the wrecked ship, holding her child to her breast, the mother was driven out to sea by the curses. - Late in the afternoon of that day, a ship from Newport, Wales, bound for America, slowly sailed its way. The wind was barely stirring, and the captain was surveying the deck with impatient steps when he suddenly spotted an object in the water some distance away that seemed to resemble a man. The ship's crew also noticed it and watched it for a while. But since there was no ship nearby from which someone could have been killed, they thought that this object could not possibly be a man. Since the ship was hardly moving forward, a barge was finally lowered, and some sailors were ordered to look at the thing in the vicinity. From the deck, every eye followed them. One saw that they approached the object - stopped the rudder for a minute - then quickly rushed forward - took something into the boat, turned around and hurriedly returned. They brought that mother and her child; both well preserved!!! - The ship was not noticed by her; but when those sailors rowed towards her, she sang the following song:

JEsu, Savior of my soul, Let me flee to your bosom, As the waters rush nearer, As the weather draws higher.

Birg me in the storms of life, Till my course is complete; Lead me to the safe harbor, Then take up my soul.

And I have no refuge, I hope in thee; Leave me not, O leave me not alone. Lift, O Lord, and strengthen me!

Only in you stands my trust, that no evil frightens me; With the shadow of your wings my defenseless head is covered.

The sailors heard the singing, listened in amazement, and then rescued the victim. - The ship soon arrived in America; the mother wrote to her friends in England; through them the husband also received news. After about four months from the time of their separation, they were happily together again.

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Correction.

In several change sheets we find the following conversation.

A boy asked his tutor inquisitively, "Is this true, then, that man is descended from the ape?"

The tutor replied, "No, dear Heinrich, man first comes into the world as a man, but a monkey he sometimes becomes, but only later."

Disgraceful.

From New York, writes the "Katholischer Glaubensbote" and the "Lutheraner" must confirm it, we received last Wednesday from an advocate an advertisement with the request to include it in our newspaper for three months. It reads thus: Divorces can be obtained by legal means in all states. Abandonment, generally bad behavior is sufficient reason to obtain a divorce. Publicity not necessary, no fees until divorce is obtained. The address and name of the advocate follows.

Isn't it disgraceful that advocates are allowed to place such advertisements (many papers take them up) in public papers? How much misfortune in family and state these heartless scoundrels cause. It is precisely these hungry advocates, who have to "make their living" by twisting the laws, who are the main culprits of the many violations of the law.

### Church News.

After Mr. Pastor H. Meyer had followed the ordinary calling of the Lutheran Immanuel congregation in Kirchhayn, Washington County, Wis., the same was solemnly installed in his new office by the undersigned on behalf of the venerable Mr. Vice-President of our Synod Northern District, the Rev. G. Link, on the 24th Sunday after Trinity as the 10th of November. May the Lord bless him!

F. Schumann.

Address: Rv. H. Lieber,

Lirotrün^u, ^VaslünAtou Oo., ^Vrs

Mr. Pastor S. Süß, who has heretofore been a member of the venerable Illinois Synod, has received and accepted a regular call from St. Paul's Lutheran congregation at Melvin, Ford County, Ill. As this congregation was already a working ward of the Missouri Synod, the venerable Illinois Synod, through its Mr. President, Rev. Erdmann, granted an honorable release to Rev. Süß. The colloquium, which was then arranged by President Büniger, took place immediately and Pastor Süß passed it quite well. Thus, he was inaugurated into his office by the undersigned in the presence of the honorable Presidium of the Western District on the 25th Sunday after Trinity, November 17 of this year.

God's grace and blessing be with him!

Fr. Heid.

His address is: Rev. 8. 8uo88,

Hlslvlu, I'orcl Oo., III.

Rev. D. Kothe, hitherto pastor at Shelbyville, Ill, was called by St. John's congregation at Litchfield, Ill, to be their pastor, and was installed in his office by the undersigned on the 20th Sunday after Trinity, at the invitation of Zerrn Praeses Büniger.

The faithful shepherd JESUS Christ, through the faithful work of his servant, let grow and flourish what has already been gathered!

I. M. Hahn, Pastor.

Address: I). Lolüo,

Alount Olivs, Naeoupiu Oo., III.

On the 25th Sunday after Trinity, November 17, my former parish had the pleasure with me of receiving its "newly called" pastor, Mr. Christ. Markworth, who, with the approval of his former principal congregation at Bloomfield, accepted the vocation he had received, was installed by the undersigned on behalf of our most reverend Vice-President, Rev. G. Link, to see him solemnly installed in their midst.

May God continue to strengthen the dear brother in his many and strenuous labors in eight places, some of them quite "far away" - he has to serve three of his former branches for the time being - and may he bear much fruit for eternal life for the sake of Jesus Christ, our Savior!

Oshkosh, Wis. the 21st Nov. 1872.

I. L. Daib.

Commissioned by the Presidency of the Western District, on the first Sunday of Advent, Rev. Schoenebrg ushered Mr. G. Reisinger, formerly pastor at Pekin, into his new office with the congregation at Danville, Ill.

May the faithful Lord of our church help the congregation and its pastor, so that His Word may take root among them and grow green and bear fruit above them!

Address: Rsv. O. RaisiuAor,

Vuuvillo, III.

On the Sunday after Trinity, Pastor Johann Lauritzen of New London, Wis. who had taken over three branches from the undersigned to serve them, was installed by him with the assistance of Pastor E. G. C. Markworth, at the request of the Vice-President of our Northern District, Pastor Link, in the Lutheran congregation at Town Bear Creek, Waupacca County, Wis.

Further, on the List Sunday after Trinity, Mr. Candidate H. Stute, having completed his studies at Concordia College, St. Louis, and having received and accepted a regular appointment from St. Paul's Lutheran congregation at Town Hartland, Shawano County, Wis. was ordained and installed in his office by the undersigned in the midst of his congregation by order of Mr. Vice-President Pastor Link.

God bless both shepherds and flocks, and give grace to the former, that they may lead many to righteousness!

P. H. Thickness.

The address of Mr. Past. Mare is:  
Rav. H. Lluts,

Donckel, Lliurvuno Llo., ^Vis.

Pastor Lorenz Traub having received a regular appointment from the newly formed Zion congregation at Town Sumner, Kankakee County, Ill, and having accepted with the approval of his former congregation at Mouticello, Iowa, the same was ordained by me by order of the Most Reverend President of the Western District, assisted by Rev. Loßner on the 2nd Sunday after Trinity into his new office.

May our dear Savior Jesus Christ make him a great blessing! G. Traub.

Address: lkv. Dorsn? Irund, Laaati-i-, Oo., Ill.

## Church dedications.

Once again the dear "Lutheran" can bring its many readers the joyful news that a new church has been consecrated in Chicago. This is the third new church that could be consecrated to the Lord in this city this year by God's grace. Already on Sunday Judica (March 17) the new and spacious church of the Bethlehem congregation of Pastor Reinke had been consecrated. Because this was not publicly announced at that time, it is herewith at least mentioned by special request. On the 9th of October, as reported by the "Lutheran", the second church was consecrated, and on the dear first Sunday of Advent, when one preaches about the coming of Christ, the third church was consecrated. In the whole church year a more suitable day for such a celebration could hardly be found. And indeed, our new and ninth congregation here had succeeded in promoting the construction of its house of worship to such an extent that it could be consecrated on that day. The whole building, on the lower floor of which are the large school rooms, is a magnificent structure with a very high steeple and very suitable interior furnishings. The altar with its beautiful niche adorned with a magnificent painting - Christ on the Cross - makes a lovely impression and reminds us who is being preached here: Christ crucified! - The dedication ceremony itself was dignified and beautiful, and the church, despite the somewhat cold and snowy weather, was completely filled both in the morning and in the afternoon, and it is large, probably the largest of ours here. Professor Lindemann preached in the morning on the Advent Gospel, Pastor Reinke in the afternoon on the Gospel "on the day of the consecration of the church".

The congregation that built this beautiful church is the Matthaeus congregation, branched off from the Immanuel and Zion congregations. Its pastor is Pastor M. Günther.

Let him who loves Zion say, "Hosanna to the Son of David; praise be to him who comes in the name of the Lord, Hosanna in the highest!"

Chicago, December 1872.

A. Wagner.

On the 22nd Sunday after Trinity, October 27, the Lutheran congregation of the Rev. G. Horn in Fremont Township, Benton County, Iowa, had the joy of dedicating their newly built church to the service of the Triune God." From the congregations of Pastor Schürmann and the undersigned, 21 miles away, many guests came on the day of celebration, which was a beautiful so-called Jndiauer summer day, likewise from Pastor Horn's other congregations. After the church was filled from one end to the other at 10 a.m. and the consecration prayer was sung and said by the local pastor, the undersigned ascended the pulpit and preached on the church consecration epistle Rev. Jn. 21:1-5. In the afternoon, Pastor Döscher preached a sermon in English, and in the evening he preached a mission sermon in German, the former on Rom. 5:1-o, the latter on Matth. 19, 35-38. This is now the third Lutheran church in this county; for apart from this one and the one in July of this year, which is a



consecrated by the undersigned, the Norwegian Lutheran congregation near Norway, served by Pastor Jukam, also built one about a year ago. The size of the newly consecrated church is 26 by 48 feet, of which 14 feet are separated crosswise at one end and furnished for school and parsonage. May the Lord increase the knowledge of teachers and listeners here, and may all who enter this house of God experience rich blessings for their eternal salvation! Amen.

Luzerne, Iowa, Nov. 4, 1872, Ph. Studt, Rev.

### Church consecration and ordination.

On the 15th Sunday after Trinity, a new church, the third of our confession, was consecrated in Detroit, Mich. and at the same time the candidate Emil Dankworth, who had been called to preach there, was ordained and introduced. Under the faithful work of Pastor Hügli, the Trinity congregation had spread so far that it became necessary to found a third congregation. A number of members of the aforementioned congregation therefore split off from the mother congregation and constituted themselves into the Sanct Paulus congregation. With praiseworthy zeal, the small group set to work, acquiring a beautifully situated plot of land in the northeastern part of the city, which offered space for a church, school and parsonage. On May 26, the cornerstone of the church was laid and already on September 8, the young congregation could move into their new, friendly house of worship. The church is 45 feet wide and 92 feet long with the altar niche. A tower 102 feet high is to be erected later. On the morning of the celebration, the new congregation gathered once again in their previous church for confession, which was held by Pastor Hügli. Thereupon, with the "church banns" and bells ringing, they moved toward their new place of worship, which Candidate Dankworth solemnly opened. During the procession a music choir played a hymn of praise. In spite of the rainy weather, the spacious church was crowded. Pastor K. L. Moll said the dedicatory prayer and the undersigned delivered the dedicatory sermon. Then followed the celebration of the Lord's Supper, and the service closed with a baptism. The music choir accompanied the singing and the choir of the Trinity congregation sang some choral songs to enhance the celebration.

In the afternoon the ordination of Candidate Dankworth took place, whom the new congregation has appointed as their preacher. He attended a German high school and then prepared for the preaching ministry at our theoretical seminary. Pastor K. L. Moll held the ordination sermon, whereupon the ordination was carried out by the honorable President of the Northern District, Pastor Hügli, assisted by Pastor Moll and the undersigned. After the service, the newly ordained performed a wedding ceremony.

May the Lord continue to help this herd and its shepherd in grace! G. Markworth.

Address: R "v. D. Darrü^ortü, 407 8üorlnan 8tr, Detroit, Älieü.

### Conference - Displays.

The next quarterly conference of the teachers of Saint Louis and the surrounding area will be held, God willing, on December 27th in the morning and afternoon and on December 28th in the morning in the Dreieinigkcits District in St. Louis at the college. - For lodging contact the undersigned on arrival, No. 1810 8<>utü 8tr., 8t. Douis, LIo. Oskar Gvtsch.

The New England Pastoral Conference will meet, God willing, from December 26th to 28th in Boston at ! Mr. Pastor Fick, 286 8üarvmut ^vo. A. View end.

! The Western Kansas Specialconference will assemble, God willing, at the home of Mr. Pastor Schaaf at Clarks Creek, Davis County, Kansas, from the 28th to the 30th of December.

C. H. Lüker, Secretary.

The Cleveland Specialconference will meet, God willing, at the home of Rev. F. Wyneken in Cleveland (west side) on January 7 and 8, 1873. I. Rupprecht.

The Northern Illinois Pastoral Conference will hold its next meetings, God willing, January 14-16, 1873, at the home of Rev. Bartling in Chicago, Ill.

G. Traub, Secretary.

The undersigned is instructed to indicate that

a one-day conference is to be held in Detroit on the first Tuesday of each month, to which the dear neighbors in office are cordially invited.

In the evening, the teachers will also take part in the meetings and school matters will be discussed.

G. Markworth.

### Solicitation.

Since a revision of the Concordia College library will again take place and a new catalog will be prepared, the kind request is made to the pastors and teachers to return the books taken from the library, if possible, by the Christmas holidays. C. F. W. Walther.

### Books display.

**Christian choral songs** with organ accompaniment for the Sundays and feast days of the church year by Carl Friedr. Baum. Second booklet.

With the approach of the festive time before the end of the year, as well as at and after the beginning of the year, we again recall the collection of four-part "choral songs" published under the above title. We hope that they will replace those secular arias which, mostly spiritless in text and melody, so often do not elevate the service, but spoil it. Our collection has only Bible words and church songs for its texts and chaste music. Of course, it is a matter of experience that Baum's things do not initially satisfy the congregations. This, however, is due to the fact that the taste of the congregations has been spoiled by the usual choral singing, so that they only find pleasure either in something sweet or in a bravurly executed jumble. But if a choir conductor only offers his congregation for a while no other pieces than those like Baum's, and if he disregards the judgment of ignorance and tastelessness, he will experience that finally the congregation itself likes to hear only such Christian music. And with that, much is gained.

The displayed collection contains the following nine pieces on 32 pages in large-querotavo: Psalm 80, 2. 4. 18. 20., Ein feste Burg ist unser Gott as a motet, 1 Tim. 1, 15-17., Marci 16,1-3. (Easter feast chorus), Rom. 11,33. (Trinity feast chorus), Is. 45, 8. (Advent. chorus), Psalm 100, Rev. Joh. 12,10. 11. (Michaelmas feast chorus), Es woll uns Gott genädig sein. - —

It may be obtained from the publisher, Mr. L. Volkening, No. 22 South Fifth Street, St. Louis, Mo. The price is 30 cents a piece, -53.00 the dozen. W. [Walther]

The first part of the book is the "**Schlaraffiade**" or faithful report of Master Urian about his journey to the land of milk and honey, where he wanted to explore the origin and final destination of the world, especially of mankind. Put into poetic form by Hilarius Anthropos. Reading, Pa. Pilgrim Bookstore. 1873.

Just as this number is to be closed, a pamphlet of 72 pages in octavo is sent to us under the above title. Reserving a more detailed announcement, we hasten for this time only to call attention to the appearance of the pamphlet. It contains, as the title already clearly enough indicates, a satire on the monkey theory of Messrs. Darwin, Vogt, Büchner and their ilk; it is delicious and should be distributed as widely as possible for the purpose of world enlightenment.

W. [Walther]

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**Received in Ver Cash VeS Western Districts:**

To the synodical treasury: by Past. Buszin of F. in Secor, Woodford Co, Ill, 51.60. Collecte of Frankenkirk congregation at Dwightst, Ill, 56.50. From Past. Claus' parish at Saint Louis, 528.30. Of the Dreieinigkeits - District there, 513.20. Of the Immanuels-Distr. there, 513.75. Collecte of the parish of Past. Baumgart in Warsaw, Ill, 58.60. A part of the Missionsfest. Collecte in Past. C. Meyer's congregation in Adams County, Ill., 525.00. Of Past. Wagner's Gem. in Chicago H40.00. Past. Bartling's Gem. there, 533.70. Past. Wunders Gem. there 4-29.30. Past. Pallmer's Gem. in Serbin, Texas -528.00. Past. Pissel's Gem. in Matteson, Ill, 517.27. Rev. Francke's Gem. in Addison, Ill, 4-24.92. Collecte of the Gem. of the Past. Lauterbach in Alleghany County, Md., 54.10. of Rev. Heidö's Gem. in Peoria, Ill., 517.00. of Rev. Matuschka's Gem. in New Melle, Mo., 57.00. Collecte of the Past/Stephan tu Ehester's Gem. in Ehester, Ill., 55.80.

To the college maintenance fund: From Past. BcyerS congreg. in Pittsburg -4-32.50. From Trinity Dist. in Saint Louis 511.00. From Immanuel Dist. there 511.00. Harvest-fest - Coll. of the congreg. of Past. F. Schaller in Red Bud, Ill, -525.00. communion coll. of the congreg. of the Rev. Riedel in Home- wood, Ill., 4-18.00. To the Synodal Mission Fund: Collecte of the Gem. deS Pan. F. Schaller in Red Bud, Ill, -540.00. From the school children of teacher AlberS in Matteson, Ill, 4-1.75.

For inner mission: From the Trinity District in Samt LouiS 40 Cts. From Immanuels-Distr. there 4-1.75. Collecte der Gem. des Past. Stephan in Ehester, Ill, 4-9.00. From M. Wiebuich there 4-2.50.

For Past. BrunnS Anstalt: From the estate of weil. Gust. Hinnig in Texas -54.20. Reformationsfest-Cvll. of the Gem. of the Past. Francke in Addison, Ill, 4-4.30.

For the Leipzig Mission: From Mr. Schneller in St. Lours -52.50.

For the Lutherans in Armenia: From Pastor Speck- hardt in Sebewaing, Mich. -51.00.

# Der Lutheraner

On the Hermannsburg Mission: By Ch. Wiebusch through Past. Stephan in Ehester, Ill, 45.00. Past. A. Schmidt's Gem. in Cypress City, Texas, 410.00. F. Brödeheft in Independence, Kansas, 3 Prussian thalers. From Mr. Schneller in Saint Louis, 42.50. From Mr. Nietfeld in Homewood, Ill, 43.00.

For poor students: By Past. Vomhof in Mount Carroll, Ill, 43.25.

To the seminary household in St. Louis: From the Women's Association at the parish of the Rev. Sauer in Mobile, Alabama, 425.00. From Mr. R. Wheerly in Ehester, Ill, 43.00.

For Pastor Ruhland: From Past. Speckhard in Sebewaing, Mich., 41.00. Past. E. Lehmann's comm. in New Wells, Mo., 44.50.

For Past. Senne's congregation in Alma, Kansas: Collectd der Gem. des Past. Heinemann in New Gehlenbrck, Ill.,

For teacher Dörfler: From Immanuel-Distr. in Saint Louis 419.20. From Past. Gräbner in St. Charles, Mo., 45.00. A. H. Bode there 45.00. H. Böcker in St. Louis 42.00. From Past. Frederking's congregation in Prairietown, Ill, 43.00.

E. Roschke, Kassirer.

## For the Lutheran Orphanage near St. Louis

Since November 9, the following donations have been received: From the Concordia District in St. Louis by Mr. I. Friedrich 453.20. Friedrich 453.20. From Hru. Past. Horn's congregation in Geneseo, Ill, 421.00. From Mr. Past. Dreyer's parish in Cove, Md., 412.50. From St. Paul's parish in Martinville, N. l>, 48.00. From Little Trinity Parish in Lockport, N. A., 42.20. From Mrs. Auguste Dornfeld 45.00. L. Stürmer 41.00. Wilh. Krull 25 Cts. Mr. Past. Her 41.05. Harvest festival coll. of the comm. of Hrn. Past. Friedrich in Waconia, Minn, 412.40. By Mr. Past. Dulitz: from the gentlemen: Rufer 45.00, Scherer 41.00, Göschner 41.00, Fricke 41.00, T. Knipp 41.00, Fr. Knipp 50 Cts., Armbruster 50 Cts., Müller 50 Cts., Seeling 50 Cts., Germann 25 Cts., from Wittwe Rogge 50 Cts., from the congregation in Hannover 44.50, from the congregation in Freedom 43.60, from N. N. 15 Cts, from Stöckmann Ol.OO, H. Rohre 41.00, Andren 43.00, together 425.00. By Hrn. Past. Wille in California, Mo., 45.00. By the Women's Society of the North Prairie District Sss of the Gem. deS Mr. Past. Gräbner in L>t. Charles, Mo., 45.00. By Mr. Rev. Stephan in Ehester, Ill, by Chr. Wiebusch 42.50. By the Gem. of Mr. Rev. Beyer in Pittsburg 46.50. From N. N. there 41.00. From an unnamed person there 41.00. From gray BoSler there 42.00. Mrs. Spaniel there 42.00. Heinrich Buddemeyer there 41.00. Collected on Mr. Peter Schwarz' silver wedding in Pittsburg 44.00. By Mr. Past. Speckhard in sebewaing, Mich. 430.10. By Mr. Past. Wagner in Chicago 41.00. From Mr. Past. Spockhard's Gem. in Sebewaing, Mich. by: Chr. Bach 42.00, Gotth. Beck Sr. 41.00, M. Grunel 60 cts, A. Haag 50 cts, G. Auch 411.00, I. Spries 41.00, Fr. Schilling 25 cts, Wittwe Auch 41.00, I. Gruenbeck 50 cts, I. Leiken 41.00, I. Strikter 41.00, Mrs. Bolz \$2.00, I. Grunel 41.00, gray Bach 45.00, Georg Kunderinger 25 cents, A. Jron .D1.00, Rev. Speckhard 41.00, together K30.10. By Mr. Rev. F. Leyhe: from his congregation at Town Grant, Wis, 44.00, from his congregation in Town Sigel P3.55, from his congregation in Grand Rapids 46.45, together 414.00. Subsequently from the congregation of Mr. Past. Judge in Dorsey, Ill, 41.00. Harvest Festival Collecte in the congregation of deS Herr Past. Karrer at Hadlry Hill 47.00. From the congregation of Mr. Rev. Gieseke at Davenport, Iowa, 45.50. By Mr. Rev. Riedel in Homewood, Ill: from some members of his congregation 413.00, from some children in his congregation 46.90. By Mr. Past. Sauer in Mobile, Alabama, from Ph. Frank 45.00. By Mr. Past. Schwensen in Neu Bielefeld by F. AlSmeyer 42.00. By the congregation in Collinsville, Ill, 453.00. By Mr. H. L. Lind in New Orleans, La.: by Past. Love's parish 418.00, by L. L. 410.00, by unnamed 46.00. By A. Pvp in Des Peres, Mo., 45.00. By pupils and confirmands of Mr. Past. Daib in Oshkosh 42.31. By Mr. Past. Streckfuß in Okawville, Ill: by Heinrich Hoblt 410.00, gr. Frickenschmidt 410.00, Dietrich Mäklar 45.00, H. Grewe 45.00, Wilh. Tempelmeyer 45.00, H. Jacobs 45th! >0, grd.1 Büning 45.00, grd. Rennegarbc 43.00, Chr. Wolf 42.50, H. Winter 45.00, Gchr. Jacobs 42.00, David Storck 42.00, grv. Storck 42.00, Frd. Heggemeyer 41.00, N. Bohncnkamp 41.">0, Ad. Schaudert 50 Cts, Frd. Rennegarbe jun. 5l) Cts., N. N. 25 Cents, N. N. 41.00, together 465.75. By Mr. Past. Vomhof at Mount Carroll, Ill, 44.00. By Mr. RenfS children at Collinsville, Ill, 25 Cts. Collecte of the congregation of Mr. Rev. Wille in California, Mo., 411.35. Coll. of the congregation of Mr. Rev. Storm in Pleasant Ridge, Ill, 415.60. Collected at Mr. rsepmeyer's wedding in Pleasant Ridge 48.55. Thank offering for happy delivery of Mr. Nordmryer's wife in Pleasant Ridge 45.00. Collected at Mr. M. Heinrich's wedding by Mr. Rev. Wesche in Humboldt, Kansas, 45.65. Collected from K. Picke by Mr. Past. Stephan in Ehester, Ill, 45.00.

## Corrections:

My receipt in the "Lutheran" of November 15 should read: From F. Siebing 45.00 instead of 5 Cts. - Martha Sie- fert 41.00 instead of Martin supplies.

In the "Lutheraner" of December 1 it should read: From Robert Schumacher 42.00, and from N. N. by Past. Querl 41.00.

St. Louis, December 1872. I. M. Estel, Cassirer.

The following gifts **have been received for the Lutheran Orphanage near St. Louis** since the month of September:

From the Women's Association in Lclleville 6 pairs of stockings, 3 aprons, 6 girls' shirts. From N. N. in St. Louis 1 paquet of worn clothes. From H. Niebrügge 9 sacks of apples, 3 bores of peaches, 5 gallons of cider for boiling down. From Wittwe Gottl. Mertz 2 p. apples, 9<sup>a</sup> bushes. Peaches. From Mr. Bakemeir of Past. Schüßler's parish: from KaSp. Rauscher 2 Bnshel grapes. Georg Greb 1 basket peaches, 29 lbs. beef. Wittwe Rauscher 10 gall. Vinegar, a parthie of earthen cookware, 1 bush. Grapes. Wilh. Meier 1 side of bacon, 1 gallon fat, 2 bores apples. H. Langwisch 3z Bush. Apples, 2 busb. PeacheS, **z Bush**. Pears. Karl Koch 1 Bush. Peaches. From Mr. Koehler 2 baskets full of wedding leftovers of cake, meat, bread. From Mrs. Köhler 2 dresses for the older girls, 1 dress for Mrs. Schmidt. From Mr. Clancors 3 p. apples. H. Hoffman "3- Bush. Peaches, a load of apples. M. Mertz z Bush. Apples. Gottfr. Mertz z Bush. Apples, 2s. Winter apples, z Bush. Peaches. Mich. Botsch 1 p. apples. From Schwarzberg 1 basket Peaches. Wittwe Hoch about 6 bush. Apples and a load of ditto. From H. Mencke z Gall. Fat. By Past. Kleist, Washington, Mo., from the Women's Club there 2 quiltS: 1 dtznd towels from F. Kaiser; 1 pair shoes from Mrs. Völker; from Mrs. Bergt 2 underpants. From G. Möller 8 book. Winter apples. L. Vesper in Past. Schüßler's parish 1 bush. Apples. From Bro. Langele in Evansville, Ind, 1 paquet of worn clothes. I. Rauscher 1 basket of apples. From the Woman's Club in !Lt. Charles 1 box of 2 pairs of underpants, 5 pairs of underpants, 4 shirts, 2 weed covers, 2 pairs of woolen socks, 1 quilt. From Balth. Lochhaas 1 bush. Apples. W. v. Eime 1 bush. Sweet Potatoes. By Mr. Ahner in St. Louis from N. N. 1 gallon PreserveS. Mrs. Dietrich 2 sack cabbages, 1 Bush. Apples, 1 side of bacon. By Past. Feustel from Pauline Hartmann in Effingham, Ill, 41.00. By N. N. on visit to orphanage 41.00. Thank offering for happy delivery from Ph. Mueller 42.00. By Teacher Treiber in Manistee from Mrs. Dittmann 41.00, Mrs. Mueller 41.00, Miss Minna Mueller 41.00, Miss Christine Ilse 41.00, Mrs. Arghorst 50 Cts., Mrs. Biedermann 50 Cts, Mrs. Lübke 50 Cts. By Past. Hiebei of whose congregation in Defiance, Ohio, 45.50. By Past. Niemann 42.00. By Past. Bock from his congregation 42.80. By Past. Flachsbart of Schäfer in Scotia Branch 42.00. By Past. Kügele from his parish 41.70. By Past. Endrrs 45.00. By Past. Kleist collected at Nierduk's wedding 413.00. By the same from Finke 41.00. By Past. Rathjen, collected at Lange's wedding 44.50.

With heartfelt thanks acknowledgedA

. Lehmann.

## Thanks and request.

I hereby express my heartfelt thanks to all my friends and brothers in our synod who have supported me so generously during the time of my distress, with the wish of rich recompense according to Matth. 25. At the same time, however, I would like to ask that the dear brothers will keep up with their further support, since my present distress has been helped by their generous contributions.

To the above I add a

Certification of the love gifts received by me from the congregations of the northern district, namely: From the congregation of Mr. Pastor Trautmann in Adrian 414.25, from the women's association there 49.00. From Mr. Past. Bernthal's congregation in Frankenhiß 46.00. From Mr. Past. Fürbringer's parish in Frankenmuth 423.78. From Mr. Past. Ahner's congregation in Frankentrost 45.10. From Mr. Past. Hahn's congregation in Hillsdale 44.00. From Mr. Past. Hattstadt's congregation in Monroe 414.00. From Mr. Past. RuffS congregation in St. Clair 47.51. From Mr. Rev. KarrerS congregation in Hadley 44.30. From Mr. Rev. Hügl's congregation in Detroit 420.50. From the congregation in Manistee by Mr. Rev. Denke 410.50. From the congregation in Wvan- dolte by Mr. Past. Markworth 412.40. Fr. Dörfler.

For the poor, sick teacher Dörfler, the undersigned has received the following gifts of love: From L. 41.00. From the congregation of Mr. Past. Grüber at Van Wert 48.10, in Van Wert 46.00. From the congregation of Mr. Past. Mangelsdorf in Bloomington 48.30. From the parish in Springfield by Mr. Teacher Garbisch 410.00. From the worthy women's association of the parish of Mr. Pastor I. G. Nützel 43.00. From an unnamed person from the parish of Mr. Past. Lußner 45.00. From Herr Lehrer Meyer in Monroe 41.00. From the congregation of Herr Pastor Kleist in Washington, Mo., 49.00. From the congregation of Herr Pastor Wichmann in Farmers Retreat 410.00. From the congregation of Herr Past. Sauer by Mr. Vorsteher Steinbrink 422.75, u. zw. of Past. Sauer 43.00, by teacher Nolting 43.00, by S. Michael 50 Cts. the rest collected in the congregation. From the congregation of the Rev. Jor in Logansport 437.50. From the Young Men's Association in Grand Rapids by Mr. Teacher Selle 412.00. From the school children of Mr. Teacher Zitzlay 412.50, from himself 41.00. From an unnamed 44.1X). From teacher Loßner in Pekin 41.00. From Mr. Past. Reisinger 41.00. From Mrs. Becker 41.00. From Mrs. Wölfe 50 Cts. From the congregation of Mr. Past. Lochner in Mcbmond 49.35. From the congregation of Mr. Past. Gross in Buffalo 426.50. By Mr. Past. Wunder 416.45, collected by Mr. Past. Große in Härein, Ill. by Mr. Teacher F. Bodemer 70 Cts. From the congregation of Mr. Past. Kunz in Julietta, Ind, 417.50. From the congregation of Mr. Past. H. Horst in Columbus, O., 410.45, namely 43.50, collected at the infant baptism of Mr. M. Rings, the remainder from individual members of the congregation. Through Mr. Past. Wamböganß from his upper Immanuel-Gemeinde 428.62, from the lower Immanuel-Gemeinde 414.95. From the congregation of Mr. Past. Kleppisch in Belleville, Ill, 47.35 (sent directly to teacher Dörfler).

Monroe, Mich, Nov. 28, 1872, I. S. Simon.

For poor students received by Rev. Succop at Sebringville in Canada, collected at Thanksgiving in his congregation, 417.00. By Rev. A. Heitmueller of his congregation at Clifty, Ind. 46.00.

As a thank offering for the Saxon brethren in faith under Mr. Pastor Ruhland received through Pastor Vpehr of the united Trinity and St. John's congregations in Sheboygan, Wis. 419.00.

For Pastor Ruhland in Dresden received through Pastor Kügele in Cumberland, Md. from Mr. I. Nühl 41.00.

For Brunn's proseminary by Rev. Heitmueller of his congregation at Clifty, Ind., 45.25.

Correction.

The gift from the Women's Association of the local Trinity District was not 6 quilts, but 6 woolen winter blankets.

C. F. W. Walther.

From Miss I. Hesse in New York the following articles of clothing for needy emigrants have been graciously sent to me: 4 shirts, 3 underpants, 6 cloth underpants, 4 hats, 3 vests.

Thanking the kind donor sincerely for these items, I take the liberty of taking this opportunity to point out that the sending of worn men's clothing is very much desired by me, especially in the winter time, as I have ample opportunity not only to feed the hungry, but also to clothe the naked to protect them against frost and wind.

S. Keyl.

I have received gifts of love since November 7. For the household: From Past. Jabker's parish from C. Scheumann 1 sack of wheat, 1 p. of oats, 1 p. of grain, 2 gall. Molasses, from W. Schayel 1 quart of meat, from I. Walling 2 p. oats, 1 p. potatoes, 1 gall. Molasses, 80 lbs. meat, from A. Kiefer 1 p. oats, 1 p. rye, 1 p. wheat, 1 p. turnips, from Ch. Prange 1 quart meat, from A. Reese the same, 1 peck beans, from H. Könemann 25 cabbage heads, 5 bush. Grain, 1 S. Wchen, j Bsh. Beans. From Past. Evers' parish from W. Scheuman" 1 quart meat. From Past. Stock's parish 29 p. Grain, 1 p. wheat, 12 p. Oats, 11S. Potatoes, 9 p. white turnips, 53 cabbage heads, 2 peck beans. From Past. Zage's parish from Georg Trier 100 cabbage heads and for pupil G. Johanne- H5.00, From Dr. Sihler's parish: from I. Sckmper, 2j day" driven wood with 2 horses; from C. Rose 1 quart meat. From Past. Fritze's parish from N. N. 3 quarters of mutton. From Past. Lange's parish in Defiance, O., from the women's club there 4 shirts, 4 pairs of stockings.

For poor students: by Past. Stock, at F. Behring's wedding collected, for Oestermeier \$10.00, for G. Johannes P6.00, for G. Häsner O5.00. Eh. Hengerer.

For Brunn's pupils at the local college received by Rev. Jäbker G27.00, by Rev. Schlesselmann \$10.00, by N. N. Z1.00, by Past. L. P2.00, by Past. Evers \$10.00, by Past. Neichhardt \$10.00, by the same from Lücke O5.00, by Past. Bode P30.00, by Past. Heinrichs \$1.00, by Rev. Jor of the congregation in Good Land P13.00, by Rev. Stege" H5.00, by Past. Kühle \$15.36, by Past. Schöneberg P20.00, by the Treasurer of the Fort Wayne Conference rō'1.06.

Collected for poor students within my community: At Bergmann's wedding P8.45, from Gerken's wedding H9.10, at Nippe's wedding tz>4.96, at Piersen's wedding H8.10, at Engel- kmg's wedding P11.61, at Pohlmann's wedding -M.07; from Mr. Troste \$2.00; from Mr. Sander for Grimm P5.00.

Fort Wayne, Nov. 19, 1872, W. S. Stubnatzy.

With heartfelt thanks, the undersigned certify to have received through Rev. Wyneken in Cleveland P16.30.

Fort Wayne, Concordia College.

Kruger.

Iron bite. Iben.

With heartfelt thanks against God and the benevolent givers, I certify to have received the following gifts of love from the Sewing Society in the congregation of Mr. Pastor Geyer in Carlinville, Ill: 1 bedspread, 2 pillowcases, 2 handkerchiefs and 1 sheet.

Fort Wayne, Concordia College.

A. Gockel.

P14.35, collected at the wedding of Mr. Bradtmueller in Fort Wayne, certify with "heartfelt" thanksgiving to God and the givers

Fort Wayne, Concordia College.

H. Jünger.

Theo. Heine.

With thanks, the undersigned certifies to have received through Mr. W. Ruht of the Municipality of Trete, Ill, on November 9, 1872 P33.72.

Cape Girardeau, Mo.

H. Wente.

#### Changed addresses:

Ksv. HuAtt Hnn86r,  
Lämonson tVve., ntzar li'remont 8tr.,

Lnlituuors, Llā.

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^Idsrt TivtsLÜnannn, Teacher,  
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614 ^lioüi^nn 8tr.  
LElo, Is. ^.  
Hvsöi-vtz T. O., Trio 6o., H.

The "Lutheran" is published twice a month for the annual sud- scrivionrpri" of one dollar and fifty Lenk" for the out-of-town signers, who have to pre-pay the same and pay the postage. - In St. Louis, each number is sold for ten lent.

Only letters containing notices for the paper are sent to the Re- dackion, but all other letters containing "business", orders, cancellations, monies, etc. are sent to the address: LI. <I. Luitlitzl, Ovrne-r ok "tti ana Dnlizrette 8tre-eds, 8t. Douis, Illo. to be sent to. - In Germany, this" sheet can be obtained through JustuS Raumann'S Buchhandlung in Letpzi-

Drvckerei of the Synod of Missouri, Ohio a. St,

**The Church of the Reformation, the exemplary prophesied second temple of the New Covenant.**

Sermon, held on Reformation Day, October 31, 1872, in the Church of the Holy Trinity in St. Louis, Mo., and communicated at the request of the German Lutheran congregation there by C. F. W. W. \*)

"In the evening there will be light", that is how You, O Lord, proclaimed Your servant Zechariah to Your church for consolation already thousands of years ago. And behold, the day of Your church was drawing to a close, it was evening, the sun of Your gospel was covered with clouds of desolate human doctrine; darkness again covered the earth and darkness the nations. Then Thou rememberedst Thy promise; then Thou saidst once more, "Let there be light," and there was light. And, O Lord, even today this light shines for us in the evening. O then open the eye of our spirit to behold this light; move our heart to rejoice and be refreshed by it; and open our mouth to thank Thee for it today, and to praise and glorify Thee. And because, alas! it is evening again in Thy church, we beseech Thee: O Lord, abide with us, abide with us with the light of Thy Word, until Thou Thyself at last shalt go forth as our sun in Thy Father's kingdom, and shalt never set, but shine upon us in perfect joy and blessedness from everlasting to everlasting. Amen.

**Text: Ezra 3:8-13.**

In the Lord, beloved companions of faith and celebration!

When once, three hundred and fifty-five years ago today, on that eternally memorable 31st of October of the year 1517, Martin Luther posted ninety-five sentences against the Papal Abomination of Indulgences on the door of the Castle Church at Wittenberg in Saxony, and therein invited all friends of the truth to a public disputation

Compare to this sermon Luther's wonderful writing "On the Babylonian Prison of the Churches" from 1520, in which Luther writes among other things: "I know now and am certain that the papacy is the kingdom of Babylon. (See Luther's Works, edited by Walch, Tomus XIX, p. 4. ff.).

St. Louis, Mo., January 1, 1873.,

No. 7.

When he challenged the Church, he, the humble Augustinian monk, did not even suspect what a momentous step he had taken. He did not suspect that he had signed a declaration of war against the greatest power on earth at that time, which soon called hundreds of thousands, yes, whole peoples under arms against this power and awakened a war of the spirits, such as the world had not seen since the days of the apostles. He did not suspect that his theses were sparks that "lit a fire" that spread quickly as if on stormy wings from country to country, from nation to nation, until at last all of Christendom was in bright flames. He had no idea that his theses were a mustard seed which soon grew into a mighty tree which at last stretched out its branches over the whole globe, under whose shade innumerable multitudes now freely and joyfully took up their abode.

Even the unbelieving world admits that three hundred and fifty-five years ago today, with those few strokes of the pen, a great event of world history took place, that with it the gates of a new age opened, and from that hour on the whole world was completely transformed in church and state, in religion and custom. Even the proud papacy does not and cannot deny that those theses were the first terrible blow to its heart, through which it received a wound that is still bleeding today and that no human art can heal.

Now, my brethren, what was it that actually happened through the work of reformation that was once begun today?

The world declares that the sun of enlightenment, of light, of progress and of freedom has thus risen, which now stands high in the sky in the midday glow and now pours out its rays over the peoples, transforming the earth into a paradise. But against this history appears as an incorruptible witness. On the contrary, history testifies: not the earthly light of reason, but the heavenly light of the word of the prophets and apostles was the sun that once broke through the darkness of the Christian nations.

However, while the credulous world has been praising the work of the Reformation for the liberation of reason from the

The Roman Church, on the other hand, declares the Reformation to be a rebellion against God's order, an outrage against God's holy Church, in a word - a revolution. It is admitted that four and a half hundred years ago some abuses had penetrated into the church and that the church therefore needed a reformation of its head and members. But, they say, the greater the abuses were, the more it was Luther's duty not to leave the church, but to persevere in it and reform it from within. That Luther left the church and established a new church, and thus brought about a most pernicious division of the church, makes Luther's Reformation a great misfortune, indeed a crime that cannot be atoned for by anything.

If this were really the case, my brothers, we would have no reason to rejoice today, but we could do nothing better than to declare a day of repentance today and hurriedly return to the bosom of the church abandoned by our fathers. For to leave and divide the true church and to seek a counter-church against it is, of course, a great and terrible sin. This was the terrible sin of Jeroboam, who tore the ten tribes of Israel away from the church of Jerusalem founded by God Himself and erected counter-churches in Dan and Bethel.

But we have no reason to bow our heads to the ground in shame today on the anniversary of the Lutheran Church Reformation. Far from having separated ourselves from the true church through the Reformation, we have rather returned to it through it. Far from a new church having been founded by the Reformation, the old church, which had fallen into decay, has been rebuilt in its original purity. The Lord had already prophesied this through word and example thousands of years before. Therefore, when in our read text from the book of Ezra, among others, the construction of the second temple of the Old Testament is reported, then at the same time the construction of the church of the Reformation is set before our eyes in a prophesying example. Therefore, let this be the subject of our festive contemplation today:

The Church of the Reformation, the exemplary prophesied second temple of the New Wound;

here let me give you

1. show that and in what sense the church of the Reformation is really the second temple of the New Covenant, and to you
2. to remind us of two important conclusions that arise from this great truth.

### I.

Just as, beloved, the whole Old Testament with its institutions and destinies was a model for the whole New Testament, so especially the Old Testament temple at Jerusalem was a model for the New Testament church. "The temple of God is holy, which is you," therefore the apostle Paul calls out to the New Testament Christians, and to Timothy he writes: "That you may know how you ought to walk in the house of God, which is the congregation of the living God."

What was the exemplary fate of the Old Testament temple? Gloriously built by Solomon about a thousand years before Christ, it stood in its splendor, a wonder of the world, unshaken for four hundred and twenty years. But behold, Nebuchadnezzar, the king of Babylon, came and desecrated it, robbed it of its treasures and sacred smells, and finally tore it down and led the people into Babylonian captivity. This seemed to put an eternal end to the Old Testament sanctuary. Therefore, the Old Testament believers lament about this time in the 137th Psalm: "We sat by the waters of Babel and wept when we remembered Zion. Our harps we hung upon the willows that are within." But what happened? The Lord finally heard the groaning and weeping of His own. The Persian king Cyrus, who had also come to rule over the Babylonian empire, not only allowed them to return to the land of their fathers, but also to rebuild the temple in Jerusalem, which lay in ruins. And this they did with joy, and in our text we are told how those who had returned from captivity in 535 B.C. began the work under Zerubbabel. They did not choose a new foundation, but on the same ground on which the first temple had once stood, they now erected the second one. Even the sacred utensils of the first temple, which Nebuchadnezzar had taken to Babylon and which Cyrus had sent to them, they brought back to this second temple. After nineteen years of work, in which they had to carry the trowel in one hand and the sword in the other for the sake of the enemies, the work finally stood successfully before them.

Eyes. While the second temple was completely similar to the first in terms of its foundation, length and width, it was so dissimilar to the first temple in terms of its height and ornamentation that all the old men, who had seen and admired the first temple in their youth, burst into loud weeping when the foundation stone of the second temple was laid and the younger men shouted for joy.

If we now compare the church of the Reformation with this, we would truly have to close our eyes wilfully if we did not want to recognize that it is nothing other than the church of the second temple. of the Old Testament and prophesied to be the second temple of the New Covenant. But there are especially three pieces in which the quite wonderful equality of both is presented to us.

First of all, when the second temple of the Old Testament was built, the people of God had languished for a long time in the captivity of Babylon, while the first temple built by Solomon lay in ruins, out of whose ruins the second one now rose. But do we not see in this the history of the Christian church up to the time of the Reformation as in a mirror? Have not the destinies of the Old Testament temple been repeated in the destinies of the church of the New Covenant in a truly astonishing way? It is quite undeniable. As Solomon founded, built and decorated the glorious temple at Jerusalem on consecrated ground, so Christ, the right heavenly Solomon, founded the temple of the holy Christian church for the high price of his sacrificial death, built it through the holy apostles on the earth sanctified by his blood, and filled and decorated it with his gifts. But behold! like the golden shining Solomon! Temple, the Christian Church too, shining in the gold of the martyr's blood, stood there in its original purity and glory for only a little over four centuries. Also the Christian church of the first time had its Nebuchadnezzar like the Old Testament first temple. But this New Testament Nebuchadnezzar was none other than the Roman pope. As the real Nebuchadnezzar, the Roman pope led the people of the New Covenant away into the captivity of a spiritual Babylon, robbed the temple of the church of its ornaments, its sacred vessels and utensils and its treasures, desecrated and defiled it, and finally, in a desolate heap of ruins. The tyranny of conscience in the papacy through innumerable human laws was the imprisonment, the commanded concealment, even cursing of the gospel and the Bible prohibition was the



church robbery, and the unspeakable jumble of invented, newly introduced human doctrines and idolatries was the desecration, defilement and

Devastation. It is true that the papists now usually only want to admit that before the Reformation only abuses had occurred in life, customs and traditions, not in doctrine and religion; but even the greatest advocate of the papacy, the Jesuit Cardinal Bellarmine, has seen himself compelled to make the following confession, among others: "Some years earlier, when the Lutheran heresy took hold, there was no discipline in regard to morals, no knowledge of a sacred science, no reverence for divine things, hardly anything of religion was left, remained." \*) It is true that the church of the New Testament was not destroyed by the papacy; this was impossible, because it was built on the

Rock Christ so firmly built that even the gates of hell could not overpower it; but what the pope called his church was not the church of Christ; rather, like the first temple of Solomon, it was broken in pieces; scattered, its debris lay about the circle of the earth.

But we go further. Just as the Babylonian captivity of the people of the Old Covenant and the destruction of its first temple by Nebuchadnezzar was a prophesying model of the devastation of the church of the New Covenant preceding the Reformation, so too the rebuilding of the Old Testament second temple was a prophesying model of the

\*) Opp. tom. VI, p. 296.

! Church of the Reformation. Let me only draw your attention to some points of comparison to prove this. Just as the second temple built under Zerubbabel was not built on another new foundation, but on the old foundation of the first temple of Solomon, so also the church of the Reformation was not built on another new foundation, but on the old foundation of the first church, namely on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone. As the second temple of the Old Testament built under Zerubbabel was equal to the first temple of Solomon also in length and breadth, so also the church of the Reformation is equal to the first apostolic church in the whole sum of its doctrines, none of which it has added to it. Just as the sacred vessels and utensils from Solomon's first temple, which Nebuchadnezzar had stolen and brought to Babylon to his idolatrous houses and which his successor Belshazzar had shamefully misused and defiled and even drunk from, were brought back and purified in the second temple of the Old Testament built under Zerubbabel, so all the sacred objects which the papacy had stolen from the apostolic church were brought back and purified in its idolatrous temples, and which the papacy had stolen from the apostolic church, brought into its idolatrous temples, and shamefully misused and corrupted for filthy lucre, namely baptism, the Lord's Supper, marriage, the ransom and binding key, the holy Bible book, the priestly rights of all Christians and of the Christian congregation, the calling to the holy office of preaching, and the like, were brought back into the church of the Reformation and purified from all papal abuse. In short, just as the second temple built under Zerubbabel was not another new temple, but the old Solomonian temple, rebuilt from its ruins and cleansed of all uncleanness, so also the church of the Reformation was not another new church, but the old apostolic church, rebuilt from its ruins and cleansed of all idolatry of the papacy. Therefore, today we do not celebrate the birth feast of the true church, but the Easter feast of the same, the feast of its resurrection, rejuvenation, renewal, restoration and the homecoming of the people of God into the old restored house of its God and Father.

But, my brethren, there is a third thing in which the church of the Reformation is like the second temple of the Old Testament. Just as all Israel stayed in the first temple of Solomon, but only a small part stayed in the second temple, while most of them remained in Babylon, where they were so well off on earth: so also all Christianity stayed in the first apostolic church, but only a small number stayed in the church of the Reformation, while the majority of the baptized Christians remained in the Babylon of Pabstism. Just as the second temple did not reach as high to heaven and was not as magnificently decorated as the first temple of Solomon, which was full of gold, silver and precious stones; for while the temple of Solomon had cost four thousand million according to the scholars, the exiles coming from Babylon had not been able to raise more than about half a million thalers and spend them on the building of the temple \*): so also the church of the Reformation never reached the height and glory of the first apostolic church. As great armorers of God as Luther and his co-workers were, none of them, not even Luther, was like the teachers of the first church infallible, from the

\*) See D. Gg. Heinsius Unparteiische Kirchengeschichte I, 2S3 and 404.

Holy Spirit directly enlightened apostles or prophets. However great, truly apostolic gifts God bestowed upon the Church of the Reformation, God never bestowed upon it, as He did upon the apostolic Church, the extraordinary gift of languages, miracles and prophecy. However quickly and widely the church of the Reformation spread in its early years, Luther could not say with Paul at the end of his life of his eternal gospel: "Which is preached among every creature that is under heaven." After all, according to the prophecy, Luther was not to fly through the world like the apostles, but only "through the midst of heaven." Furthermore, however completely the church of the Reformation regained the old doctrine in apostolic purity, our church never generally returned to the old holy life in apostolic power. And just as the second temple, shortly before Christ's appearance, was again profaned and destroyed by the false teachings of the hypocritical Pharisees and by the unbelief of the Sadducees, who mocked religion, so also in this respect, like it, the church of the Reformation was again devastated and desolated by false teachings and unbelief, as is so evident in our day.

Behold then, we have seen that the church of the Reformation is truly the exemplarily prophesied second temple of the New Covenant, equal in every way to the second temple of the Old Testament, its model.

## II.

Now, secondly, let me remind you of two important conclusions which follow naturally from this.

If, my dear ones, the Church of the Reformation or the Evangelical Lutheran Church is really the prophesied second temple of the New Covenant, the first important conclusion which follows from this is: that our Evangelical Lutheran Church does not belong to the sects or mere ecclesiastical parties, but is nothing else than the restored old apostolic Church, thus now, since the three hundred years of its separate existence, the true visible Church of JEsu Christ on earth.

Nowadays, this assertion sounds harsh and proud to many, indeed, not a few declare it to be foolish and ridiculous. How? they say, is it not an unbearable pride, yes, an obvious ridiculousness, that you Lutherans want to be the visible true church of Jesus Christ on earth? What are you against the mighty western Roman church? What are you against the great Oriental Greek Church? What are you against the army of all the zealous sisterly Protestant communities? Do you dare to condemn all those outside of your Lutheran Church! Millions of baptized Christians? - We answer to this: we condemn no one, let alone whole ecclesiastical communities. Rather, according to God's Word, we Lutherans believe firmly and certainly and confess it with a loud voice that in all sects of Christendom which still have baptism and God's Word as essentials, there are also true Christians and children of God who believe in Christ and are therefore blessed. But since it is certain that only the Church of the Reformation or the Evangelical Lutheran Church is really built on the foundation of the apostles and prophets alone, that is, that it really has no other faith and no other doctrine than the faith and the doctrine of the apostles and prophets; and since it is also certain that it really has only Jesus Christ, his God-human person, his life, suffering and death, and that it has no other faith and doctrine than the faith and doctrine of the apostles and prophets,

If the Church of Jesus Christ, with its death, resurrection and ascension, is the only cornerstone of all grace, salvation and blessedness, it is also certain that it alone is the true visible Church of Jesus Christ on earth. In this question, it is not earthly power and splendor, not the great multitude, nor the appearance of piety of its members that decides; here, only the old original foundation of the word of the apostles and prophets with its cornerstone JEsu Christo, which holds everything together, decides. A church that has only this foundation and cornerstone is Christ's true church, no matter how small, unsightly and despised it may be; on the other hand, a church that is not or not only built on this foundation, and does not or not only have Christ as its cornerstone, is a false church, no matter how large, powerful and highly regarded it may be in this world.

When the faithful Jews returned from the Babylonian captivity and built the second temple, which was so small compared to the first one, on the place and ground chosen by the Lord, it seemed to the whole world as a proud, even ridiculous speech that these faithful Jews declared: He who wants to be the Lord, let him stay here! But was not this little temple the only temple of the Lord built by God's command? And did it not remain so, however magnificent temples were built in Samaria? Did not God punish Jeroboam and his whole house to the point of extermination by forbidding his people, the ten tribes, to visit the temple of Jerusalem and by building special temples and altars for them? Christ repeatedly testified to the Jews that there were true believing children of God even in the false church of the Samaritans; but did he therefore declare the temple of the Samaritans on Mount Charizim to be the right temple of God? No; rather Christ says to that Samaritan woman at Jacob's well, "Ye know not what ye worship; but we know what we worship: for salvation is of the Jews." Behold, though Christ did not condemn all the Samaritans, yet he not only kept himself, but also pointed everyone to the Jerusalem temple alone, as the meeting-place appointed by God himself, of the then only true visible church. Therefore, even if now, at the time of the New Testament, many still save their souls in the spiritual Babylon of the Papal Church and in the spiritual Samaria of the sects, our Evangelical Lutheran Church, built solely on the foundation of the unadulterated teachings of the apostles and prophets, is and remains the only true visible church of Jesus Christ on earth.

But, beloved, if the church of the Reformation is really the exemplarily prophesied second temple of the New Covenant, then it follows necessarily as a second conclusion that we should also faithfully persevere in this church until death, as dear as our blessedness is to us, and rather suffer everything, rather suffer death, than fall away from it.

Unfortunately, there are now many name Lutherans who do not realize what a great grace it is to be a member of the preserved Church of God on earth. They regard this so little that even today they do not consider it worth the effort to appear in the house of the Lord and to thank the Lord for it with their brethren. The gain or loss of a little flashing dung is more important to them than a Reformation celebration. They adhere to the Evangelical Lutheran Church only because they were born in it or because their relatives were born in it. and good friends. Therefore, if they are tempted to leave this church, they fall away from it all too easily. They then say: You Lutherans believe and teach yourselves that the Lutheran church is not, as the papists claim of their church, the only one that can save, that one can also be saved in another church; so what is the harm if I also join another church? Is it not enough according to Lutheran doctrine if one belongs only to the invisible church? But o of gross misunderstanding! Such do not mean that error is like sin. If a Christian commits a sin unknowingly and out of weakness, this sin does not condemn him; on the other hand, whoever commits the same sin knowingly, willfully and wantonly loses God's grace: so it certainly does not condemn those who remain in a false-believing church out of ignorance and weakness; but those who knowingly and wilfully join or remain in a false-believing church thereby fall from God's grace as wilful sinners, and are thus neither members of the invisible, nor true members of the true visible church of JEsu Christ. - Yes, others say: even if I outwardly adhere to a false believing church, I can still keep the true faith in my heart. But such people are very wrong. With a Christian it must be said, as David says, "I believe, therefore I speak." As a man believes in his heart, so must his mouth speak; if a man no longer does so, the heavenly fire of faith in his heart is extinguished. For God's word tells us, "If a man believes with his heart, he is justified; and if he confesses with his mouth, he is saved"; and Christ Himself says, "Whosoever shall confess Me before men, him will I confess before My heavenly Father; but whosoever shall deny Me before men, him will I also deny before My heavenly Father. He that is ashamed of me and of my words, of him shall the Son of man be ashamed also, 'when he cometh in his

glory, and of his Father, and of the holy angels." Woe to him, therefore, who is convinced in his heart that the Evangelical Lutheran Church stands on the right foundation of the teaching of the apostles and prophets, and yet abandons it! He is a hypocrite, but the hypocrite's hope is lost. How many have fallen away for the sake of earthly advantages, and for a long time went along safely and confidently, but finally in death their conscience awoke, then despair seized them, and so, as Judases, they went without consolation, with all their troubles, into the ghastly darkness of eternity. I recall here only the frightening example of the unfortunate Italian Spiera, who denied and renounced the pure doctrine of the gospel he had recognized for fear of the threats of the papists and finally fell into despair, would not hear of any consolation, and finally in 1548 breathed his last in unspeakable agony of soul.

What do you think of those who once in the apostolic times separated from a church that the apostles themselves had founded and led, and joined a church that had separated itself from the church of the apostles for the sake of false doctrine? You will say that such people were certainly not of God and, if they did not repent, they were lost as false spirits. As John himself writes about such people: "They went out from us, but they were not of us: for if they had been of us, they would have died with us."

remained." Our Evangelical Lutheran Church, however, is nothing other than the renewed and restored old apostolic church; whoever wilfully leaves it, therefore, is subject to the same judgment.

Well then, my brothers, let us hold on to what we have, so that no one will steal our crown. Let us not be offended and annoyed by the fact that our Evangelical Lutheran Church stands before the world in such a small and contemptible way. This is just the form which the true church must have in a time of great general apostasy, such as the one in which we live. Oh, let us not abandon the banner of the pure doctrine of the gospel, which God has planted on the pinnacle of our Zion for the salvation and warning of souls in this frightening time! The task set for us in this time of confusion is an unspeakably great one: o let us not be unfaithful to it, dear as our blessedness is to us. Let us not only despise and trample underfoot every advantage we might gain by apostasy, but let us also be prepared to suffer a thousand deaths rather than deny and surrender even one iota of the pure gospel that is familiar to us Lutherans.

May the world and the false church fight against our dear Evangelical Lutheran Church with however much power and cunning, it will nevertheless remain fine as the city of God with its little fountain. We may fall away, but she will not fall because of it. It is the second temple of the New Covenant; we have no model, no prophecy, no Scripture of a third, of a church of the future still to come, of which so many are now dreaming golden dreams. Thus, the church of the Reformation, as the second, will also be the last temple of the New Covenant. Just as the second temple of the Old Testament had to remain standing until the Lord appeared in the flesh, so also the church of the Reformation will remain standing as the second temple of the New Covenant until the Lord, fulfilling even the last prophecy, will appear again in glory. Heaven and earth will pass away, but JEsu's words will not pass away, not even the church, which is founded on these words.

Therefore, be of good cheer, you Lutherans!

The word they shall let stand and have no thanks to it;  
He is probably with us on the plan With his spirit and gifts.

Take their body, goods, honor, child and wife: let them go, they have no profit, the kingdom must remain with us. Amen.

(Sent in by Pastor F. Lochner.)

### **How two neighbors talk about house worship.**

(Second evening.)

(Conclusion.)

Paul: But tell me also, what do you actually do in your home devotions, what do you read and what kind of prayers do you have?

David: I can tell you that and it will be done soon. But first I would like to point out that you do not necessarily have to arrange your home devotions in the same way as I do mine. In the morning, after singing a hymn, I begin with the Lutheran: Das walte Gott Vater 2c. along with the morning blessing. Then we confess our Christian faith with each other,

and I then ask, especially to the children, a main piece of our Lutheran catechismi and let them answer, either in chorus, or one after the other. This is followed by the reading of a passage from the Altenburg Bible, and then with "Our Father 2c. (spoken by all together), blessing and singing of a final verse. In the evening, it is the same, except that the catechism is omitted, and instead of the Altenburg Bible, either a piece from the Concordia Book or from Luther's writings is read.

Paul: I would have thought it a little differently. You say nothing at all about the use of such refreshing treasure chests as Luther's, Bogatzky's, etc., nothing about other edification books, such as Johann Arndt's wahres Christenthum ist, Stark's Gebetbuch 2c.

David: This is certain to me, and I have for myself the judgment of so many experienced children of God that the Bible alone is to be read. Just remember that our dear Savior says, "Search the Scriptures." How are we to comply with this if we do not want to read the Bible in our home devotions. And we are not reading a book of which we do not understand anything, we are not being directed into a foggy land when we are directed into the Holy Scriptures, they are clear and become clearer to us the more we read them. Yes, this precious book becomes dearer to us with each passing year; it is more and more like a kingdom of heaven, like a paradise, when we read it. Let us only sigh before and during the reading for the enlightenment of the Holy Spirit, let us also exhort our people to it, yes, let us teach ours such short prayers for the gift of the Holy Spirit. Let us also

use the resources for understanding the Holy Scriptures that God has given us, such as the excellent Altenburger Bibelwerk, with its prefaces, summaries and concluding prayers, which you know. A few sayings from the treasure chests are not enough, however excellent the selection may be. We have to read the whole scripture from the beginning to the end, because everything that is written in it is written to teach us. I once read of the excellent Myconius that he read aloud from the Bible every day, and in this way learned it almost by heart. And it is said of the wife of old Matthesius, who was pastor in Jáchymov, that she read the entire Bible aloud in her house three times in a row. After all, it costs nothing to know the Bible well, so it is used in home devotions.

Paul: But, dear David, the edification books are not to be despised either. I agree with you in what you say about reading the Bible, but let the edification books also come into their own.

David: That is why I say that I read from Luther and the Concordia Book. But I also wanted to ask you whether you do not count the Bible among the edification books, even call it the main edification book?

Paul: Well, in any case, you won't count Luther's writings and the Concordia Book among the actual edifying writings; you have to take Arndt and Scriver and the like.

David: Where are you thinking! Luther's writings and our confessions are not supposed to be edifying writings? I know nothing more edifying than the holy Scriptures. It is true, here is right

But what else edifies but the doctrine? The more clearly and deliciously it is presented, the more edification. One finds these writings, especially Luther's, somewhat dry at first, but the longer one reads them, the more one reads into them, the more one considers them to be a bubbling spring from which the water of life only flows out. Since I have known Luther a little, I like to read almost nothing else for my edification, apart from the Bible and the Concordia Book, but his writings. He was, after all, a man such as God sent no other after the time of the apostles. And it always seems to me as if it had pleased God to give us the bread of life through him. Luther knows like no one else how to make us poor sinners and to take away everything on which we otherwise relied, but he also knows like no one else how to comfort the heart and to bring it to the certainty of its state of grace, and finally he knows like no one else how to make hearts willing and joyful for the service of God. And I must also tell you that when Luther speaks in such a coarse way and especially scolds the pope, as people call it, it edifies me extraordinarily. After all, after the devil, we have no worse enemy than the pope. Therefore, if he is duly punished, it can only be most edifying for us.

It goes without saying that I give the other books of edification, thus also those mentioned by you, the full value they have. And as far as the Concordia Book is concerned, I would like to remark that we Lutherans must necessarily make ourselves acquainted with it because it contains the confessions of our church. Since it is at the same time so edifying to read, it is certainly quite suitable for reading aloud in home devotions.

Paul: I can't quite put myself in your feelings and sensations, which you have especially when reading Luther's writings, but I want to read from Luther more often, since I have Luther's people's library, maybe it will come to me then.

David: I used to feel the same way as you do now. This all needs to be practiced first.

Paul: But I've never heard of having the catechism recited during morning devotions.

David: I didn't know it before either. It was once brought to my attention by an old experienced Christian, and our pastor then told me that this always happened in the good old days. It is also of extraordinary profit. The catechism is thus imprinted more and more firmly in the memory of all of us. What good is it to have learned it if you forget it again? And what is the use of knowing it if it is not moved in the heart every day? It definitely needs to be practiced. In his short words we also find everything we need to believe rightly, to live Christianly and to die blessedly one day. If the catechism had not been so lost to our people, it would be better for them. And who bears the responsibility, if not we fathers of the house? I want to read you a strange passage from Luther himself. He says: "I am also a theologian, as I have been practiced in the holy scriptures through many a danger, and have some experience; nevertheless, I do not rise because of such gifts that I should not therefore pray the Catechismum, that is, the ten commandments, the faith and the Lord's Prayer, with the children, and contemplate it with an inward heart; so that I do not only know the words, but also the words, of the Lord's Prayer.



I must be careful not to overflow, but also to know what each word means: and if I do not do this, but am occupied with other business, I will certainly find some harmful evil in it. For the word is given for this reason, that we should sharpen it in us, and exercise ourselves diligently, as Moses said: If we have not the exercise, then our hearts become like iron which the rust eats up, and know not how to reason ourselves."

Paul: I realize that I still have a lot to learn, so I want to start with the catechismo. But what a long face my children will make when I come out with this!

David: Do not be afraid of that. Just present the matter sweetly to your children. And even if this order should seem oppressive to them at first, they will soon grow fond of it.

Paul: But what you say about your morning and evening prayers, I don't understand. You do not pray once from the heart and kneeling, but say Luther's short morning and evening blessing once and always. This is certainly a good prayer, but it must eventually become something commonplace if you hear it over and over again.

David: I told you right away that I don't want to be a role model. You asked me about the order I keep. I readily admit that another may have another way of greater edification for him. As far as the free prayers are concerned, which you call prayers of the heart, as opposed to those learned by heart or read, by which you probably mean that these are not prayers of the heart, I used to say them at home devotions, but now I no longer do so, except in special cases, and then we also pray on our knees. I will gladly admit to you that the praiseworthy custom of kneeling at prayer should be found more among us. Christians want to show their fervor in prayer, as well as this use should be an external stimulus to greater devotion in prayer. Alas, it is true that there should be much more fervor in our prayers than is the case. However, as far as kneeling is concerned, this is a free use which we can accept, but which we can also refrain from.

I would like to talk to you about the so-called prayers of the heart alone. Just so that our prayers may be prayers of the heart, we have fixed prayers at our home devotions, which have long since been learned by heart by everyone. There is a difference between talking to God alone and being a prayer leader for others. In the first case I speak as my heart desires, in the other case I must of course do the same, but whether this also lifts the hearts of my fellow prayers, whether they can pray along with me, that is another question. It is infinitely difficult to be a right prayer leader. It is best to pray along when what is being prayed is already known to us. Of course, this is not the case when praying freely, even if other prayers are always read. One should check oneself whether one is always able to pray such prayers. One will have to admit that although one has good thoughts, one is often not really able to pray along, and that is because both the free and the read prayer rushes past the ears all too quickly, so that before the first words fall into the heart to kindle devotion to the prayer, the other words already follow and, as it were, displace the first ones again. Therefore, it seems to me to be most appropriate, especially for home devotions, to use prayer forms as a rule.

and alternate them as little as possible, so that all those praying know the words of the prayer by heart in the end, so that they can pray with all the greater devotion and fervor. Do we not all know the holy Our Father by heart, and do we not pray it more and more gladly and with ever greater elevation of heart? For the morning and evening I know of no better than Luther's Morning and Evening Blessing. It truly contains everything that can move the heart. Otherwise, we also find excellent morning and evening prayers in our "Prayer Treasure," which you recently fetched from the bookseller, from which I sometimes also read aloud, as I diligently use it for myself. Let there be freedom in this, of course, but let us remember this: as little alternation of prayers as possible!

This is the same as with the hymnal songs. One often hears complaints that there is so little variety in the songs that are sung; that especially the songs: "Allein Gott in der Höh sei Ehr" and "Glaube" are sung every Sunday. I cannot agree with such complaints, but rather sing the songs all the better the more familiar they are to me. And this is how the church of the good old days also thought, as we can see from its order of service. Is it not also the case with our Sunday church prayer that the longer we pray it, the more we like to do so? Of course, a Methodist swarm spirit does not understand how we can have a taste for it, but thank God that we have a different taste than they do.

Paul: I must confess that so much of what you say is new to me. I cannot contradict you, but from experience I also cannot agree. I want to try your way, because I have not yet had a fixed order. Above all, however, we are now to sing at our home devotions. Of course, I am miserable there. I have no voice for singing, as my wife says. It still doesn't seem to me as if my voice is to be discarded so completely, but she insists that I don't sing a melody quite right either. I know how to help myself, though. One of my journeymen sings excellently, I make him the precentor. The holy apostle Paul should not exhort in vain when he says: "Let the word of Christ dwell among you richly in all wisdom. Teach and admonish yourselves with psalms and hymns and spiritual songs, singing to the Lord in your hearts." Col. 3:16.

May God continue to help in mercy.

### **To the ecclesiastical chronicle.**

#### **Abroad.**

The Brunswick Landessynode in October and November of the previous year rejected by roll call vote the inclusion in its rules of procedure of the provision that its meetings be opened with the reading of a scriptural word. None of the secular members voted for this motion, and five of the preachers voted against it. They did not even dare to move the opening by prayer. What kind of blessing would rest on such an assembly can easily be concluded from this.

W. [Walther]

American. On November 1 of last year, in Köpenik near Berlin, Prussia, the preacher Mattha resigned from his office and started a wine cellar.

Saxony. In response to his written and very urgent request to the Saxon Ministry of Culture to restore the old religious oath, Pastor Lenk received the reply: "that even a large number of petitions of the same kind would remain without success. Since dear Lenk has found almost no approval elsewhere, he has informed both the ministry and his superintendent, as well as his church council, that he feels compelled in his conscience to resign from his office at the end of the year. Since, however, only a small number of members of his congregation will leave the regional church with him, we are proceeding with what we think is a good plan, namely that our dear brother Ruhland and Lenk will divide themselves in the work, the former moving to his larger congregation in Planitz near Zwickau and Lenk (who is without children) taking over the small congregation in Dresden. \*)

W. [Walther]

Hesse. Pastor Kötz in Eichelsdorf on the Vogelsberg had been using the legally valid old Hessian church order of 1724, in which the question of renunciation at baptism is written, for six years without any disturbance. No one ever complained. Then it occurred to some people, not at all in particularly moral standing, who were incited by someone who was not hostile to the pastor for ecclesiastical reasons, not to answer this question. Pastor Kötz therefore did not accept them as godparents and did not accept their signature. The district court, which audits the church records, complained. The authorities became attentive, demanded that Pastor Kötz should omit the renunciation question, and since he cannot do this for conscience sake and therefore does not

want to, he is suspended from office and salary for three months.

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**Church fairs.**

We read the following in the Reading "Pilgrim" of 14 December last year:

The fact that in the "Pilgrim" voices have already spoken out decisively against the so-called fairs is certainly very gratifying, because Christianity cannot be warned enough against this poison. After all, it takes on the "appearance of divine essence", so that the speech generally goes: How can this be sinful, it is for the good of the church. As if the dear Savior wanted to build his kingdom by lying, stealing and cheating. This has probably already fallen on the conscience of many a church member, so that many now protest against the "dice and lottery game" at the fairs and now seek to place their articles for sale by subscription for as high a price as possible, for which the pastor or an outstanding member of the congregation must usually lend his name. For example, there is a robe for the pastor so and so, and a sewing machine for the pastor's wife so and so, and in this way one collects the names of all the clergymen of the city and determines a gift for each one, thus making them the decoys to make gold and money and as much money as possible. What a shameful degradation of the sacred office of preaching, for which such clergymen are the accomplices. - And now look at the obvious sin against the seventh commandment. One does not allow oneself to be paid for the value of a thing, one is not satisfied to take only what is right.

From the Allgemeine Luth. Kirchenzeitung we learn that Pastor Lenk was born in Dresden in 1839, so he is now a man of 33 years.

no, the double, often the triple value of the article wants to and must be extracted, in order to only to make a lot of money. How can it be surprising that the holy church of the Lord loses its prestige among the children of the world and that such a Christianity becomes a mockery to them?

In Lancaster, the church people have been busy with fairs all year and have not yet finished. There was a German one, then an English Catholic one, then an English Lutheran one, and now a German Reformed one is in prospect. Last week, they held a fair for the "*Young*

*Men's Christian Association*", about which the newspaper "*Daily Express*" made a report, which amused the writer this very much, and probably also would like to cause a smile with some pilgrim readers. So listen:

1. St. Paul's reformed table: Here was found a very nice robe intended for Mr. Pastor O. L. Aschenfelder.
2. St. John's Episcopal table: a fine robe edged with page, intended for Mr. Pastor F. Barker.
3. first reformed (?) table: two beautiful sofa cushions, one for Father Kaul, the other for Father Neufeld; a fine tids for Father Hiker (three catholic priests. Note of the writer).

Then a silver water jug with cups and a waxen harp for Pastor Dr. Krämer.

4. St. John Lutheran Table: Here is a beautiful reclining chair for Mr. Pastor Sueßeroth.

5th Herrnhut Table: A fine robe for Bishop Bigler uno a half dozen shirts for Pastor Riemensnyder.

6th Baptist table: Communion utensils for the German reformirt St. John's parish.

Now Schreiber thought, there they are with each other, a "*happy family*"! A thought really came to him of the millennial kingdom, of which the enthusiasts speak, that it will lead to such a union. Look at the picture, dear reader, how these priests and pastors are standing, sitting or lying there with new robes on sofa cushions and dressed in new clean shirts, and how the reformed congregation is enjoying its supper from the smells dedicated to it by the Anabaptists. Isn't it beautiful? *Observer*.

### **A royal punishment speech given to the authorities themselves.**

In the "Kölnische Zeitung" of November 8, there is a reprint of a decree of King Frederick the Second, the so-called "old Fritz", of December 11, 1779. After three Cammer-Gerichts-Räthe had pronounced a biased unjust verdict, this king reproached them and all judges of his country in that decree, among other things, with the following:

"You must know that the least peasant, and what is more, the beggar, is as much a human being as His Majesty is, and all justice must be done to him, since before justice all people are equal; it may be a prince who complains against a peasant, or vice versa, the prince is equal to the peasant before justice. And on such occasions justice must be done without regard to the person. According to this, the judicial collegia (judicial authorities) in all provinces should

And if they do not go straight through with justice without regard to person and rank, but set aside natural equity, they will have to deal with His Royal Majesty. For a judicial college that practices injustice is more dangerous and worse than a gang of thieves; one can protect oneself against them, but against rogues who use the cloak of justice (the office of judge) to carry out their evil passions, no man can guard against them; they are worse than the greatest rogues that are in the world, and deserve a double punishment."

Would that all who sit in judgment in America would read and remember this! As is well known, "old Fritz" was not a believer, but an unbeliever; therefore, the unbelieving persons in court cannot say that this punishment speech is muckraking or a Capuchin sermon. As far as unbelief is concerned, "old Fritz" was, after all, their equal, but a remnant of a sense of justice was still left to him. Those who sit in judgment also cannot say: What does this lotterbube want to tell us?

For the old Fritz was a king who, even the highest judge of a great country, had the right and the profession to read the judges the text once. Above all, however, those who sit in judgment here should "consider" how disgraceful it is, in particular, when in this free state so often unjust and biased judging takes place and even this judging is usually delayed for so long, while precisely this was cited by the founders of this republic as one of the main reasons for its foundation, so that every citizen could finally attain his right without any preference.

W. [Walther]

### **A Lutheran Confessor.**

A confessor is a Christian who has not suffered martyrdom, but has confessed the truth with obvious danger to his life. Among the Lutherans, there have been many such confessors. Among them is Dr. Anton Reiser, who died as pastor in Hamburg in 1686. When he was still dean and head pastor in Presburg in Hungary, the Jesuits, under the protection of the disloyal Emperor Leopold, set about enforcing a so-called counter-reformation in Hungary, driving out the Lutheran and reformed preachers and seizing their churches by threats and force. Among the Lutheran preachers, Anton Reiser was a particular thorn in the Jesuits' side, because he had issued powerful writings against the papacy. When the Jesuits came to Presburg under military cover in 1672, they immediately demanded that Reiser recant his writings and hand over the keys to the church. But Reiser did neither. So, in order to wear him down, they threw him into an ugly prison. But when even this could not move the dear confessor to change his ways, the Jesuits had the effect that he was condemned to death as a rebel, for they declared all to be rebels who did not want to fulfill the Emperor's wishes also in regard to religion. Already the executioner had grasped the sword for the death stroke, already Reiser ordered his soul into the hands of the Jesuits.

of his Savior - then he suddenly received mercy through the mediation of the imperial governor. However, he had to leave his beautiful library and all his belongings behind and immediately leave the country together with his wife and four young children and wander into misery. In his fatherland (he was born in Augsburg), he was accepted again and had the opportunity to expose the lies and abominations of the papacy all the more freely. -

—  
My dear Lutheran Christian who is reading this, thank God for giving us the beautiful ecclesiastical freedom here, and pray with earnestness:

Keep us, O Lord, by thy word, And keep us from the murder of the Pabst and the Turk, Who would overthrow Jesus Christ, thy Son, from thy throne. W. [Walther]

### **Cast all your care upon him.**

1 Petr. 5, 7.

A pastor in a small seaside town was sailing on a small ship from the shore to the opposite island. At the back of the ship stood the helmsman, and in front sat two sailors, father and son, handling the oars. ""You are sad again today, Jack!" said the clergyman to the father. "Of course," replied the sailor, "winter is coming, and what will happen to my five children? I'm full of worry all day long!

""But you shall not be, for the Savior says, Do not be anxious.""

"I never understand that saying! So I should now lie down on my lazy skin, make myself a few good days from my saved pennies and let it depend on whether the good Lord provides something for wife and child or whether they have to starve and freeze?

""Not that; but - holla, Jack! what's that?"" - suddenly shouted the pastor - ""We are driving through cliffs and you don't even look around? Do your duty!"

"Ei" - said the sailor indifferently - "that's the helmsman's business!"

"Do your duty, Jack, I say again, and don't doze off like that! Don't you see the cliffs? We will perish if you are so careless with your work!"

"Do your duty? Take it lightly?" replied the sailor. "Sir, how do you seem to me! Am I not working with all my might? Shall I perhaps help to steer?"

""Freilich! Freilich, so that it goes forward happily!""

"Oh, that would be a useless story, sir. Everybody does his part, and then everything will turn out right. The helmsman steers and I guide the rudder; that's the way it is!

"Well, don't take it amiss, Jack!" the pastor replied. "In the kingdom of God it is the same custom. Work is your business, do it to the best of your ability and don't look to the right or left! - But the worry that you may perish in your work and not advance, spare yourself that and leave it to Him who is at the helm, and of whom it is written: Cast all your care upon him, for he careth for you!" "(Sunday Messenger.)

The plural. "He who errs with many errs none the less." (Luther X, 1849.)

## Church News.

After Pastor Tobias Rösch had accepted a regular appointment from the Lutheran Immanuel congregation in Cedarburgh, Ozaukee Co., Wis., he was inducted into his new office on the 2nd Sunday of Advent by order of the honorable President, Pastor Hügli, by me with the assistance of Pastor Büchele.

May Jesus Christ, the Lord of His Church, strengthen and bless this servant of His and let him create many blessings through the pure Word and Sacrament for the glory of His holy name!

F. Schumann.

Address: Rsv. Dod. D0686Ü,

OearlrurAÜ, Osaukoc Oo.,

On the 26th Sunday after Trinity, Pastor M. Stülpnagel, who was called by the Trinity Lutheran congregation in Cooper County, Missouri, and peacefully dismissed from his previous congregation, was installed in his new office by the undersigned on behalf of Mr. Praeses Bünger.

May the merciful and kind God and the power, mighty in the weak, also help this servant to fight and fight rightly, so that he may win one victory after another! Wm. Long.

Address: Rsv. Li. 8tuo1pua\$6l,

Doiw Dlua, 6oopor 60th, ÄIo.

After Pastor I. C. L. Frese in Edwardsville, Ill. had received a regular appointment from the Lutheran congregation in Tonawanda, Erie Co., N. I., and after careful consideration, as well as with the approval of his former congregation (which declared that it could no longer support its pastor), he was installed in his new office by the undersigned on the second Sunday of Advent, December 8, 1872, by order of our Most Reverend C. Groß.

May the Lord give him wisdom and strength and bless pastor and congregation with eternal blessings! A. L. h. Großberger.

Address: Rev. .1. 6. D. Drsso,

. Dona^vauäu, Dris Oo., X.

Unfortunately, Pastor R. Frederking had to resign from his office in Prairie Town, Ill, due to illness. The congregation then appointed Pastor H. Ramelow. The same was installed in his office on the second Sunday of Advent by order of the honorable Presidium of the Western District by the undersigned. God bless his effectiveness in office!

W. Heinemann.

The congregation at Collinsville, Ill, having become vacant by the removal of the Rev. Fick, called the Rev. Br. Ottmann of Sheboygan Falls, Wisconsin. The same accepted the call and was installed in his new office on the third Sunday of Advent by the undersigned on behalf of the honorable Presidency of the Western District.

May the Lord Jesus Christ, the Archpastor and Bishop of our souls, grant that His servant may also work in this place with much blessing! C. F. W. Sapper.

Address: Dr. Ottwnuu,

OolliosviUe, Llackison Oo., III.

Only recently the "Lutheraner" brought the news of the introduction of Professor R. Lange as pastor of the congregation in Defiance, O. It was not granted to the dear brother to work long in that field of work. Quite unexpectedly, he received a most urgent call from the local Immanuel-congregation, and both he and his congregation felt they had to recognize the same as a godly one. So the congregation in Defiance let their pastor, albeit with a heavy heart, but with their blessings, move to the larger and more important field of work in Chicago. On the 8th of December, the second Sunday of Advent, he was inaugurated into his new office by the undersigned, assisted by Pastors Wagner, Günther, Große and Doderlein, by order of the venerable President of the Western District of our Synod.

May the Head of the Church keep him in the new field of work for a long time and crown his work with many blessings!

Chicago, Ill, December 17, 1872, H. Wunder. Address: Rsv. L.

316 ^Vsst. Dazckor 8tr., 6üioa<^o, III.

On the 26th Sunday after Trinity, 1872, Rev. E. Leemhuis of Ashford Hollow, N. I., having been duly appointed to the congregation at North East, Pa. which had become vacant by Rev. Fleckenstein's appointment to the vacant congregation at North East, Pa. where the Arch Shepherd Jesus Christ wishes to adorn him with many blessings, was duly installed there by order of the honorable President of the "Eastern" District by the undersigned. H. Kanold.

Address: Uöv. D. Dvsrrrüis,

Lox 141biurtk

Dust, Da.

Rev. E. C. Georgii, who had received a call from the Lutheran congregations at Dallas and at St. Johns, Clinton County, Michigan, and had accepted it after, however unwillingly, e'rfolgene consent of his former congregation at Rantoul, Calumet Co., Wisconsin, has been installed in his new office by order of the venerable Presidency of the Northern District by the undersigned, assisted by Rev. Partenfelder, on the first Sunday of Advent.

May the Lord bless the shepherd and the flock! Jos. Schmidt.

Address: Usv. L. O.

I'ovvic-r, ClintonHlieü

## Church consecration.

On October 20, the 21st Sunday after Trinity, the congregation of the undersigned had the joy of consecrating their beautiful church, purchased from a Congregationalist congregation, to the service of the Triune God in the Lutheran manner. For a long time they had longed for a place of worship of their own; but since most of the Germans living here belonged to the "evangelical congregation," the Lutherans had to be content with services held now and then in the schoolhouse by neighboring preachers and by students from St. Louis. About a year ago, however, although the congregation was still very weak, they dared to appoint a preacher of their own, and since then the Lord has given so much grace, since several members also joined in the city, that they could now buy a beautiful church for 3000 dollars in the city. And, thank God, the congregation is always growing. The congregation had also invited Prof. Schmidt from St. Louis and Pastor Bötticher in Mount Pulaski and his congregation to the dedication ceremony.

After singing the hymn "Come, Holy Spirit, God," Prof. Schmidt gave a short address to the congregation, performed the act of consecration, and then preached a delicious sermon on 1 Peter 2:4, 5, followed by the blessing of the undersigned.

In the afternoon Pastor Bötticher preached on Luc. 19, 1-10. And in the evening Prof. Schmidt preached an English sermon on Luc. 24, 46. 47.

May the Lord grant that His Word may always be proclaimed here purely and unadulteratedly and that His holy sacraments may always be administered, so that children will always be born to Him like the dew from the dawn. May God be with you!

Lincoln, Logan Co, Ill.

H. Meyer.

## Books display.

I would like to strongly recommend the following booklet to all readers of the "Lutheran", but especially to women pastors:

**In two centuries.** Joys and sorrows in the life of an old priest. By Emil Frommel.

This is a lovely little book that every pious soul will read with true joy and heartfelt edification. Blessed be the man who wrote it; he has done many a right service with it. And praise be to God that in these evil times he still gives people who present such stories to the people. This is quite a vivid testimony that the old God is still alive and doing wonderfully, but finally gloriously, with His own. Les't, les't, you parishioners; here you can learn something. J. C. W. L.

## "Schlaraffiade."

There are dear Christians who think that to use mockery in the fight against false teachers is wrong, quite unworthy of a Christian. However, this is a mistake. Even in the holy scriptures it is attributed to God himself that he laughs and mocks the enemies of his word. Of those who rebel against God and the Savior and say, "Let us break their bands and cast off their cords," it is said in the second Psalm, "But He who dwells in heaven laughs at them, and the Lord mocks them." Thus says the eternal Wisdom Himself: "Because I call, and ye turn away; and I stretch forth My hand, and no man heareth; and ye forsake all My counsel, and will not My punishment: so will I laugh at your calamity, and mock you, when there cometh that ye fear." (Proverbs 1:24-26) Therefore we read that the holy prophets of God's enemies have not infrequently mocked even in the most sensitive way. A strange example of this is the great prophet Elijah. When the Baal apes from the morning until noon

When they had called upon their god Baal to reveal himself as the true God, it is said: "When it was noon, Elijah mocked them and said, 'Shout with a loud voice; for he is a god who writes poetry, or is busy, or is in the field, or perhaps sleeps and wakes up'" (1 Kings 18:27). (1 Kings 18:27) This clearly proves that it is not wrong to speak against the adversaries.

The weapon of ridicule should also be used at times. It is true that to mock those who err only out of weakness is most unchristian. Even if a man's error is great and foolish, he must not be mocked if his error is based not on malice but on weakness. Rather, it says: "If a man is led astray by error, restore him with a gentle spirit, you who are spiritual. And look to yourselves, lest you also be tempted." (Gal. 6:1.) But it is different when a man holds, defends and spreads a dangerous error, which is not only against God's clear word, but even against all sound reason, against the testimony of the conscience inherent in all men, that is, out of pure ungodliness and wickedness; Rather, the best means of either bringing him to his senses or rendering him harmless is to counter his insane malice with biting ridicule. To refute such a man, who himself knows quite well that his ungodly teachings are at the same time inconsistent, only calmly from God's word, is nothing else than giving the sanctuary to the dogs and casting his pearls before swine (Matth. 7, 6.); rather, Solomon's advice applies to such men: "Answer the fool according to his foolishness, lest he be thought wise. (Proverbs 26:5).

We find ourselves prompted to note this here by the heroic poem that has just appeared, called "Schlaraffiade", the full title of which we have already communicated in the previous number of this journal. It is a mocking poem against the new scholars who claim that man is descended from apes. After all, hardly anyone will think that these scholars themselves believe the godless nonsense that they have dug up with their ape philosophy. There is no doubt that they themselves rather secretly laugh into their fists about it, if they find equally godless, but at the same time stupid people, who accept their nonsense as high wisdom. They have obviously devised their monkey theory only for the purpose of tearing out of people's hearts not only Christianity but also all fear of God, of conscience, of judgment and eternity. For this is certain: if men are descended from apes, then they are nothing other than unreasonable cattle, then everything is over with man after death and therefore everyone can live as cattle-like as he wants, without having to worry about his conscience or fear punishment after death.

Therefore, if it was ever in place to dispute the opponents with ridicule, it is without doubt the case with regard to the new monkey philosophers. These kind of people are not even worthy to be treated like human beings, since they themselves only want to be refined cattle. Therefore, in the "Schlaraffiade" they are rightly called emissaries (secret envoys) from the land of the Schlaraffi, who are sent by the king of this land, the devil, to make "Schlar-apes" out of the people.



We do not want to reveal anything from the poem. We only note: whoever has a recreational hour now and then should buy the spicy little book, and he will not be sorry to have acquired it.

to have. It might also be a suitable gift for a neighbor who has been led to think that there might be something behind it, for example, by the talk that the new doctrine is being proclaimed by highly learned men. The booklet should cure such a neighbor of such thoughts, if he is still curable. It can be obtained under the address: Pilger Bookstore. Reading, Pa. The price of the single copy is 30 cents, of a dozen \$3.00. W. [Walther].

### **Conference - Displays.**

One - day - pastoral conference at St. Louis on the second of January, 1873.

The Effingham Specialconference will assemble, God willing, on January 14 and 15, 1873, at the church of the Rev. Holtermann. Pickup from Mont-Rose Station will be Monday noon. G. Wolf.

The Buffalo Specialconference will, God willing, assemble at the undersigned's home on the 14th and 15th of January. t 3 o'clock and at 34 o'clock in the afternoon. I. W. Weinbach.

The Iowa Specialconference will assemble, God willing, on the first Tuesday in February, 1873, at the home of Mr. Past. Osterhur in Dubuque, Iowa.

Those who cannot come have to send their workers to the local pastor a few days before. Pastor H. Cämmerer has to preach, Pastor L. Crämer is his substitute.

Chr. Fr. Herrmann, Secretary.

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From the list to the list of January 1873, God willing, the Middle Special Conference of the Missouri and Illinois Synods meets in Beardstown. The subject of discussion is theses on baptism.

Those members traveling via Springfield are requested to notify Pastor Burkhardt at Springfield in advance, who may be able to procure half-price tickets for them for the route from there to Beardstown. H. Meyer, Secretary.

The Northern Illinois Pastoral Conference will hold its next meetings, God willing, from January 14 to January 12, 1873, at the home of Rev. Bartling in Chicago, Ill.

G. Traub, Secretary.

### Received at the Eastern District Treasurer's Office:

To the synodical treasury: from the congregation at Bergholz, \$3.43. to the congregation at Richmond, Va. \$10.00. from Past. C. W. Ernst \$3.00. From Past. Grätzel's comm. \$6.00. by Past. Grätzel \$1.00. by Rev. Bryer \$2.00. by the congregation in Williamsburg \$11.50 and \$10.75.

For inner mission: From R. S. \$2.50. Missionfest Collecte in Baltimore \$26.70.

On the heathen mission: by R. S. \$2.50. "Mission festival" Collecte in Baltimore: for Leipzig \$25.00, for Hermannsburg

To the college - maintenance - fund: by the Gemeindr mNew York \$7.85, \$17.82 and \$15.00. Gem. in Egg Harbor.

On the emigrant mission in Baltimore: From the Gem. in Eden \$8.88.

For Past. Brunn's institution: Mission Festival Collecte in Baltimore \$50.00. By Past. Brand in Washington from an unnamed person \$5.00. From the Gem. in Alleghany \$5.36.

To the orphanage at St. Louis: Thank offerings from Mrs. Tormöhlen \$5.00. From Mrs. Kraull \$5.00. Thank offerings from Mrs. Schaaf for happy delivery \$5.00. From the comm. at Egg Harbor \$7.00. A. Klopfer \$1.00. I. Reißig \$2.00. From the comm. at Wellsville \$7.00.

To the orphanage at Mount Vernon: from the comm. at Allen Centre \$2.00.

For Pastor Ruhland in Dresden: From Pastor Hiller \$1.50.

To the Addison Building Fund: Reformation Feast - Collecte of the Gem. in Williamsburg \$25.00.

To the synodal - building fund: From the comm. in Alleghany \$9.00. Comm. in Olean \$5.73.

To the widow's fund: From I. G. Wiedemann 50 Cts.

For poor students: By R. S. \$2.50. By various members of the community of the Past. Stürken \$7.00. By the same from an unnamed person with the words: "Call upon me in time of need, and I will save you, and you shall praise me" \$5.00. Wedding collection at W. Schaad \$3.25. From the Women's Association in New York by Pastor Föhlinger \$3.00. For H. Lāwen: Begräbnis-Collecte by Mrs. Großmann \$1.80, by Joh. Krull \$2.64, by Mrs. Zabel \$1.34, Kindtauf-Collecte by Christiane W. \$1.30.

New York, December 1, 1872. I. Birkner, Cassirer.

### Received for the Castle - Garden - Mission:

By teacher Messerli \$4.00. By Past. Graves 50 Cts. By C. H. Nagel 85 Cts. W. Schauler \$5.00. By Past. Eilgelder \$1.00. by I. Hallstein \$1.00. by G. Brunst \$2.00. by F. R. Brinkmann \$2.00. by Mrs. Pastor Sievers \$6.00. by Pastor Adelberg from readers of the parish bulletin \$20.50. by H. Krüger \$2.00. by Past. Bading \$14.00. By N. N. \$1.00. I. Kniestedt \$1.00. W. Albertsberg \$1.00. By Rev. Cradle. 50 Cts. By H. Schröder \$2.00. by Mr. Klocke \$3.00. by Past. H. Stute \$10.00. Past. Wiegels' congregation \$9.00. Husmann \$4.00. Louis Wieck \$1.00. W. Falch \$2.00. Joh. Hallstein \$1.00. By Past. Meisrr of St. John's Lutheran congregation at Hubbard, O., collected at introduction of Rev. H. A. Schmidt \$18.00. By H. Sindschlag \$2.00. Fr. Hausmann \$2.00. Julius König \$2.00. C. Garrow 40 Cts. Thanksgiving coll. of the comm. in Bay City \$12.00. Wedding coll. at Ludwig Becker \$4.00. Bon R. S. \$2.50.

New York, 1. Der. 1872. I. Birkner, Kassirer.

For poor students received from sdem werthen FrauenVerein der Dreieinigkeits - Districtsgcmeindr allhier 6 Unterbeinkleider, 6 Unterhemden, 1 Busenhemd und 1 Paar Socken.

For Pastor Ruhland's congregation in Dresden received through Past. Grupe in Eisleben, Scott Co, Mo, collected at the wedding of Mr. A. Mainz' \$4.85. For Pastor Ruhland by Rev. E. Leemhuis in North East, Pa. by his St. Paul's congregation \$12.00. For Rev. Ruhland's parish from the following school children Mr. Teacher Hopfs in Roseville, Mich.: Henriette Rein 50 Cts, Sophie Harm 50 Cts, John Reindel 30 Cts, Alb. Wiegand 25 Cts, W. Kracht 50 Cts, H. Engelhardt 20 Cts, D. Henning 25 Cts M. Deierlein 50 Cts, Sophie Grambow 50 Cts, Sophie Schröder 75 Cts, Bertha Schuknecht 12 Cts, Em. Fischer 20 Cts., El. Schaak 25 Cts, El. Seiffelein 25 Cts, Aug. Wolf 25 Cts, K. Braun 50 Cts, M. Hildcbrandt 25 Cts, H. Bock 50 Cts, F. Pries 35 Cts, L. Oldenburg 25 Cts, Ch. Grabmann 25 Cts. W. Büttner 25 Cts., Aug. number 25 Cts., Barb. Seiffrrlein 25 Cts, H. Leiser 25 Cts, M. Trams 10 Cts, D. Librnz 25 Cts, El. Schmidt 50 Cts, A. Vogt 50 Cts, El. Hofer 50 Cts, L. Platz 25 Cts, Unnamed 23 Cts.

For Brunn's proseminar by Past. Hügli in Detroit by Mr. C. Bieth \$1.00. C. F. W/ Walther.

I hereby certify that through the kindness of Professor Walther I have received 119 Thaler and 25 Groschen for my support. Heartfelt thanks to all the dear fellow Christians who have contributed to this and have taken care of me and thus also of my congregations with such faithful love. May the rich and merciful God remember them and be your very great reward!

Dresden, Nov. 19, 1872. F. L. Th. Ruhland.

For poor students

I have received: From D. Meier in Crete, Ill, \$3.00; by C. Eißfeldt-\$12.29. by Kassirer Grahl \$10.55; by Past. Weyel, Passions- und Oster-Collecte from its Dreieinigkeits-Gemeinde \$21.50, from its St. Pcters-Gemeinde \$3.85, from SamuelsGemeinde \$5.40r by A. Backhaus \$5.00; by Pastor Böling \$6.00; collected on Schössow's infant baptism in Freistadt \$3.14; by Past. Johl collected at L. Meyer's wedding \$5.00; from Past. Husmann's congregation \$10.00; from Past. King's congregation in Cincinnati from the Women's Association there \$5.00; from H. LüerS \$8.00; from Teacher Kirch \$10.00; from Chr. Kiefer \$5.00; Jakob Kiefer \$5.00; by Past. P. Bcyer by his congregation \$7.00; by Mrs. Fürst \$2.00; N. N. \$3.00; by Rev. Wilhelm on K. Mohr's wedding collected \$5.00; on G. Mohr's infant baptism collected \$3.25; by Dr. Sihler from F. Redert for G. \$5.00; by Past. König \$5.00; by Teacher Trettin, collected on Teacher Meier's wedding \$14.25; by A. Goehle, collected on his wedding, \$10.00; from Immanuels - congregation in Chicago \$10.00; from Past. Adelberg from the Wisconsin Synod \$30.00; from Past. Jox from the Delphi congregation \$12.00; from Teacher Giesmann \$5.00; by Past. Dörmann, collected at Koch's wedding, \$15.00; by Rev. P. Beyer's congregation \$20.00; by teacher Ganskr from Jungfrauenverein \$6.00, from Jünglingsverein \$4.00; by Rev. Jox, at H. Wehlings Hochzeit collected, \$5.00; by Wittwe Weiß \$4.00; by Vater Becker in Schaumburg \$5.00; by Lehrer Winterstein of Hermannsauer Jungfrauenverein \$13.00. by Lehrer Nüchtrlein and I. Jordan \$10.00; by H. Buchholz, on Mühllings Hochzeit collected, \$9.00; by Past. Reinke by the Young Men's Association \$5.00, by the Young Women's Association \$5.00; by Past. Tramm \$10.00; by Pastor Jox and his congregation \$22.00.

For the household: from Mr. C. Eißfeldt \$3.75; from Mr. Grahl \$7.70. The Women's Association in Past. Rademacher's congregation graciously sent 6 shirts and 22 pairs of stockings. Mr. Kraus in Chicago gave a very welcome cabinet to the Seminary. I. C. W. Lindemann.

I have received the following gifts for the orphanage to be built in Addison:

Collected by Mr. Pastor Brüggmann in Rodenberg, at Mr. Mensching's wedding, \$24.25; from his congregation \$7.30; from a widow there \$1.00; from Mr. Hinze \$5.00; communion collection \$4.05; from the congregation's collection bag \$14.95. From Mr. Düker in Addison \$5.00. From the congregation of Mr. Pastor Pissel \$13.00. Communion money from Mr. Rev. Steege in Dundee, Ill, \$10.00. From the school children of Mr. Lehrer Ehmann in Addison \$2.25. Reformation Feast - Collecte of the Gemeindr of Mr. Past. Schmidt in Schaumburg \$28.87. Of the congregation of Mr. Past. Hartmann in Bremen, Ill, \$9.59. Of the congregation of Mr. Past. Bartling in Chicago, \$28.60. Of the confirmands in Addison, \$5.75. Collected by Mr. Pastor Querl in Gower, Ills. at an infant baptism, \$5.00.

Addison, December 1872.

A. Francke.

For the sick pastor C. G. T. Krause

find also received the following gifts: From Past. Fischer's congregation \$4.00. By Rev. Schulze from the collection bag of his congregation \$10.00. By Rev. Bünge from the treasury for poor and sick pastors \$50.00. By Rev. C. H. Sprengeler, collected at the infant baptism of Mr. A. Stüdemann, \$6.50. By Rev. Clöter's congregation \$10.75. By Rev. H. Sprengeler's congregation \$4.65. From Past. Herzer's congregation \$11.00. Of Past. Fischer's congregation \$1.85. By Past. Damm from his school children \$4.50, from A. Grewe \$1.00, from Joh. Hahn \$1.00, proceeds of a booklet \$1.00. From Past. H. I. Müller's parish \$3.20, from himself \$1.00. From Past. H. Sprengeler's Gem. \$5.10. From Past. A. Sippel's Gem. in Faribault \$48.25, in Dundas \$2.35. By Past. Stülpnagel's Gemdr \$16.35. From Rev. E. D. K. Böse \$5.00. From Rev. C. L. Wuggazer's congregation in Town Richmond, Osceola Co, Mich, \$3.00. From Teacher Bodemer in Watertown, Wis, 50 Cts. From Rev. W. Friedrich's Gem. \$9.73. From Mrs. Neudeck in Minneapolis \$1.00. From Rev. H. Kolbe's Gem. \$6.00. From Rev. C. H. Sprengeler's Gem. \$19.80, 200 lbs. of flour and 100 lbs. of meat. From Past. Rolf's Gem. \$22.05.

The recipient, who is still severely depressed, sincerely thanks the kind givers and wishes them God's rich blessings.  
Waconia, Carvrr Co, Minn. W. Frederick.

For our church building

the following gifts of love have also been received:

By the congregations of the Rev. Büchele in Graston and Cedarburg, Wis. \$18.70. By the congregation of the Rev. Brand in Washington \$10.50. By the Cassirer Grahl \$22.00. By the congregations of the Rev. I. Karrer in La Peer County, Mich. \$4.80.

We extend our warmest thanks to the kind donors. Big Rapids, Mich., Nov. 29, 1872.

half of St. Peter's Lutheran Grmeindr dahier C. L. Wuggazer, Pastor.  
Wilhelm Remus. F. Ahrens. F. Golz.

For Brunn's pupils at the local college, the undersigned has received: \$7.25, collected by Pastor Hild at Eberlein's wedding; \$50.00 from Rev. Jäbker's congregation.

For poor students from my community received: \$2.11, collected at Hartmann's wedding, \$6.00 from Mrs. H. From the laudable women's association in Past. Bauers Gemeinde 2 bust shirts, 2 underpants, 4 towels, 2 handkerchiefs, 4 pairs of socks.

With heartfelt thanks W . S. Stubnatzy.

Fort Wayne, Ind. the 17th of December, 1872.

#### Correction.

In the receipt for contributions to the Lutheran Orphanage near St. Louis in No. 4 of the current volume of the "Lutheran" page 32, first column read line 53 instead of "Christian" - Katharine

" " "Böler" - Böcler

"61 " "Schäfer"- Schaper.

vi-, Gotsch, Rev.

**For the "Lutheran" have paid:**

The 25th year: The pastors: Th. Krumsieg 46.50, M. Zucker 422.50.  
Furthermore: Shingles 50 Cts.  
The 26th year: Messrs. Pastors: Th. Krumsieg 42.00 and 416.00, A. Sippel 44.50, M. Zucker 421.00, E. Meyerhoff.  
Further: C. H. Rückert, I. Sirgert 415.00 and 410.00, Schindeldecker, I. Sieger 410.00.  
The 27th year: The pastors: C. Bolz, O. Kathain 425.00, H. W. Diedrich, Th. Krumsieg 418.00, H. Grätzel 415.00, A. Sippel 47.50, M. Zucker 427.00, E. Meyerhoff.  
Also: F. Jasmund 419.00, A. Vogel 48.15, C. Ploß 75 Cts, G. Simandri 413.50, C. H. Rückert, A. F. Koch 425.00, Schindeldecker 41.00, G. Oehler, H. Thies 44.45, H. Meyer.  
The 28th year: Mr. Pastors: A. Mennicke 425.00, Ph. Studt 43.00, G. Baumann 41.15, G. Präger 48.00, I. A. Schulze, W. Hattstädt 415.00, H. Lrmke 421.00, M. I. Tjadrn, G. Oehlert, E. Grothe 415.00, I. E. Gottli" 418.00, F. König 430.50, I. Schmidt 412.00, F. W. Pohlmann E. Lehmann, I. G. Dörmann 416.50, I. F. Döscher 416.00, L. Bock, G. Streckfuß 416.50, C.H. Lüker 46.00, W. Hoops, A. D. Krämer 30 cts, I. Biltz 430.00, H. W. Diederich 43.50, G. Lernthal 49.00), F. W. Spindler 416.80, I. Thurner 47.50, Th. Krumsieg 410.50, A. Lehmann 419.50, H. Stub, S. Kleppisch 47.50, H. Grätzel 410.00, G. Dirlen 42.25, W. Hattstädt 412.00, F. Kügcle 416.50, K. Magelsen, I. G. Nütze! 48.75, W. Wier, W. Schmogrow, F. W. Brüggemann 418.00, A. Saupert 459.15, W. Hattstädt 416.00, B. Hovde, A. Sippel, F. Jske 410.00, G. Haar 40 Cts. H. EverS 427.00, I. C. Renz, M. Zucker 427.00, F. M. Große, W. Wrinbach, E. A. Winter.  
Further: H. Schmücke 424.00, H. Böcker, M. Buschmeyer, A. G. Schwanke, H. Ahrens, W. C. H. Lübker, I. Hoffman" 461.00, A. Vogel 46.85, G. F. Hammer, C. Ploß, H. W. Hopp" 452.00, C. F. Grauer 430.00, H. Baden, A. Einwächtrr 442.00, Val. Meyer 49.00, C. F. Arndt, I. C. Ulrich 420.00, C. Senn" G. Dreyer 43.00, I. Haffner 419.50, G. Simantel 413.50, P. W. Geyer 412.00, P. Denninger 410.50, L. Meyer, L. Lückä 430.00, W. Falch 420.60, A. Einwächter 414.50, F. Blasius, A. Schmid 43.00, S. M. Becker 43.00, F. Fathauer 455.50, C. Herrlich 4175.50, I. Lenz, S. Garbisch 410.00, H. Plaster, T. Iahn 45.00, H. Succop 43.00, G. A. Ranzenberger 4-13.50, L. Jung 420.00, I. Schanz, C. H. Brase 49.00, A. Kiefer, H. ThieS 431.55, H. Meyer.  
The 29th year: Pastors L. Wuggazer \$4.50, E. Jonas, H. Schlesselmann \$7.55, C. Seuel \$6.00, L. Dammann, I. A. Schulze, I. D. Jacob, en, G. Schaas\$7.5y, L. Krebs, W. Dammann, F. Leyhe, L. Wuggazer \$3.00, L. Fb'lsch, F. W. Pohlmann, A. G. Döhler 75 Cts., A. Schröppel, I. M. Johannes, E. Lehmann, F. Besel, H. Werfelmann \$15.00, H. Kühn \$12.75, W. Hudtloff \$4.50, M. Stephan \$9.M, I. Bauch, F. W. Wrsrmann \$9.00, Th. Siek \$4.50, D. Bernheim, I" Drögemüller, P. Brenner, I. K. Moll \$15.00, A. D. Krämer, M. Wyneken \$6.00, P. Wambsganß \$40.00, H. W. Quer! K15.00, I. C. Schulze, I. N. Moser, H. Jünael \$48.75, I. H. Werfelmann, G. Kranz, P. Seuel \$13.50, W. F. Seeger, T. Markworth, A. Lehmann, C. Sallmann \$22.50, W. Querl, G. Präger \$5.00, I. Kilian \$3.00, K. Oppen, O. Kolbe \$10.50, A. Krafft \$6."JO, G. Dirlen 95 Cts, K. Magelsen, I. G. Nütze" \$6.25, P. I. Bühl \$9.00, W. Schmogrow, 64th E. Buchholz, F. W. Brüggemann \$21.00, G. Speckhardt \$15.00, E. Olsen, A. Zage! \$28.50, G. Präger \$5.00, G. S. Löber \$19.50, B. Hovde, W. Schwankovsky, W. Engelbert \$45.00, F. G. Walther \$4.50, C. I. Rrnz, I. Feiertag \$16.50, F. M. Große \$13.50, G. Nur" krl \$33.00, H. Flachsbart \$7.50, C. Zschochr \$10.50, C. Kleßln, A. E. Winter \$13.50, M. Stülpnagel \$9.00, H. Engelbrecht \$16.50.  
Further: I. Eckert, I. Drhm, H. Ahrens, I. Eichenauer, F. Fischer, A. Rusch, G. F. Hammer, C. Bloß, P. Nickel 47.00, H. Birkner, H. Baden, I. Brase 410.00, C. Göcks, H. Habeck, G. Habeck, W. Wittrock, W. Knoll, F. R. Zell, W. Scholz 412.00, P. Faulstich, G. Richter 44.50, C. Senne 50 Cts, K. Diehlmann, W. and C. Schumacher, G. M. Herrmann, I. Gavit, L. Meyer, C. Stephan 4T35, C.Häntzschel, W. Fischer, C.H. Rückert 43.00, A. Rernke, I. ^cherrr, M. Meibohm, I. E. Schneider, F. PeterSdorf, G. Flad 43.00, C. Imme 44.50, L. Himmler 42.25, I. Ungemach 430.00, I. Marggrander 43.00, A. Paar 420.00, C. Hagen 42.25, I. M. Hubinger 430.00, F. Lornz, H. Krönlein, H. Trost, F. Paff 47.50, I. Weißenborn, I. Becker, H. W. Sander, G. Ranzenberger 44.50, ;C. Trier, H. Tiarks, F. Klußmann, T. H. Brase 46.00, M. Nupprecht, A. Kiefer, B. Gotsch 430.00, A. Paar 450.10, I. Minke, M. Wilke, W. Schwieder 43.00, A. Mack 418.00, F. Meyer, I. D. F. Meier 427.00, F. I. PeterS 412.00, F. R. Müller, F. Köhnke 458.50.  
M. C. Barthel.

**Changed addresses:**

liev. 12. Irrruer,  
18II (not 1518) I?ulton 8tr. 8t. I^ouib, Älo.  
Ü6V- 0. Oross, 657 NielriZan 8tr.  
kV I^rum8i6A, teacher, 651 Xortlr8tr .  
0. I?. Ouvtiitler,  
282 8outli I?sarl 8tr.

vutikio,r.

OliieaZo, III.

Lorriroioint, teacher.

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**Printing Office of the Synod of Missouri, Ohio et al. St.**

**Our emigrant mission in 1872.**

The fourth year of the existence of our emigrant mission in New York is now behind us. Praise and thanks be to the Lord, our God, who has also called His children to this special work in His kingdom, for His gracious help in all the troubles and worries that it entails, as well as for all the blessings that He has so far bestowed upon it. May he forgive and make amends for all mistakes and blunders that have occurred due to human weakness, and may he continue to promote and bless this work of our hands in the future.

That also in the past year my time and forces have been abundantly occupied, is proven by the figures below. In spite of the fact that I, for my part, seldom report on the state of our mission in the public papers, while this happens in abundance from other quarters, in articles which often seem to have more the glorification of their writer than the truth in mind: in spite of all this, the commissions of all kinds received by me have increased considerably in comparison with earlier times, and not only from the congregations of our Synod and those of the Synodal Conference in general, but far beyond the borders of our church and our country. In addition, which of course also increased my work, the flow of immigrants was exceptionally strong in the past year. Last year, 293,933 foreigners from almost all nations of the world landed in New York alone; 63,971 more than in the previous year. This enormous amount of people was brought across the sea in 683 ships. Germany provided the largest contingent; it sent us 128,030 of its children. What a bloodletting for our old fatherland! And this does not include the thousands of Germans who came to this country via Quebec, Boston, Philadelphia, Baltimore, New Orleans and Galveston. Of course, it is no wonder that in Germany, even in government circles, people are beginning to get restless in the face of this mass emigration and are trying to take measures to stop it by making it more difficult. But that will be of little help. Apart from

St. Louis, Mo., Jan. 15, 1873,

No. 8.

of divine providence, which are undoubtedly also fulfilled in our strange time by the quenching of the emigration urge that has arisen, great political upheavals in Europe have each time resulted in a particularly strong emigration. This was the case in 1848 and 1866; and last year's Mafsen emigration, which, according to all appearances, will not weaken much this year either, is a consequence of the Franco-German war with its natural aftermath. Also, the often sad ecclesiastical conditions drive thousands away from the old fatherland every year. Finally, those who have immigrated here draw one family after another to them by sending them the means of travel that they will soon earn here. Thousands and thousands would never be able to think of emigrating without this help from their relatives or friends living in America. In short, emigration from Germany, as from Europe in general, has its reason in the particular political, ecclesiastical and social conditions, which human wit and violence cannot change, therefore they cannot completely prevent emigration.

Many of our compatriots take their way to America via England. This must be strongly discouraged. I have repeatedly made the experience that no German who has traveled to New York via England would want to make this journey a second time; it is much more arduous, time-consuming and expensive than with the direct German steamer lines. First, the emigrants are brought by ship to a small English port city, from there they are taken by rail to Liverpool or Glasgow, and there they are accommodated in inns until the steamer in question can take them on. When they are finally happily embarked, they find themselves crammed between a class of people whose language they do not understand and whose behavior is mostly crude and disgraceful. Truly, a terrible journey, especially with a family! And it is a well-known fact that on this route most of the complaints are about lost luggage, which can never be recovered, or only with the greatest difficulty, with loss of time and money. Many of our compatriots would not think of it,

to travel via England, if the agents in question, through whom they are transported, would tell them the truth. Sometimes even those who want to travel back to Germany from the pier have passenger tickets issued via England to Bremen or Hamburg, and only in New York do they realize how they have been deceived! Since the issuance of passenger tickets from Germany to America and back is associated with many frauds and deceptions, I would like to take this opportunity to point out that one can also turn to the emigrant missionary with such business. Many have already done so, and are convinced that the immigrant gains a great advantage from it. I get the opportunity to get in touch with them even before their departure in the old fatherland, can give them important advice by letter concerning the upcoming great journey, and arrange it in such a way that I can meet them on time at their happy arrival in New York, in order to be able to advise and help them in the continuation of their journey into the interior of our country. The agents usually do nothing more than issue the passenger ticket, collect the money for it and then leave the people to their fate. Whether the travelers get through well or badly in the German port city or in New York, they naturally care little or not at all. Since I am ultimately responsible for receiving the immigrants in New York and transporting them onward, but often cannot meet them at all, because they know nothing about me and I cannot find out the time of their arrival or the ship in which they are traveling, would it not be the simplest and most advantageous way if the entire transportation of them from Germany were placed in my hands right from the start? Similarly, those traveling from here to Germany can only benefit from waiting until they arrive in New York before purchasing a ship's ticket. A lot often depends on whether the persons concerned have already committed themselves to this or that steamship line by purchasing a ship's ticket, or can still choose here, depending on time and circumstances.

But enough of this. I will now share with the dear reader this and that from my work and the experiences I have made. At the top I place the actual missionary activity. This was done, as before, mainly by distributing the well-known tract, written only for immigrants. In the past year, I distributed 21,869 of these tracts free of charge. This tract of ours is and remains the favorite of the immigrants. Except for the Holy Scriptures of the New Testament, which the American Bible Society distributes free of charge in thousands of copies every year in Castle Garten - certainly a work of incalculable blessing! - no other book distributed among the immigrants is so gladly read, I would like to say devoured, as our tract. Protestants as well as Catholics, Christians as well as Jews, stretch out their hands for it as soon as I begin to distribute it, and after only a few minutes one sees whole groups standing together or sitting on the floor, in the midst of which the tract is read aloud to all. By the attention with which every word is listened to, by the occasional nod of approval from individuals, and by the tears that flow down the cheeks of one or the other, one notices that the content of the tract proves to be true and powerful in many a heart. If I then occasionally ask: Well, how do you like this little book, the answer is usually: "Oh, that's beautiful! What a pity if you don't read it! Whoever follows this, must be doing well." Our Emigrant Calendar with its instructive and edifying content, which I have distributed free of charge in 2000 copies, is also received with great joy, and reading it has also had beneficial consequences. Among the examples known to me in this regard, I will mention only one. An old mother from Saxony, whom I had received on her arrival and presented with a calendar, told me last summer, on the occasion of a school festival, how she was being badly worked on by her married daughter, who had long since emigrated to America and had converted to the Methodist sect here, to let herself be converted, as her daughter always says, and to go over to the Methodists. The sect preacher himself had also spoken to her repeatedly, and had sometimes driven her into such a corner that she would not have been able to refute him. Then one Sunday, when she was idle and alone, the good Lord would have

It so happened that our last year's calendar, which I had given her but which she had not yet looked at again, came into her hands. In it she had read the story of the miraculous rescue from the nets of a false saint (Methodist), and through this she had become even more certain of her Lutheran faith and would now never fall away from her mother church. Shouldn't you, dear reader, be moved by such and other pleasing fruits of the distribution of good writings among the immigrants to also think of the emigrant mission when distributing your gifts? This also belongs to the preaching of the Gospel to all creatures, which is expressly commanded to us by the Lord. - In addition to the above two writings, I have given away a large number of individual issues of the "Lutherisches Volksblatt", which, as is well known, is published by our brothers in Canada, who have sent it to me postage-free for free distribution among the immigrants, and have also scattered the imperishable seed on many a heart with it.

The fact that in this missionary activity I sometimes encounter contradiction, obvious unbelief, forgetfulness of God, and a lack of understanding of the truth.

I do not want anyone to be sore if I come across any unhappiness or ghastly enthusiasm. It happens from time to time that the tract given away is returned to me because people do not like it. Once it happened that one tore it to pieces out of anger and threw it on the floor to be trampled. Unfortunately, I did not succeed in finding the villain and getting to know him better. Our treatise is a thorn in the side of many people because it seriously warns against joining secret societies. But they are annoyed by it. Fortunately, almost only those who have already been to America and are returning here from a visit to Germany. I try to prove to such lodge brothers the point that annoys them on the basis of Scripture and reason, but unfortunately, most of the time it is of little avail. In the end, the motto of these people is and remains: I would rather leave the church than the lodge. Even with enthusiasts who have fallen away from their Lutheran mother church to the Methodist or Baptist sect, I not infrequently come into contact and disputation, but even in such cases I have never been able to do more than testify to the truth from which they have fallen away. In the case of the swarm-

The words of Scripture are confirmed again and again in the case of sinners and apostates: "All things are perverse to the perverse. I could share many more interesting details about the joyful and sad experiences I have had with obvious servants of sinners, unfaithful sons and daughters, unfaithful husbands and wives, day thieves, money wasters, as well as those who have been visited by God with tribulation and great misery; but time and space do not permit it this time. This much will be clear to everyone that in my particular profession,

which brings me into contact with all kinds of people over and over again, I have ample opportunity to sow the seed of the

I am not afraid of spreading the divine word in all directions, although I can grasp the sad truth of our Lord's parable of the fourfold field with my hands.

A chapel for holding Sunday pilgrim services has not yet been established. The necessary funds are so significant that not even a beginning could be made on this side. For between A50 and A60,000, no suitable location can be acquired in the vicinity of Castle Garten. Nevertheless, I think it should be possible to remedy this long felt need, if all congregations of the Synodal Conference would tackle this important work. Well, God will provide.

I now come to the services rendered in the flesh. I received a total of \$19,334.90 in funds. Of this, \$17,084.57 was paid to immigrants, \$1378.20 was sent to Germany, and A872.13 remained in our treasury. Included in this latter sum is A216.73 sent to me for services rendered. If now and then irregularities have occurred in the disbursement of funds or errors in my invoices, I ask for your apologies and further for your kind indulgence. There are often days when I am so to speak overburdened with work.

The number of immigrants increases, for example, when 3 to 4,000 immigrants or even more arrive in one day. On such days, my office is like a dovecote: one comes, the other goes; one wants to travel there, the other there; one has the necessary travel money, the other not enough, the third lacks it completely and asks for an advance; one lacks his luggage, the other has a sick family member who has to go to the hospital.



Another wants money exchanged, another wants to buy a railroad ticket, or to have an incorrect one returned; another is looking for work, another wants advice on where to settle; another has been cheated by an unscrupulous innkeeper or a wandering runner, and now seeks help from me. In between, money has to be received, paid out and sent, and letters opened, answered and answered. If I could sit quietly in my office, I could get by, but often, while I have a room full of people, it is said: The steamer, the sailing ship is being unloaded, the passengers are already in the castle garden! then I have to tear myself away, so that I hand out my writings, and seek out and advise those who are recommended to me. In short, anyone who puts himself in my position will easily understand that, with the best will in the world, things often do not always go as I wish and in the right direction. Nevertheless, I receive many a rude and inconsiderate letter.

I received and forwarded a total of 500 lots or 1900 persons. Of these, 16 went to Massachusetts, 5 to Rhode Island, 20 to Connecticut, 189 to New York, 47 to Pennsylvania, 14 to New Jersey, 190 to Ohio, 142 to Indian", 306 to Illinois, 425 to Michigan, 83 to Missouri, 18 to Iowa, 93 to Minnesota, 4 to Canada, 1 to Kentucky, 2 to Maryland, 167 to Wisconsin, 22 to Kansas, 8 to Arkansas and 43 to Germany.

Letters were exchanged 2469. 1495 of them came from the United States and Canada, 120 from Germany. 1004 were written by me. Among the letters received, I mention only one because of its special content. A missionary from India wrote me that I would like to take care of his brother who was a soldier at Fort McPherson, Arkansas. I immediately got in touch with him and received a reply. It says among other things: Your dear letter is almost as if it had been sent to me from heaven. For three weeks I have been lying ill here in my quarters..... In my distress I fervently pleaded to my God for help and salvation.... God's ways are wonderful but sure, and he who walks in them is well kept. I have been hungry and thirsty for Holy Communion for a long time, but I have not been able to get it, nor do I believe that I will get it in this wild place. But, by God, no thing is impossible. I ask you to write to me in what way I could receive the Holy Sacrament. I do not get more than 48 hours' leave, and cannot get farther than the railroad station called Northplatte, 18 miles from here.... Perhaps it would be possible for one of our pastors in that area to call on the subject occasionally. I will give his name upon request. In the meantime, I have called his attention to our pastors who live first and have tried to explain to him how God's grace is not only bound to the enjoyment of Holy Communion, but lies in God's Word and is obtained through diligent reading of it with prayer. - —

Advances to the wholly or partially destitute were made in the past year to the amount of H3,572.00. In fact, a large sum! Many send me money for incoming immigrants, but not enough. Others send none at all, but ask me for it,

to make the necessary expenditures. I would not object to this in and of itself, if only the expenses made were always reimbursed punctually. But many are so terribly stupid in this respect that I am not infrequently put to the greatest embarrassment. On the whole, \$614.70 is outstanding, namely from 1869 \$12.25, 1870 H34.05, 1871 H99.90, 1872 H469.50. It is obvious that this ties my hands to remedy the need for new arrivals that keeps coming my way. The stupid payers, who have been helped out of great embarrassment with these emergency gelvem, but who keep them for years, despite repeated reminders from me, may see how they want to answer for their sin before God. God's word says: "The wicked borrows and does not pay."

Employment I have accounted for 87 people. Nothing causes me so much difficulty as this. Day laborers, country people, craftsmen are still the easiest to accommodate, especially if there are still a few dollars of money that I can send them further west or northwest. For I have orders from many of our communities for all kinds of laborers. But if there are no more means of travel, then good advice is expensive. Merchants, schoolteachers, philologists and those who have gone through a German high school are the most difficult to accommodate. Such people often wander around for months and do not even find enough work to earn their daily bread. Among the school teachers are often useful people who would certainly work beneficially in our schools, where they would first be under the strict supervision of a proven teacher. I have already placed several in our Eastern parochial schools, and they have proved faithful and diligent laborers with the lambs of Christ. Many a preacher and teacher of ours could get a helper in the school through me. - —

Now a few more remarks. In many cases our institution for emigrants, my name and ministry are still very little or not at all known in our congregations. I would therefore like to kindly and urgently request all preachers who have a heart for our work among the immigrants that they occasionally draw the attention of their parishioners, as well as all those with whom they come into contact, to the fact that they can and should turn to me in all matters concerning the welfare and well-being of the immigrants. By the way, many pastors make the not insignificant effort to inform me themselves by letter of any orders from their parishioners and to send me the money in question!

I would also like to point out that a special emigrant calendar will be printed again this year, which, in addition to the main reading material of our usual calendar, will contain tips and advice for immigrants, as well as a complete list of the fare of all railroads from New York to all main stations in the interior of our country. It would be desirable that at least every preacher have a copy of it, for then it can be easily calculated how much money a person needs to travel from New York to a particular place. It would also be beneficial if the calendar were sent to those in Germany who want to emigrate to America sooner or later. One copy will be sent to any place in the United States for 12 cents and to Germany for 15 cents. The proceeds will go into our coffers. Orders will be filled promptly by me. - —

Finally, I must gratefully acknowledge the faithful assistance which I have so richly experienced from Mr. I. W. Reisig during the past year in often overloaded work, and I owe him this public gratitude all the more, since he has agreed to take over my work completely, as far as he is able, during my forthcoming three-month absence. The reader will find more information about this at the end of this issue.

Well, God grant that our Samaritan work among the immigrants may find many friends, green and flourish also this year. Yes, God grant it! Amen!

New York, January 4, 1873. p. Keyl.

13

(Submitted.)

### **Warning.**

In these very last, especially swift and dangerous times, the devil walks around more than ever like a roaring lion, seeking whom he may devour. He knows how to deceive people with all kinds of seductive arts; not only the unbelievers, but also the Christians are cunningly lured into unrighteousness in order to corrupt them. A rather new means of seduction are the so-called workers' associations, which, as they say, have made it their purpose to protect the rights of the worker against the employer. These associations seem to some to be a quite innocent thing; many simple-minded Christians therefore have not the slightest hesitation in joining them. They do not even suspect the unspeakable wickedness that lies in them; they do not see the Satan's claw that reaches out to them; they do not believe that these associations do not yet pretend to be what they are, but that they have made justice, philanthropy and other virtues only as a mask to seduce people, which can be discarded at any time and will be discarded in its own time. Oh, that only this secret of wickedness would be rightly recognized in the Christian communities! If only it would be revealed at least in the orthodox Lutheran congregations in such a way that no one who does not want to be warned can say: I did not know!

The occasion for these lines is the fact that recently an agent from Cleveland, O., came to our little town and organized such a workers' association among the comrades of a large craft. The printed constitution of the same, which is before us, states that it is a branch of the "International Workingmen's Association" and "recognizes the jurisdiction of the International Association." It is heartbreaking to see one fall so guilelessly into the trap and throw all warnings to the wind. One cannot convince oneself of the dangerousness of this association, because precisely the simple-minded man reads nothing dangerous in the Constitution. He is unable to find the meaning hidden behind its and the agent's high-sounding phrases; everything seems so honest, so just, so praiseworthy to him, especially when he reads "Wohlthätigkeits-Departement" on the title. He often does not even know the International by name, since he is little concerned with political newspapers; or even if he knows it and detests it with all his heart, he cannot and will not believe that his workers' association is really nothing other than a member of the International, of that wicked, so cleverly structured and directed social-democratic combination, which is already branching out over the whole civilized world, instills the most well-founded concerns in every man of sober mind, and will soon enough put the whole world in fear and terror.

But since the associations which call themselves "international" really belong to the International, two questions arise here: 1. Can a Christian join such an association with a good conscience? and 2. Should a member of the International be tolerated in a Lutheran congregation? We must answer both questions: No! For

1. The International is in itself a godless, anti-God association. In this it stands on a level with all secret societies, as which its members choose without regard to religion, with or without religion. Similarly, the International has more than once publicly declared that it does not want to know about any God. The "Leipziger Volksstaat," the newspaper of the Social-Democrats, in which the creed of the International is documented, says bluntly: "Socialism is atheism"; which means as much as: "a Social-Democrat, or member of the International, does not believe that there is a God in heaven. You will object: That is not my creed; I am not a Social-Democrat, nor do I want to be one! To this is to be replied: He who belongs to a Lutheran congregation and subscribes to its constitution professes to be a Lutheran and wants to be considered one. Likewise: Whoever joins a social-democratic association and signs its constitution, confesses to be a social-democrat

and also wants to be considered as such. If you do not want that, stay away from it!

Furthermore: What the Social-Democracy publicly testifies as its doctrine and faith, every member who is silent about it confesses for himself. But you have not only kept silent about it, you must continue to keep silent, otherwise the clean fellows will not suffer you among them. But God's word says: Not the Christians, but the fools, godless, shameful people, speak in their hearts, there is no God! Ps. 14:1 Therefore, Blessed is he that walketh not in the counsel of the wicked, nor treadeth in the way of sinners, nor sitteth in the seat of scoffers. Ps 1:1 We do not sit with the scoffers, nor rejoice with them. Jer. 15, 17. So if you want to differ from the social democrats in doctrine and faith, stay away from them!

2. The principles of the International are false, corrupt and godless. These are expressed in the Constitution of the International before us. We want to emphasize only the following ones verbatim:

a. It is "universally accepted as truth that all men are born equal." This sentence above contains a double lie. First of all, not all men are born equal; and secondly, this nonsense is far from being accepted by all. Among others, not even by Christians who understand their Bible a little. Already experience shows that one person is born smarter, stronger, healthier, with different natural characteristics than the other; that accordingly also the life positions of people must turn out differently, and that, as God's word teaches, not against the world order, but according to God's well-considered counsel and will: God has thus ordained it.

orders. He often allows people to be born into those positions in life that they will later occupy. All sons of the house of Aaron were priests born by God's command. Jeremiah was set apart to be a prophet before he was born of his mother, Jer. 1, 5. The successors of David on the royal throne were kings born by God's appointment. Jehu's children were to be kings of Israel to the fourth generation, thus they were born kings by right; their right was from God before they were even there. Thus, an infinite number of proofs could be given that the above principle is wrong.

b. "All the needs and comforts of life have been ordained by a wise and beneficent Creator to be equally distributed among all men, without regard to class or station."

Who does not see the palpable lie? Who does not realize that the Social-Democrats are only making fools of themselves with it, far from believing it themselves, by the way. This phrase is nothing but an intended deception in the mouth of the International. Now it speaks of a "wise and benevolent Creator," whom it otherwise downright denies! - The goods of this world, however, God has by no means determined equally among all men. It is, for example, His will that an Eskimo in Labrador or Greenland should not have all the comforts of life like an American capitalist, or like the German emperor; otherwise He would not have endowed their country so poorly. Not even in one and the same country shall all have equal comforts, but: The rich and the poor must be among themselves; the Lord has made them all, Prov. 22:2. The Lord makes poor and makes rich, 1 Sam. 2:7. God has nowhere commanded that goods should be divided; but He has commanded that the rich should help the poor. Where would His command be if there were no rich and poor? Why would it be said in Proverbs 23:5, "Do not let your eyes wander to what you cannot have," if God had intended that everyone should have what he does not have?

These two principles alone - but we could enumerate many more from the Constitution of the International - are therefore obvious, palpable lies and deceit. They are most pernicious, if only because, if they are carried out, the whole world will be turned upside down. They are ungodly because they are an outspoken rebellion against God's revealed will and established order. But everyone who signs the Constitution of the International also signs these principles.

The purpose of the International is immoral, shameful and godless. It is, in fact, the practical implementation of its principles, and is perfectly clearly expressed partly in the present Constitution and partly elsewhere. It consists, according to the Social-Democracy's own confession, in the extermination of all religion, the abolition of all existing state, church and moral laws, the overthrow of all presently existing state constitutions, the abolition of all government and the foundation of a universal, international Social-Republic without all authority (what nonsense!), the introduction of perfect communism, i.e. community of all property, the abolition of marriage, etc. More than once the Social-Democracy has announced its platform to the world. Even in the German Reichstag, its pioneers (Bebel, Lieb

servant) have expressed themselves quite clearly to this effect. But since all this, praise God, cannot be accomplished in one fell swoop, because the world, as they think, is still too much entangled in stupidity and superstition, is not yet ripe for these world-gratifying ideas, it must be attacked piece by piece. The first is that the foundation walls of the building to be overthrown should be undermined; and this task falls to the International Workingmen's Association; its members are the real pioneers of the social-democratic Satanic Army. According to another principle expressed in its constitution: "The part of society known as capitalists has appropriated more than its share of the needs and comforts of life and rejoices in its enjoyment" (in German: "Eigenthum ist Diebstahl"), the International has the purpose of evading this, or as it says: to bring about "a complete harmony between employer and worker. It "explains this to the Well" with sweeping words, which, however, in the mouth of the International mean nothing other than: We want to overthrow the order of the invented God; we do not want him to rule over us, Luc. 19, 14; let us break their bands and throw from us their ropes! Ps. 2, 3: One shall be and have as much as another, and all that is an obstacle to this we will not give "ear and support"; all must be cleared away, especially the Bible with those who profess it, and the authorities.

But it may be said that this is exaggeration, fiction; for there is not a word of it in the Constitution ; it only says that "this Union recognizes an equality of interest between Labor and Capital, between Employer and Labor, and that, instead of feeding hostility to Employers, it is the principle of this Association, and of all Associations which recognize its jurisdiction, not to give ear or support to any enterprise which is prejudicial to

the promotion of complete harmony between Employer and Laborer."

Now well! With naked words she does not speak these nefarious purposes of course, otherwise she would load the already attentive authorities completely on the neck. It is also important for her to recruit members, but she would find few of them if she spoke openly and honestly. For, thank God, most workers are not yet so depraved that they would want to support such causes. Nevertheless, these are really their ulterior motives. One only has to look at who is speaking the words. If two speak the same, they are not the same. When God's Word speaks of harmony between employer and worker, it means that God-pleasing relationship in which the employer acts fatherly toward the worker and the latter childlike toward him; but when the International speaks in this way, it means something quite different, namely, that which it has already proclaimed to the world in other places. And if the employers or the Word of God do not want as the International does, what then? Will it not then say: those feed the hostilities? And will it tolerate this according to its pronounced principles? Truly no!

Here, however, we are faced with a point that has so much semblance of right for itself, and for that very reason is so captious. The International wants to counteract the injustice of the employers. Who would deny that in the course of business much dishonesty is the order of the day, that the poor worker often sighs under the

How can we be sure that the pressure of hard work and meager earnings (even though earnings here are generally still better than in Germany) means that the capitalist often fattened himself up and feasted on the sweat of the poor? And who should not heartily desire that the rampant injustice should be resisted? The International wants to do it; but it does not want to do it in the right way, and not by the right means; it wants to drive out injustice with injustice - and that is very wicked! This leads us to the next point.

The means used by the International to achieve this end are perverse, wicked, ungodly. For the time being they consist in *strike*, but they continue to consist in riot, plunder, robbery, murder and fire. In short, their means is revolution, as they have done in the last ten years. Factories have been destroyed, blood has been shed, misery and wretchedness have befallen families, communities and whole regions! This is how the International has suffered in many places! The Commune of Paris, whose hair-raising atrocities filled the newspapers for months last year and are still in the memory of us all, is nothing other than a member of the International Workingmen's Association. How the Social-Democracy rejoiced over this infernal activity! How it glorifies all revolutions, from that of 1789 on! Revolution is what it recommends, what it welcomes with joy, what it incites everywhere, what it publicly threatens the world with at every opportunity! That is why the International, because it cannot yet undertake anything greater, has chosen for now the means of the *strike*; and the strike is the revolution in miniature.

Some people think that they do not want to participate in murder for fire; nevertheless, they cannot consider the *strike to be a sin*. To this we must reply: When the International has come so far to strength that it can proceed to murder and fire, then sink thereby involved, if not directly, yet indirectly, all who have ever helped to strengthen the International by monetary contributions and signature of name; for without this it would not have come to strength. - —

But shall there be no help at all against injustice? Should I always be oppressed and oppressed, see my wife and child suffer hardship? - Dear, what help do you have, for example, when you are sick? Is it not thus: God's word and prayer, and after that proper means, doctor and medicine? If the ordinary means do not help, but you know that magic and sympathy would help, would you be allowed to use these ungodly means? Not so, but you would have to remain ill, patiently and humbly accept such as a chastisement of God and wait until God turns it around. You have the same help here: God's word and prayer, then the proper means, which are: amicable representations, which you make to your bread lord, and the general right to vote, which God has given you in this country, through which you can help to work so that such a government comes to the helm, which resists injustice with law and judgment. If this does not succeed, a Christian cannot resort to sinful means with the International, but must command his cause to God and humbly accept the evil from His hand as a chastisement and suffer patiently, if God does not open a door for him elsewhere. Emigration need not be a sin, for the earth is the Lord's everywhere.

But to stop working together with the workers in order to obtain a higher wage without necessity and justice is a reprehensible means that does not belong to a Christian, since he should act according to the words of his Savior, Matth. 5, 39-41: I tell you that you should not resist evil 2c. - That is, not by force, because you do not have the authority to do so. The authority has the office; if it does not execute it, that is its business. But this does not give another the right to encroach upon their office. Let no one among you suffer as a murderer, or a thief, or an evildoer, or one who takes hold of another's office, 1 Peter 4:15. See how finely the apostle puts the last beside the first, all in one class! - But if he suffer as a Christian, let him not be ashamed, but let him honor God in such a case. V. 16 - He who takes the sword shall perish by the sword, Matth. 26, 52. In short, if God does not help you as you wish, do not let the devil help you!

One more circumstance should be considered here, which in some cases can promote fraud. In the constitution of the International Workingmen's Association, or rather of the subordinate associations, there is talk of a charter. To the eyes of many an unsuspecting man this gains the appearance of legality, for he thinks no differently than that the charter is given by the state legislature. Therefore, he thinks that his association is under the protection of the authorities, and that they agree with its tendencies. But this is by no means so; the said charter is a document which has nothing whatever to do with state legislation, but which is issued by the International alone, gives the subordinate association the right of representation at the meetings of the International, and the latter the right to the treasury of the subordinate association, as well as to the freedom of the individual member.

On reading the Constitution, it has become clear to us anew how those who sign it and become members of the International are struck with blindness and foolishness. There is an enormous amount in it about jurisdiction, about the executive, legislative and judicial power of the International, about monetary contributions, fines (in some cases not less than H5.00), about measures, complaints, dismissals and expulsions, etc., so that one would almost think that he who knows how to do this is completely nailed down. How the freedom heroes in the lodges, the booze heroes in the saloons, and the like scold the tyranny of the clergy, of whom those who are real clergy do not exercise a tenth of the tyranny in the physical world as they do, for example, the International! No pontiff's servant can be more angry than these. In right, evangelical, i.e. Lutheran Christian congregations, however, where the law does not prevail, but a truly evangelical church discipline full of all love and mildness, it often happens that the wholesome, loving, light discipline becomes too difficult for just those who willingly submit to the tyranny of the International and other secret societies. One does not have enough freedom in the Lutheran church, but in the wicked societies one wilfully throws away one's freedom and lets oneself be treated like a beggar!

God grant that the eyes of many may go out upon all these abominations! Lift up his voice, whoever has his tongue in the service of God! Let him who has ears hear, and let him who still has a heart and love for his Savior be warned! The danger is great and comes ever closer to us: good to him who escapes it!



rt.

The answer to our "friendly inquiry" in the "Lutheran" of November 1 concerning. \*)

When once the old philosopher Aristotle stood among his listeners, he began with the strange words: "My friends! there is no friend." We were involuntarily reminded of this when we read the answer to our "friendly inquiry" in Mr. Pastor Brobst's "Zeitschrift" of November 30. We do not mean to say that we considered the gentlemen who answered us to be our personal enemies - they obviously are not - but that it is foolish to expect only friendship services from those who want to be our friends. But to the point!

We received a double answer. First, from "Amiens", who had attacked our Synod for its alleged judgment on the state of the Church in Germany. He now explains that his accusation is based only on the article published in the "Zeitschrift" of September 7, and that the entire report of our synod is not yet available to him. With this explanation the matter is settled. For the sake of the future, we will only allow ourselves two reminders. First, it is an old legal principle, often applied by our theologians to the art of interpretation, and certainly an important one: "It is unkind to speak about certain words.

of the law without first having seen the whole law." †) Mr. "Amicus" also seems to have felt that something similar could be held against him; he therefore excuses himself in advance by saying that the "Lutheran" had let the excerpt from our synodal report given in the "Zeitschrift" pass without any correction. But the dear man did not consider that the "Lutheraner" does not read again what is reprinted from it and other publications of our Synod elsewhere, namely in papers not hostile to it, as well as that the excerpt in question did not need any correction, but only a careful and benevolent interpretation. Since on the other hand Mr. Pastor Brobst repeatedly emphasizes that "Amicus" is a "member of the synodal conference," so

We must also remember that, for example, in the articles of the agreement with the Venerable Synod of Ohio, it says, among other things: "Should anything erroneous be established in the organ of one or the other synod, then that part which has established it shall be obligated to do so.

If the person concerned is aware of this, he should first, if possible, hold it up to him privately and fraternally, and do everything in his power to ensure that the fraternal relationship is not disturbed by any apparent dissent in doctrine or practice. We wish to apply the same rule in all similar cases." (See: American Calendar for German Lutherans of 1871. p. 23.) That this provision is a salutary one, no one will deny. What would become of an ecclesiastical community if its own members were allowed to attack other members in foreign publications?

We would prefer not to answer Pastor Brobst at all, precisely because we are warmly attached to him as far as his person is concerned. But he forces us to do so by accusing us in advance of dishonesty if we do not do so.

\*) This essay was already written for the last number, but by mistake was not included in the same.

†) "Incūvils äst, Uv HuibusUum Iv^is vstlo sudiaLr", nisi wta sn-ius inspoctu." s6t'. LxsAes. looc>. I, § 535 )

would. He writes: "The claim of the 'Lutheran' of November 1, 'that Pastor Brobst, as always,' the accusation of *amicus* with ver-

The statement that Prof. Walther has included this statement in order (as he indicates) to damage the good name of the Missouri Synod is not true, and we therefore hereby demand that Prof. Walther simply retract it in good Lutheran honesty. - To this we reply: We cannot "simply take back" what we have asserted. For in the first place we have never believed, much less "given it to be understood", that Mr. Pastor Brobst therefore received the accusation with pleasure "in order to damage the good name of the Missouri Synod". We are not aware of the benevolence of Hm. Pastor Brobst's goodwill towards our synod, on the contrary, that we do not let our friends mislead us in this conviction. But can Mr. Rev. Brobst not take "with pleasure" certain articles against us for quite different reasons, e.g. if he is biased by the unionist view that the right way to church peace and church unity is to give the opportunity to speak out against error as well as against truth? But says Rev. Brobst: How do you know that I have this opinion? we answer: Who then forced Mr. Past. Brobst to fill up almost all the volumes of his monthly magazines to a large extent with articles against the Missouri Synod, in

which, among other things, it is said of a judgment of our Synod of the Northern District that the same "will remain for all times an indelible ornament for the Missouri Synod"? (See: January issue of Pastor Brobst's "theological monthly" of 1872.) Who, we ask, compelled the aforesaid to include such and similar gross outbursts upon our Synod in his papers over and over again? Without a doubt no one. After all, he had the fullest freedom to reject such articles. Is it too much to say, then, that he must have included them "with pleasure"? certainly not in order to harm us, but on the erroneous premise that that this will bring the truth to light and finally win the day? Or does Mr. Past. Brobst has a better explanation of his course of action, he should make it known.\*) - Finally, however, as far as the judgment on the ecclesiastical conditions in Germany is concerned, we are far from wanting to forcibly convert Rev. Brobst to our view of it by force. Ver-

If the aforementioned may not, as he says, "look at these conditions in such a gloomy light" as we do, this will not do much harm, since he, as an old American, will hardly decide to move to Germany and join a national or state church there. We only note that the point of contention is not how much "genuine Lutheranism" still exists, but whether "a pure Lutheran church, as it was in Luther's and Gerhard's time, as it should be, as it was in its heyday," can now still be found in Germany. (See Fifteenth Synodal Report of the General Synod of Missouri, etc., pp. 50, 54 f.) The fact that in Germany there are still

\*) The secret stings that Mr. Past. Brobst himself gives us, when he speaks over and over again of coarseness in polemics to be avoided and always praises gentle articles, on the other hand, as those that one should take as a model, we do not even want to count them. There are now famous physicians who want to cure even the worst diseases with milk and water. Of course, the apostles and prophets were not such doctors.

We do not deny that "genuine Lutheranism" is found, especially among the pastors who are not in good standing and among the people, and perhaps much more than in America; but that the ecclesiastical "organizations" (p. 54), the large national churches, as a whole, are no longer such purely Lutheran churches, that is what all faithful Lutherans in Germany themselves complain about and sigh about just as much, if not more, than we do.

That our synod did not break the baton over the ecclesiastical conditions in Germany in self-conceit is also testified by the following passage in the synodal report: "We only deny that the Lutheran church" (in Germany) "has a full moon, but that it has the last quarter, we do not deny. However, this must also be emphasized, so that one does not think that we fanatically want to throw out the baby with the bathwater. We only maintain that there is no longer a Lutheran church in Germany as there was in Luther's and Gerhard's time, where the whole Bible was taken seriously as God's Word and the Concordia as the pure, clear and true exposition of it, where as soon as a preacher arose who deviated in one point from the Word of God and the Confession, he was put on trial. We are\*) not yet such a church, but we would like to become and be one. We do not deny that there are many Lutheran, and indeed purely Lutheran, congregations in Germany. But this is what we say: If false doctrine is going on in a church, it is no longer Lutheran." (p. 55.) We think that whoever does not want to subscribe to this is either not a Lutheran, or does not know the German conditions. W. [Walther]

### **Znr ecclesiastical chronicle.**

#### **I. America.**

Jesuit Influence in America. Evidence of this influence is reported in the New Orleans Methodist "Family Friend" of December 28 last year. He writes: "In the past we could not explain why the New Orleans Charity Hospital was entirely under the direction of nuns and priests. It is a known fact that Protestant patients, in many cases, as is reported, in order to obtain medicine and attendance, had to be re-baptized as Catholics for the time being. The explanation was given to us last week. It turned out that the leading and most famous physician of our city until his death on the 12th of this month, namely Dr. Stone, was a prominent member of the Jesuit church located in Baronne Street."

Synod of Iowa. In a report of the last meetings of the General Council, found in the "Lutheran Herald" of December 19 last, we read, "It appears that Iowa will now also join. Professor Fritschel (S.) thus seems to have decided it."

The General Council, although it has separated itself from the General Synod, at least avowedly, because of its un-Lutheran nature, and has formed a separate community, nevertheless still sends delegates to the district synods that make up the General Synod. This makes, as it seems, even on the general synod

\*) This little word "are" is also set and printed in bold type in our published synodal report.

a repulsive impression. At least the "*American Lutheran*" of December 28 last, after reporting that Dr. Sieß, sent by the Pennsylvanian Synod, had appeared as a delegate at the sessions of the Maryland Synod, writes, among other things, the following: "Why do these brethren insist on imposing themselves as delegates to the Maryland Synod, since they evidently feel no affection for the great majority of the members of the same, whose orthodoxy they question? What conceivable advantage can result from a change of delegates under such circumstances?" - This is the deserved thanks that an uninvited intrusive guest receives for his presence where he himself should not be invited to appear in such a capacity as Dr. Sieß. W. [Walther]

Eared Confession. A Catholic priest from Ireland by the name of Burke recently gave lectures in Lancaster, Ohio, on the glorification of the Pabstacy. On this occasion he told that once an episcopal clergyman in England had come to him and asked him to urge his Catholic servants to confess their ears, because then the silver spoons stolen by the Catholic servants would certainly be returned to him. The "pilgrim" who reports this says first of all that he, the reporter, had heard the story told by Father as a child, at a time when Father was still in diapers. Rather, it happened as follows: "A Catholic priest praised the Catholic servants that if they stole silver spoons, they would be urged by the priest in the ear confession to return what they had stolen, so that the stolen person would not suffer any harm, which is why we recommend Catholic domestics above others. To which he received the reply that he would rather have

keep Protestant domestics, who faithfully in the service committed no theft, than harbor Catholic thieves in the

house, who bring back what was stolen."

Divorce. As we see from the "Sendbote" of January 1, the General Synod of the Reformed Church recently expelled the Reverend Henry Knepper of Illinois from their fellowship because he had divorced his wife for a reason that is sufficient according to the laws of the state, but not recognized in God's Word. This is excellent. However, action should also be taken against those preachers who bless people back into another alleged marriage who have been divorced from their former spouses by the state in a way that is unholy according to God's Word. With what recklessness and lack of conscience many preachers proceed in this regard is all too evident.

W. [Walther]

The "Weltbote" has been chastised in recent times by various ecclesiastical papers for making itself more and more an organ of the crudest religious mongering and the most blatant superstition. Instead of giving in, he mocks those who punish him for it in every paper as wretched zealots and grand inquisitors, and makes it all the more mad. In the new year, too, the "Weltbote" treads its old disastrous path. In its number of January 1, it compares those in the church who insist on unity of faith and doctrine with the "exalted among the social democrats who demand perfect equality of property for all citizens of a state." In a continuation of the article "Spiri-

tualism" in the same number states: "We believe that the hereafter is not a vague, nebulous something, but a real world, full of living inhabitants who are as far away from us as we are from them, and that the path along which 86,000 human souls cross every 24 hours cannot be an insurmountable gulf, but a lively road along which God makes it possible for the angels and devils, Samuel, Moses and Elijah, to cross, cannot be an insurmountable gulf, but a quite lively road, on which the good God allows the angels and devils, Samuel, Moses and Elijah, as well as now and then other people, to cross over and punish the unbelievers as liars." The "Weltbote" wants to be a political paper for Christians and indeed for Christians of all denominations, thus also for Lutherans. \*) It is therefore indeed an impertinence without equal to hurl such things in the face of the latter. Through his old-fashioned fables and spitting stories, as well as through his religious indifferentist wishy-washy articles, he has collected a public that loves to read just such wretched stuff, so he probably does not care much if he also loses the sober Christians who take religion seriously from his circle of readers. So all such Christians should not keep the equally wretched and dangerous paper for one hour, lest they be guilty of the grave sin of reading it. We now know in advance that both the writers of the "Weltbote" and its admirers, who have already been corrupted by it in mind and heart, will also fall upon us, as upon others who have testified to its truth, as upon a blind, fanatical orthodoxist; but we consider it only an honor to be reviled and blasphemed by such corrupters of the people. W. [Walther]

The "Catholic People's Newspaper" of Baltimore recently wrote that if the Catholics were to take the helm here in America, they would make short work of mischievous officials. To this the "Christian Messenger" of January 1 makes the remark, "Well, then, perhaps the Romanies of New York will give back to the robbed taxpayers the millions which the New York shrews have thrown into their pockets to secure the votes of Catholic Irishmen, so that they can remain longer in office and steal longer. Splendid prospect!" - The good "ambassador" does not seem to have considered in this sanguine hope that if the "only saintly church" receives something from rascals, the money will then turn into holy church property and into the patrimony of Peter. To demand this back, however, would be church robbery, for which the heaviest church punishments stand!

W. [Walther]

## **II. foreign countries.**

The Mass Monkeys on the Strike. We find the following in the Columbus church newspaper: What a strike (refusal to work) actually is, we do not need to explain to our readers in America, because we have enough opportunity every year to learn, often in close proximity, what this thing is. These strikes have also transplanted themselves to Europe, for evil, in all kinds, travels rapidly from country to country. Yes, old Europe seems to have already surpassed us in this matter, for the news comes to us from there that even the Roman Mass readers, often called Mass monkeys by Luther, are "striking". This happened in the city

\*) In the past, the paper was also really one that, for lack of a better one, could at best be recommended to Christians.

A rich lady had bequeathed a legacy of 3000 francs to the city church with the condition that the priests should read 40 special masses for souls annually. The latter, however, now refuse to comply with this stipulation, since, as they claim, the masses have now also risen in price, and the interests of the said sum are by far no longer sufficient to work out 40 masses for it. How much these dissatisfied organ grinders actually want for their reeling has not been reported, but they are on the strike, that's for sure. However, if even this Mass-pawn-strike should become general, it could truly come to such a pass that the pope would have to have the purgatorial hearth extended, because the old facility is obviously somewhat limited with respect to the masses for souls, and would soon become overcrowded if the reading of masses were to cease on a large scale. W. [Walther]

France. It must look very sad for the students in France. A professor named Robin was recently removed from the list of jury men because he unashamedly declared that he believed in no God. Then, on December 20 of last year, the students held a solemn procession in his honor; three thousand of them took part in it. - Who is not horrified when he considers that the students, who are to become the leaders of the people in the future, publicly honor a man precisely because he was bold enough to deny his God and Creator? W.

Bad sign. The Crown Prince of Prussia has entrusted the religious instruction of his children to a young preacher of rationalist tendency.

Hanover. On November 19, the High Court of Hanover sentenced the retired pastor Grote to 1 year and 3 months in prison for libel allegedly committed in his "Althannoverschen Volkskalender," loss of all honorary public offices and rights resulting from public elections, as well as to pay the part of the costs falling on him.

Saxony. The "Pilgrim from Saxony" of December 1 of last year writes: "The efforts of the Union party to draw all Lutheran regional churches into the network of the Union are becoming increasingly clear. And as senseless as the introduction of the Union in our Saxony would seem to any reasonable person, given the small number of Reformed Christians in our country (Saxony) and the great peace that exists between us and them, one would like to throw the net over the head of our church. In the following, the "Pilgrim" reports that a meeting of highly respected Protestants and unconverted people had been held in Halle, which had decided to ask all the highest authorities of the Protestant church government in Germany to call an assembly representing all Protestants of the German Empire, in order to, as it is expressed, "strengthen the community of all German Protestant churches", which, however, means nothing else to this kind of people than: to unite all with each other. The "Pilgrim" is particularly saddened by the fact that the Leipzig university preacher and professor of theology, Dr. Bauer, was also present at this unionist meeting in Halle and voted in favor of the motion. The "Pilgrim" reminds us that this Dr. Bauer, because of his office, exerts the greatest influence on the students in Leipzig as their preacher, and that it is he "to whom

our (the Saxon) regional church has to thank for the new oath of allegiance that has replaced the old oath of office. If the dear Saxon Lutherans would only open their eyes, they would see that through the introduction of the new ambiguous formula of obligation, the Saxon regional church has already become an unchurched one, even if it still calls itself Lutheran. We think that even a stupid eye would have to recognize, when a Unionist like Bauer gives the Saxon Lutherans the advice that they should confess their faith in this or that way, that this confession will undoubtedly be a Unionist one. W. [Walther]

### Church News.

Rev. H. Lemke having accepted a regular appointment from Trinity Lutheran congregation at Manistee, Mich. with the consent of his former congregation at Roseville, the same was installed in his new office by the undersigned on the second Sunday of Advent, December 8, 1872, by order of the honorable board of the Northern District.

May the Lord's grace and blessing be upon shepherd and flock!

H. Torney.

After Pastor I. M. Johannes had received a regular call from the Evangelical Lutheran congregation in Pekin, Ill. and had accepted the same with the consent of his former congregations, he was publicly inaugurated into office by the undersigned on behalf of President Büniger on the third Sunday of Advent, December 15, 1872.

God's grace be with him and his church!

Paul Heid.

Address: Rsv. Li. ^ouannss,

?skin, Ill.

On the 19th Sunday after Trinity, Pastor A. Cämmerer, hitherto assistant preacher to Pastor K. Schulze and traveling preacher in Minnesota, having accepted a call from St. John's Lutheran congregation in Town Maple Grove and Corcoran, Hennepin Co, Minn, was installed in his new office by the undersigned in the midst of his congregation by order of the High Vice Presidency of the Northern District. May the Lord make him a blessing to his congregation! I. Heart he.

Address: Rov. Oaemmtzrtzr,

Ossko, Honnopin Oo., Llinn.

Mr. H. Harmning, pastor, at Dissen, Cape Girardeau County, Mo., having at last found it necessary, on account of ill health, to resign his charge: therefore the congregation there duly called Mr. H. Hunziker, pastor, of Ford County, Ill. to be their preacher; and the same was installed by Mr. A. W. Bergt, pastor, on the third Sunday of Advent, Dec. 15, 1872.

May the Lord soon restore the sick man to health and help and bless the newly called man in his ministry!

I. F. Büniger.

Address: Rsv. n. Hunrüksr,

Lielils, ?6rr^ 6o., Hlo.

After Rev. G. Reinsch of the Lutheran congregation at Janesville, Wisc. had received a regular appointment and had accepted it with the approval of his congregation, the-

On the 25th Sunday after Trinity, in accordance with the commission received, he was installed in his new office by the undersigned. May God the Lord be his sun and shield. H. Ernst.

### To the message.

On January 11 of this year, God willing, I will make a trip to Germany in the interest of our emigrant mission, on behalf of my committee. During my three-month absence

Mr. I. W. Reisig

with the assistance of Messrs. I. Birkner and I. H. Bergmann receive and execute all orders.

All letters and funds can be sent in, as before, under my name and address.

New York, Jan. 4, 1873.

S. Keyl, 13 Lroacl^vu^.

### Invitation to subscribe to the Weimar Bible.

Since this excellent work of the Bible has become so rare in the book trade, and the price of the few copies still to be had here and there has long been such a high one (\$25.00 to \$35.00), there has been repeated demand from many quarters in recent years for a new edition of this splendid book.

The undersigned would have gladly complied earlier with the numerous requests that were addressed to me in relation to this, if a circumstance had not stood in my way. To let such a work appear in deliveries would be highly unprofitable for the purchasers. First of all, it would cost much more in the end; then, books are often lost, and those that arrive have to be dug out for a long time, are often soiled and torn before they can be bound. In most places there is no bookbinder who can make a good binding for such a book, and such a single binding is very expensive. But to deliver the whole work complete and bound at the same time requires a capital that far exceeds the sums that I can dispose of. Since, however, no other publisher has been found, I have finally decided in God's name to publish the work under the following conditions.

conditions to be tackled:

At least 2000 subscribers would have to be found. These would have to pay for their copies in four terms: one quarter of the price would have to be paid now at the time of ordering, the second quarter in about 10 months, the third quarter after an equal interval, and finally the rest upon receipt of the book. With such long deadlines and cheap prices, it should be possible for some people to purchase the book who would otherwise not be able to do so, and at the same time the publisher would have the necessary means to pay the printer and binder.

The price of the whole work would stand for subscribers as follows: (After the publication, an increased price occurs).

I. Fine edition with good paper, bound in morocco spine & canvas cover with case price \$12.00.

The same entirely bound in leather with gilt edges and case \$15.00.

II splendid edition, with better paper, entirely bound in morocco - leather, with gilt edges and lining, spine and pages richly gilded - price \$18.00.

The same in the same binding, with two gilt clasps - price \$20.00.

The new edition will be an unchanged reprint of the best, with many additions increased edition of 1768. It will also contain all parallel passages, by which the Teubner'sche Bible is richer, as well as everything useful from the prefaces, tables, Concordances, etc..

The external production of the work will be taken care of in a famous printing house and bindery in Leipzig, and nothing will be left undone to make the book, which will be published in large high-quarto format, well-appointed in every respect.

Orders and payments should be made to the pastor or teacher. The freight charges, which will be small, will be borne by the purchasers.

God grant that the necessary number of subscribers may soon be found, so that this Bible, which contains the pure and clear interpretation of His Word, may again be distributed and bring blessing!

Br. Dette, 710 Franklin St. Louis, Mo.

\* \*

By giving space to this announcement here, we reserve the right to report on it in a later number for those who do not yet know the incomparable value of the Weimar Bible Work. For the time being, the undersigned recommends the enterprise to the support of all lovers of the precious Bible book in the most cordial and urgent manner.

C. F. W. Walther.

### **Fifty-one chorales for male choir. Velvet Louis, Mo. 1873.**

Without a doubt, many male choirs have felt the need to have the most beautiful of our chorales in tone and rhythm, as Blessed Dr. Friedrich Layritz made them accessible to our church again and as they are sung in most of our congregations, in the harmony suitable for male choirs. Teacher H. Hölter in St. Louis has just begun to remedy this need by arranging 51 chorales for four male voices in the manner indicated. It was not an easy task to strictly apply the rules of the old tonality without at the same time transgressing the now valid laws of the basso continuo and thus to produce the old masterpieces of the ecclesiastical chorale in their wonderful idiosyncrasy intact and yet within such narrow limits as the male choir requires, in a desirable manner for the spoiled ear of the present. As far as we think we may allow ourselves a judgment in this area, we believe we may pronounce that Mr. Hölter has solved his task happily. May now many male choirs make use of this valuable gift. A rhythmic chorale performed by well-sounding male voices will often have a more powerful impression in the service, if it is correctly sung by these voices according to key and harmony.



than many motets that are composed for "sacred" use. The 51 chorales are given in a booklet of 16 pages in a somewhat larger format than that of Layritz's original "Kern des deutschen Kirchengesangs", and can be obtained for 25 cents a copy and for 42.00 a dozen at the address: Zlr. S.

2415 Xortü 15tū 8tn., 8t. Douis, ÄIoW . [Walther]

## Conference - Displays.

The Peoria Pastoral Conference will meet, God willing, at the residence of Rev. Heid in Peoria, on the first Wednesday in February, 1873. H. Sieving.

The Iowa Specialconference will meet, God willing, on the first Tuesday in February, 1873, at the home of Mr. Past. Osterhus in Dubuque, Iowa.

Those who cannot come have to send their work to the local pastor a few days before. Pastor H. Cämmerer has to preach, Pastor L. Crämer is his substitute.

Chr. Fr. Herrmann, Secretary.

From Asten to Asten January 1873, God willing, the Middle Special Conference of the Missouri and Illinois Synods will assemble at Beardstown. The subject of discussion is theses on baptism and on sermon preparation by Rev. Burkhardt. H. Meyer, Secretary.

The Southern Michigan Pastoral Conference will meet, God willing, at Detroit on the 4th and 5th of February at the home of the undersigned.

Detroit in January 1873.

I. A. Hügli.

The first district conference of pastors of the Minnesota Lutheran Synodal Conference will assemble, God willing, from the afternoon of February 18 to the 20th at the home of Rev. H. Fischer in Town Benton, Carver Co, Minn.

Main subject of discussion: Thesis XVIII. 6. u. fig. of the paper: "The Evangelical Lutheran Church the true visible Church of God on earth." I. Herzer.

### Received in the Western District treasury:

To the synodical treasury: from Trinity District in Samt Louis, 413.45. From Past. Thurner's congregation at Guttenberg, Iowa, 4'10.00. Past. Thurner 44.00. From Immanuel's-Tistr. in St. Louis 410.70. Collecte of the congregation of the Rev. Katthain in Hoyleton, Ill, 46.10. From the "synodal box" of the congregation of the Rev. Döderlein in Chicago 421.40. From Chr. Zum Mallm in Chicago 45.00. Past. Sapper's congregation in South St. Louis 419.75, Past. Bergt's Gem. in Paitzdorf, Perry Co, Mo, 46.50. whose branch parish in Perry County, Mo, 42.50. of Rev. Achenbach's Gem. in Venedy, Ill, 425.00. Rev. Meyer's Gem. in Leavenworth, Kansas, 47.20. Past. Meyer there, 41.00. Coll. in Past. Heinemann's Gem. in Neu Gehlenbeck, Ill, 48.20. Two coll. in Past. Hahn's Gem. in Staunton, Ill., 415.84. Coll. of the Gem. of Past. Bremer at Lake Creek, Benton Co, Mo, 49.00. Coll. of the Gem. of the Past. Katthain in Hoyleton, Ill, 45.30. Coll. of the Gem. of the Past. Streckfuß in Washington County, Ill, 424.80. of Past. Nützel's Gem. in West Ely, Marion Co, Mo, 44.75. Past. Gräbner's Gem. in St. Charles, Mo. Mo., 444.00.

To the CALge - Maintenance - Fund: From the Trinity District in "t. Louis 411.00. From the Immanuel's District there 411.00. From Past. Köstering's parish in Frohna, Perry Co., Mo., 444.25. From its parish in Altenburg, Mo., 455.00.

To the Synodal Missionary Fund: From Past. Reisinger's Gem. in Danville, Ill, 412.00. From himself 41.00. Collecte of the Gem. of the Past. Brandt in Baden near "t. Louis 49.00.

For inner mission: From Trinity Distr. in St. Louis 41.15. From Immanuel's Distr. there 42.80. From Marg. Droge in Lafayette Co, Mo, 42.00. A portion of the mission festival collecte in Past. Winters Gem. in Hampton, Ills, 4-14.00. Collecte, ges. in missionary hours by Past. Mceßler, Palmyra, Mo., 45.55. from Bro. Best through Past. Mießler there, 41.00. By Karoline Erfmeier at Waterloo, Ill, 42.50.

For Past. Brunn's Institution: From Fried. Deuser in Saint Louis 50 Cts.

On the emigrant mission in New York: Don Past. Thurner's Gem. in Guttenberg, Iowa, 4'4.00. Past. Sicvina's Gem. in Lincoln, Mo., 47.10.

On the Hermannsburg Mission: From Past. Landgraf in St. Louis County 50 Cts. Mrs. Mießler by Past. Bergt at Paitzdorf, Perry Co, Mo, 41.00. A part of the mission feastCollecte at Past. Winters Gem. in Hampton, Ill, 415.50. from H. Kirchenwald in Davenport, Iowa, 43.00. from Mr. Obermueller through Past. Bergen in Jacksonville, Ill, 45.00.

On the emigrant mission in Baltimore: From Chr. To the Mallm in Chicago 45.00.

For Addison Seminary: collected at a wedding by Teacher Leeser in Troy, Ill, 42.00.

For the congregation in Big Rapids, Mich.: From Past. Roeders Gem. in Dunton, Ill, 410.00.

For teacher Dörfler: From Past. Landgraf's congregation in St. Louis County P8.00. Of some members in Past. Kilian's Gem. in Serbin, Texas, 410.00. Collecte in Past. Katthain's Gem. in Hoyleton, Ill, P47.00.

For the widowed Mrs. Past. Muckel: From Mrs. H. D. Bruns in Lafayette Co, Mo, 41.00.

For Mrs. Past widowed. Kähler: From Mrs. H. D. Bruns in Lafayette Co, Mo, 41.00.

E. Roschke, Kassirer.

**For the Lutheran orphanage near St. Louis,** I have received the following additional gifts of love for the necessary construction:

From the parish of Mr. Past. Weinbach in Bergholz, N. I., 823.00. From the parish of Mr. Past. Geyer in Carlinville, Ill., 822.00. From the parish of Mr. Past. Pfeiffer in Macon City, Mo., 87.00. Thank offering from Mrs. Pastor Scholz for recovery 8'2.00. Subsequently from the congregation of Mr. Past. Landgraf 81.50. By Mr. Past. Loßner in Brecher, Ill: from Christoph Kölling 85.00, H. Rumpe 85.00, G. Meyer 82.00, I. Hein 81.00, D. Haase 50 Cts, L. Schäftlein 50 Cts. From Wittwe Welker in New Mile, Mo., 810.00. By Mr. Past. A. Frese in Nebraska: from I. Holz 81.00, A. Lambrecht 81.00. By Mr. Past. Nützel in Columbus, Ind. from Mr. Joh. Piel 82.00, from the piggy bank of his son Eduard 81.00. By Mr. Past. Johl from his congregation 812.00. By Mr. Past. Horst from some members of his congregation in Columbus, O., 85.15, from his branch congregation 84.50. From the Immanuel's District in Samt Louis by Mr. F. W. Stiegemeyer 835.00. Collecte of the congregation of Mr. Past. Schröppel in Grand Haven Township, Mich. 84.80. Collecte of the Gem. of Mr. Past. Stiegemeyer in Centre Grove, Iowa, 833.00. From the school children of the 4th grade in the Trinity District at St. Louis 88.25. From Mr. Teacher O. Gotsch and his school children there 810.00. By Mr. Past. Gotsch in Memphis, Tenn. from Mr. Gottl. Heidelberg 85.00. By Mr. Past. Trautmann from A. K. 82.00, N. N. 50 Cts. By Mr. Past. Wolbrecht in Okawville, Ill, from his congregation 810.00. By Mr. Past. Holls by Mr. Jak. Beck in Columbia, Ill, 85.00.

«t. Louis, Dec. 20, 1872. I. M. Estel, Cassirer.

With heartfelt thanks to God and the dear and dear brothers and friends in our Synod, I certify to have received the following further supports:

From Dr. Sihler 85.00. From Mr. Past. Werfelmann 82.00. From the congregation of Mr. Past. Engelbert 824.03. From Mr. Past. Darb 82.50. From the Lebrerconferenz in Chicago 836.00. From Mr. Lehrer Grauer 85.25. From Mr. Past. F. Wyneken 85.00, from some members of his congregation 850.00. Mr. Past. Schlechte 81.00, from his parish 86.85. From Mr. Past. Diedrich's congregation from: H. Oeters 81.00, Erdenbrecher 81.00, Handle 81.00, Schildwächter 50 Cts, Mann 50 Cts, Tausen 50 Cts, Frau Hölzt 50 Cts., Agarb 50 Cts, Tausen 50 Cts, Schildwächter 25 Cts, Fraut 25 Cts, Große 10 Cts, Hrn. Past. Diederich himself 81.40. From Mr. Past. Alwardt 82.21, from his congregation in Princeton 84.00, from his Trinity congregation 84.54. Collected at Mr. Friedrich's wedding 86.25. From Mr. Past. Ächenbach's congregation 88.00; subsequently from some members of the same congregation, u. zw. by H. Biermann 85.00, Chr. Biermann 82.00, Ph. Alwas 82.00. From the congregation of Mr. Past. E. Nöder from Ch. Niemeier 81.00, W. Nolting 50 Cts, H. Tägcs.wife and children 83.00, H. Kolberg and children 81.50. From Hrn. Past. Weyels congregation 88.20, from his Immanuel's congregation 85.20, from his confirmands 80 Cts, from K. Strube 50 Cts. Collected by Mr. Lehrer Glaser from E. Rower 82.00, K. Dammeier 82.00, F. Ostermeier 82.00, L. Meier 82.00, F. Tickmann 81.00, W. Rower 81.00, F. Nehling 81.00, Chr. Wilharm 81.00, C. Steuerberg 81.00, H. Burke 81.00, H. Baumhöfer 81.00, H. Bade 81.00, Chr. Müller 81.00, Prange L Co. 81.00, F. Dammeier 81.50, Chr. Meier 81.00, Chr. Ostermeier 81.00, F. Tchildmeier 50 Cts, Schmidt 50 cts, C. Römer 50 cts, Chr. Harmening 50 cts, C. Steigmann 50 cts, F. Hartmann 50 cts, W. Röwer Sr. 25 cts, C. Schröder 25 cts, from the school children in his class 84.85, from H. Bergmann 50 cts, teacher Glaser himself 82.00.

With the heartfelt wish of a rich repayment -

F. Dörfler.

The undersigned hereby acknowledges, with heartfelt thanks to God and the benevolent donors, the receipt of the following further gifts for the poor teacher Dörfler:

From the congregation of Mr. Past. Eirich in Nashville 815.00. From the congregation of Mr. Past. Åarrer in Bielefeld 85.00. From the congregation of Mr. Past. Holtermann in Island Grove 810.85. From Mr. Lehrer Meier in Vincennes 82.00. From Mr. I. F. Hallenberger in Marshall 81.00. From the Fions congregation of Hm. Past. Tirmenfein in New Orleans 841.70. From the congregation of Mr. Past. Nütze! in West Ely 87.50. From the congregation of Mr. Past. Jske in Jda 85.00. By Mr. Past. Crull, collected at the wedding of Mr. Herpolsheimer, 84.00. From the congregation of Mr. Past. Heintz in Crown Point 88.00. From the congregation of Mr. Past. Schuricht in Vandalia 811.05. From the congregations of Mr. Past. Bernreuthcr 812.25, namely: from the congregation in Olean a Collecte 83.07, from individual members and himself 83.39, from the congregation in Allrghany, Cattaraugus Co. 8'5.79. From the congregation of Mr. Past. Hörnicke in Town Wilson 87.25, from himself 81.00. From the congregation of Mr. Past. Rupprecht in North Dover 813.60. From the St. Paul parish of Mr. Past. Mödinger in New Orleans 870.00. From the parish of Mr. Past. Dicke 85.50. By Mr. Teacher Pb. Müller on Grand Prairie 822.10, namely from Fr. Frickenschmidt 85.00, H. Grewe 85.00, F. Büuing 82.00, D. Matten 82.00, H. Winter 82.00, C. Segelhorst 81.10, H. Hohlt 81.00, F. Rennegarbe sen. 81.00, G. Jakob 81.00, F. Stork 50 Cts, D. Stork 50 Cts, H. Büning 50 Cts, H. Segelhorst 50 Cts.

Monroe, Dec. 27, 1872.

I. S. Simon.

Received for the seminary budget: By Rev. H. Cråmer from the sewing club of his congregation 820.00. By Mr. Past. A. Lehman" from L. Schrimber 81.00. By Mr. Past. Hudtloff 85.00.

For poor students: Through Mr. Past. Diederich by Mrs. Mierisch 81.00, by Mr. Past. Stutz 82.50, by himself 82.50 for Raus. Through Mr. Past. Lauterbach from a Reformationsfrst-Collecte of his two congregations 83.00 for Brammer and 83.00 for Eyrich. By Hrn. Past. Matuschka from his parish 810.00. By Mr. Past. Johl from his parish 810.00. By Mr. Past. F. Schaller, collected at the wedding of S. Schreiber, 817.00 for Heinr. Jungkunz in Watertown.

By Mr. Past. E. A. Vogt, collected at the baptism of Mr. Heinr. Kruse at Evansville, 510.00. By Mr. Past. H. F. Grupe 523.50, namely: from himself 51.00, from D. Roth and D. Bohnhardt each 53.00, H. Sprenger 51.50, F. Schlägel, G. Krieger, F. Kcch, W. Vordenfeldt, H. Eifert, A. Uelsmann, D. Rübel each 51.00, E. Sander, L. Blumenberg, H. Margrebe, W. NahmüÜÜer, F. Heldt each 75 Cts, C. Sünder, I. Kimpel jun., L. Rahmüller, H. Hillemann each 50 Cts, H. Musbach 30 Cts, Ph. Rübel, G. H. Roth, I. Kimpel sen., P. Brunkhorst, H. Westerseldt, H. Mainz each 25 Cts, F. Mennicke 20 Cts, D. Eifert 25 Cts. By Hrn. Past. Bergt, collected at Gottfr. Weinhold's wedding, 512.35. By Hrn. Past. A. Krafft from F. Krause 75 Cts. and from N. N. 75 Cts. By Mr. Niemann of Pittsburgh from the congregation there, 516.50 for I. G. Müller. By Mr. Past. Knief 52.75 for Cordes. Christmas Collecte from my congregation in Minerstown 58.15 and from N. N. 51.85 for Fort Wayner sophomore I. Krause. Through Mr. I. Pritzlaff of the sewing vcrein of Trinity Parish in Milwaukee 12 bust- shirts, 12 pairs^of socks, 9 underpants, 9 undershirts.

A. Crämer.

For poor students, through Rev. Grossberger, the New Year's Collect of St. Andrew's Parish in Buffalo received 57.00. Through Bro. Christian's Langbein from the Worthy Women's Association in Memphis, Tenn. 20 shirts, 12 towels, 12 snuff rags, 3 Boren paper collars and 5 pairs of socks. Through Rev. Kleist of the werth women's club of the Washington community, Mo., -510.00.

For Pastor Brunn's institution by Pastor Nachtigall the Christmas collrcts of his congregation at Waterloo, Ill, 55.15.

For Pastor Ruhland at Dresden by Pastor Link at Watertown, Wis. from whose congregation 513.00.

C. F. W. Walther.

Since the General Synod took in hand our Baltimore Emigrant Mission, I have received the following funds for this cause:

On May 23, 1^72 by Past. Frinüe for Mr. Treger \$2.00, on May 30 by Mr. Kassirer Schuricht \$86.05, on July 3 by Past. König in Cincinnati \$10.00, by Mr. Wick in Detroit \$2.00, on July 22 by Past. Kügele's congregation in Cumlerland, Md., \$11.00, by Mr. Birkner \$58.18, on August 15 by Past. Schlesselmann's parish, Öfter-Collecte, \$5.00, on Sept. 15 by Past. Dreyer in Accident, Md, \$1.00, on Oct. 2 from Mr. Ullrich in Cleveland \$2.00, from Wittwe Nick in Baltimore \$1.00, on Oct. 7 from Past. Schöneberg in Lafayette \$4.50, from Mr. Von der Heide 50 Cts, from Past. Partenfelder in Bay City \$2.15, on Oct. 21 from Mr. I. S. Langner in Buffalo \$16.50, on Nov. 13 from Mr. Peter Schaaf in Baltimore \$2.50, from Joham ^chaaf there \$2.50, on Nov. 23 from Past. H. Partenfelder, Harvest Festival Collecte, \$6.00, on Dec. 5 by Past. Sommer in Long Green, Mb. for I. Trapp \$2.00.

Baltimore, in December 1872.

C. H. Herrlich.

**For the Preachers' and Teachers' Widows' and Orphans' Fund** (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions:

1. contributions:

By Messrs. Pastors and Teachers Frederking, Dom, Wille, Gräbner, Ulrich and the undersigned each \$4.00, Mr. Pastor F. W. John \$84^o.

2. gifts:

From Mr. C. Burgdorf in Ned Bud, Ill, \$1.00; thanksgiving offering by Mr. Praeses C. Groß \$5.00; by the Women's Association in the parish of Hm. Past. Liebe in New Orleans \$20.00; Harvest Festival Collecte of the congregation of Sm. Past. Roeder in Tunton, Ill, \$19.00; dcsogl. in the congregation of Mr. Past. Dom in Elk Grove, Ill, \$13.55.

St. Louis, Dec. 31, 1872.

Oskar Gotsch.

For our church building

we have received the following gifts of love:

A house collection from the Trinity Lutheran congregation in Manistee \$86.00. By Mr. Pastor F. Jske in Jda, Mich. \$4.00. By Mr. Pastor I. Müller in Amelikk \$5.00. From my branch congregation in Benona \$10.00.

We express our heartfelt gratitude to the kind givers and wish that God will reward them abundantly for their love.

Ladington, Mich. 16 Dec. 1872.

On behalf of the Lutheran St. Johannis congregation

H. Torney, Pastor.

For the purchase of musical instruments for the school teachers' seminary at Addison, Ill, received from April to the end of December, 1872: By Past. Jvhs. Große, Collecte of the School Children in the Christian Teachings of St. John's Parish in Chicago \$5.00. > By Kassirer Birkner \$5.00. By Teacher I. L. Himmler \$5.00. By Kassirer E. Roschke \$5.00. By Teacher I. L. Himmler, Collecte at the Dedication of Mr. Feinauer's New House in Frankcnlust, Mich. Brauer. .

Changed addresses: liev. U. Illec-lc.

Iyu6Itz/ ^.vs., 8t. I^ouis, IVIo.

Rev. 6. Iuv-!, Zuliotta, IVIurion Oo-, Inä.

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Is'ft. Älusllsr, teacher, Lox 2nd Olrü^vvills, ^VusliivAton Oo., III.

**Printing Office of the Synod of Missouri, Ohio ". e. St.**

**This is also one of the reasons why our much preaching and teaching has so little success with some of our church children.**

Unfortunately, it is a rather obvious fact that the spiritual life in our congregations, and especially in the older ones, does not increase at all to the extent that they are publicly and especially served and supplied with God's Word; indeed, from time to time it seems as if this life rather decreases than increases. The proofs of this are not far away. Among these are, for example, the relatively sparse attendance of the worship meetings on Sunday afternoons and weekday evenings, as well as the average attendance of the regular congregational meetings and the scanty participation of those present in the proceedings; furthermore, the slackening in brotherly punishment, which, if exercised with love and wisdom, could prevent many a harm and disaster. There is also a tendency to place oneself on an equal footing with the world, with unbelievers, in acquiring, possessing and using earthly goods; there is a tendency to participate in worldly pleasures and amusements, and there is an excessive addiction to pleasure, especially among the young people. No less noticeable is the lack of seriousness and love for a truly Christian upbringing of children, and therefore also the loose connection between the parents and the growing children; furthermore, the scanty and slow coming together of contributions to erect and execute the necessary buildings for our growing educational institutions; the decrease in readers of "Luther's People's Library"; the low participation in keeping and reading our church magazines.

Where does all this come from? The main source is probably, as it has unfortunately always been, the increasing ingratitude and the resulting satiety with regard to the divine grace and gift of his pure and beatific gospel, the proclamation of which publicly and especially still has its place in our synod. Already in 1527, ten years after his first testimony in the 95 Sentences, Luther complained that a city that once easily fed 30 lazy bellies, i.e. monks, now hardly had any money to feed them.

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St. Louis, Mo., Feb. 1, 1873,

No. 9.

a Protestant pastor. He also teaches and warns his dear Germans with these words: the Gospel is like a moving downpour; the Orient had it, but it is gone, they now have the false prophet Mohamed; in the same way, Welschland (Italy) had it, but it is gone, they now have the Pope. And after that he exhorts our people to keep this treasure well, not to move God by increasing ingratitude and satiety to give it to other, perhaps still distant heathens, who bring its fruits.

We also want to be told this. Our synod is still young, and yet the ingratitude and complacency in the teaching of God's pure and honest word is already manifested in many ways in not a few listeners, as was said above. Now it is certainly true that God is also kind to the ungrateful and wicked with regard to outward goods and bodily benefits; he still lets his sun go out over the wicked, who misuse their light only for works of darkness, and over the good; and lets rain fall over the fields of the righteous as well as the unrighteous, who mostly use their yield only to increase the unrighteous mammon. He still lets rain and fruitful times come upon the heathen, as his creatures, and fills their hearts with food and joy, although they do not thank him, and in this their ingratitude towards God could be put to shame by their grateful domestic animals, if they were not so drowned in unbelief and carnal mind.

But God's attitude is different with regard to his spiritual gifts and benefits, and especially with regard to the pure and clear preaching of his gospel, that is, the joyful message of his grace in Christ for the sinful children of Adam who have fallen from his righteousness and have been condemned to eternal damnation and hell under the curse of his law. This gift is too great, this benefit too abundant, this treasure too rich, noble and delicious, for God to be able and willing to bear for long the increasing ingratitude and satiety, in which there is indeed also a tacit contempt. For we have this treasure, against which all the gold, silver, pearls and precious stones of the whole world are nothing but dust, dung and ashes,

God has tasted this no more and no less than the presentation of his one and only Son, through whom he created, sustains and governs heaven and earth, who, like the Father, measures the heavens with a span and the earth with a triplet, and before whom all nations are esteemed like a droplet in a bucket and like a mite in the scales. And this own Son, who according to the will of the Father became man to the end, in order to stand between the wrath of God and our sin, - this Son God, as in his judgment, did not spare and laid on him our punishment of death, so that he could spare us, his enemies, and instead of the eternal chastisement give us forgiveness of sin and eternal life by grace. And so that we may believe this, he has put this grace of his and Christ's into the Scriptures and into the preaching of the Gospel, the hearing of which kindles true faith in Christ in the heart of the poor sinner. Without the blood and death of God and Mary's Son, there would be no gospel; and because the increasing ingratitude and satiety for it is at the same time a real disregard and contempt for his grace in Christ and the fervent love of the Savior, he cannot, according to his holiness and justice, do otherwise than let this sin be followed by the appropriate punishment due to it. This, however, consists in either completely taking away the preaching of his word from the ungrateful and full and, as a consequence, letting them wither and rot spiritually as mammon servants or epicureans (pleasure-seeking carnal people), or in not resisting the devil, or that he does not prevent the devil from inciting arrogant spirits to corrupt the pure and true, righteous and saving gospel through false teaching and to draw their listeners away from true faith in Christ and somehow drive them to works in order to atone for sins and earn forgiveness.

Now we have said what a grave sin ingratitude and satiety are in relation to the pure gospel, and what grave punishments and judgments they inevitably entail if there is no repentance and correction. Now let us consider more closely what the inscription of this essay says. For what is also a reason

why our much preaching and teaching has so little success with some of our church children?

First of all, it should be noted that the listeners in question here are not those whose hearts the Lord compares to a trampled road, where the seed that falls on it is replaced and eaten up by the birds. The Lord Himself also interprets this part of the parable by saying in v. 12: "But they that are by the way are they which hear it; and afterward the devil cometh, and taketh away the word from their hearts, lest they should believe and be saved. For these are spiritually dead people, who may well be bodily dead.

They are present, but spiritually absent, in that the devil chases all kinds of desires, thoughts and images through their heads, which are connected with their favorite and habitual sins, or puts them into a state of dull, dreamy brooding. In both cases, only the sound of the words reaches their ears, without their meaning being grasped by the mind and thereby arousing the heart and conscience.

No! This refers to listeners who are truly attentive and do not refuse the Holy Spirit to reach their hearts and consciences through the rightly understood Word, in order to work and maintain there righteous repentance toward God, true faith in our Lord Jesus Christ, and new obedience in good works and patience under the cross. Nevertheless, they lack the right faithfulness and diligence in the spiritual digestion and appropriation of the Word of God they have heard. It must be similar to the bodily process of nourishment, for no one becomes and remains strong and vigorous by merely eating, for example, the bodily bread; even the pleasant taste on the tongue does not help, although it is supposed to remind the person of God's gift and move him to thanksgiving. The bread taken into the mouth must undergo a constant transformation through the interaction of several organs of the body, such as teeth, salivary glands, esophagus, stomach, pancreas, bile and the absorbing vessels, until it finally becomes blood, in which the life of the body is and which nourishes all parts of the body in its circulation.

The spiritual digestion and nourishment process must proceed in a similar way. The spiritual life-bread, namely not only the read word, but also the word of God heard in orthodox preaching, must be absorbed, digested and appropriated in the believer through the interaction of heart, memory, mind and will, so that it then nourishes, warms and enlivens the whole Christian person inwardly as spiritual life-blood.

This will now be explained in more detail in the following. First, then, it is of use that the Christian-minded listener should not be satisfied with these and those shocks caused by the preaching of the Law and with these and those stirrings caused by the preaching of the Gospel. For although both come from the Holy Spirit, it would betray a pathologically pietistic emotional faith if one were satisfied with this or even, in a good Methodist way, found his special piety in these emotions.

On the other hand, it is very important and salutary to move the heard word in the heart, as Mary, the mother of the Lord, did; for she compared the Gospel message of the shepherds from the mouth of the angel, this first preacher of Christ in the New Testament, with the announcement to her of her conception and birth of the Son of God through the

Angel Gabriel, further with their own and Zacharias' praise and thanksgiving and with the greeting of Elizabeth, also perhaps with these and those prophecies of the Old Testament about the birth of Christ, as e.g. Is. 7,14. and Mich. 5, 1. which are now fulfilled

were. And as a result of this comparison, she was strengthened in knowledge and faith and rejoiced in the spirit of grace and truthfulness.

of God. It should be similar in the heart of a believing and studious listener of the orthodox sermon. But for this he is

required that he

Thirdly, not to hang up the sermon at home with the Sunday skirt, but to open the Bible in the evening and read the text on which the sermon was preached. Of course, the prerequisite here is that the preacher has not preached over the text, has not digressed right and left into all kinds of side thoughts, has not occasionally taken spiritual walks and collected a bouquet of all kinds of flowers, which he now holds up to the noses of his listeners in order to inhale its spicy fragrance and not to deny the collector the due recognition and gratitude. Rather

the prerequisite that the preacher must be finely

He has explained it thoroughly and applied it in a godly way, has divided the law and the gospel correctly and,

with proof of the spirit and the power and according to the ability that God provides, has taken hold of and moved the whole person, according to mind, heart and will. In such a case it will not be difficult for his church child,

to remember the explanation and application of the text as far as possible, and especially to continue to think about what the Holy Spirit has made especially clear to his heart and conscience in the sermon, whether it is repentance or faith or good works or patience in the cross and tribulation and the hope of eternal life. For it is not without cause that this has been done by the Holy Spirit through his word, even in oral preaching; he alone knows what each of the faithful, whom he graciously indwells, primarily needs under certain circumstances, whether it be teaching or admonition, or punishment or consolation. Without such godly reflection and wholesome introspection on the relevant scriptural word and its faithful interpretation and application in the sermon, the Holy Spirit's gracious forbearance is unfortunately thwarted and the spiritual growth of negligent Christians is hindered. After all, such enlightenment and education intended by the Holy Spirit is worth more than many thousands of pieces of gold and silver, which cannot nourish and enrich the immortal soul! But whoever, out of laziness or carelessness, increasingly evades this gracious discipline, should not be surprised if the persistent listening to even the most thorough and lively sermons produces less and less fruit in him and spiritual satiety sets in more and more. God's word always wants to be moved, exercised and driven if it is to bear fruit, and without such exercise no increasing skill in knowledge and in the application of it to heart and life is attained; and because it is precisely against this that the inherent sluggishness of Satan is strengthened by his secret workings in the old man, it is all the more important that the new man should oppose it ever more earnestly and persistently, and that he should constantly pursue such exercise.

Fourthly, it is also very helpful and salutary for this if the reader and viewer of the present text can find the so-called parallel passages in a good Bible-

The first is to look up and consider the passages that elsewhere in a canonical writing deal with the same matter and from this or that side put this or that passage in an even clearer light.

It is only through such movement, alongside and driving of the divine word that the right Lutherans, who are faithful to the Bible and to the confession, can come into being, which were plentiful in the age of the blessed Reformation, but in our weakened times are unfortunately only thinly sown. It is only these who have a firm heart and, far from being blown to and fro by every wind of doctrine and being driven about by strange and various teachings, are able to recognize and punish false teachings, even if they are not preachers. But it is very doubtful how many of our church children would be able to convict an erroneous enthusiast, who also attracts God's Word, that he is falsely accusing and interpreting it, and to cure him of his error by the truth, if possible. Such efficiency and skill is all the more necessary in this country, since we Lutherans are surrounded by so many sects.

It is therefore primarily incumbent upon us shepherds and teachers not only to feed the flocks of Christ commanded to us with the pure Word of God, but also to instruct them in the manner in which they are to deal with the heard preaching of the divine Word at home, so that this preaching may produce all the more fruit in them. And even if not everyone uses these instructions, some will. And to this end, this essay should provide some assistance. - —

News from and about the Bavarian Regional Church, from two private letters.

Two members of the congregation within our synod have recently received two letters written towards the end of November from a member of the congregation within the Bavarian regional church, which have been kindly passed on to us. We cannot help but share the following with our readers from the first of these letters: "In any case, the non-denominational communal school will not be long in coming; the present chamber majority is perhaps still the only obstacle. The confusion in the Roman Church is pushing more and more for new laws concerning the church, school, etc., and unbelief has already been stirred up. By the way, the communal school can hardly be worse than our Protestant one here. The sayings are mechanically driven into the head, so that they only become a disgust to the children to whom they are not explained. The unbelieving teachers also always infuse their poison; the youth is unprotected, morally completely corrupt, a faithful image of the community, a sign of the times, which leads us to expect the worst for the future. The parish priests themselves are largely responsible for the fact that they are being deprived of school supervision, which, by the way, they have had since the beginning of the century as servants of the state, not as servants of the church. Most of them do not care about the school at all; others really believe that the teachers are their boot cleaners. They are just royal priests, educated people. I can remember only once from my school days that a priest came to our school and listened to our lessons. - Also the civil marriage cannot bring any great harm. Once it is anyway a



It is an abomination that the wicked are forced to have their marriages blessed with God's word; then it is also disgraceful that the pastors, according to the church order they swear by, can be required under penalty of dismissal, or suspension, and are actually required to marry all those divorced by the secular court, all adulterers, against their conscience. Hereby I have already passed over to the area of the church. I have not yet left the church, but I will hardly be able to bear the present state of affairs any longer. The pastors have done everything they can to keep me back, they are very friendly and want to keep me, even though we are of different faiths. However, I can no longer reconcile myself with the national church; it is a colorful bunch of all kinds of people, its regiment is unirt, its doctrine is the most colorful mishmash that one can imagine. Every doctrine is justified, only the Protestant unionists have been resisted without being able to do anything to them. In a forthcoming paper, Hörger will try to prove that the Bavarian Protestant church has never been a Lutheran church. Löhe already did the same and publicly declared that he and others could no longer stay. However, they remained under protest because they believed that they could act as a leaven in the regional church. Pastor Rödel, one of Löhe's friends, is said to have said in the meeting in which they made the latter decision: What is actually stopping us? - The bread bag/ - I am at present still not completely clear and decided ... Who can speak of congregations, heaps they are, consisting of pagans, Turks and Christians of various faiths, to whom the church regiment puts a pastor, without anyone being allowed to ask who he is, to whom the office of shepherd over the herd of wolves, goats and sheep has been entrusted. God grant that the colossus of the national church will soon fall into ruins; this is no church, no community of people of one faith and confession, but the finished world. There is also no trace of discipline. Whether I believe in a God or not, that is why a blessing is pronounced over my bones at my grave, that is why I can receive every blessing from the church that it can bestow. Faithful pastors only act against their church order or try to twist and circumvent it when they seek to establish a Christian order in their congregation according to their conscience. I have been in the parsonages a lot this fall, but have heard so much in them that one should not hear from Lutheran church servants that I am glad when I no longer need to enter them."

In the second letter it says: "The Protestant candidates of the Lutheran confession were committed to no confession at all in the consistory district of Bayreuth until the year 1849, in the district of Ansbach an ambiguous formula was introduced. Löhe and his friends now proposed to the General Synod of 1849 that it should work towards the introduction of a strict obligation. Their request was rejected. On the other hand, the church regiment later ordered that all candidates be asked the question at their ordination: -Will you faithfully carry out the office which you are commanded to do according to God's will, preach the revealed doctrine of the holy gospel purely and loudly according to the confession of our Evangelical Lutheran Church, administer the holy sacraments according to their institution, and precede with a pious and godly life those whom God has commanded you?

testify to this before the face of God and this Christian congregation by saying 'Yes'. The ordinand answers: 'Yes, so help me God, Amen? Now it is up to each one what he considers 'God's will' and what he understands by the 'revealed doctrine of the holy gospel', which he is to preach according to the confession (i.e. in any case as much as according to the principles of the Lutheran confession). This vow is made by all false ministers without hesitation. On the other hand, every pastor must take the following oath when he is appointed: 'I swear to fulfill my official duties faithfully and with conscientious accuracy, according to the instruction given to me and the existing church order, as much as I am able, so help me God and his holy gospel/ That more importance is attached to this than to the ordination vow, you will recognize from the formula. I have not read the Instruction, but a pastor has told me that it contains much that is wrong and that he cannot in good conscience follow it. hold. The church order consists of individual orders of the church regiment from older and more recent times and is contained in the official handbook of the pastors. However, it also includes more recent Oberconsistorial resolutions, which have only been issued since the publication of the handbook and are therefore not known to me. From the fact that the church regiment has the power to change the order at will and that the oath binds to every church order that the church regiment has established or is still establishing, you may recognize that the oath

to unconditional obedience to the church regime. The church order is certainly a! I mean its form, and our confessions expressly say (Conc. Form. Art. X.) that such shall not be imposed on the congregation of God with coercion against its Christian freedom, but our church regiment immediately imposes a goal on the activity of a pastor, suspension, who does not adhere exactly to it, otherwise he may believe and teach what he wants. God's word says: Whoever eats and drinks unworthily, eats and drinks judgment upon himself. That is why our church has commanded that people should not be led unheard to the sacrament as swine to the trough. However, interrogation is only possible where personal confession takes place, which is why pastors have applied for its introduction and at the same time asked that they be allowed to reject the unrepentant out of the power of the father confessor. This was, after all, according to the Confession; for the same says (Schmalkaldic Articles) that all pastors should have the jurisdiction to banish those who lie in public vices, and that the bishops brought them to themselves as tyrants. The Oberconsistorium first says that it does not want to declare the personal registration inexpedient where it exists, but the proposal to introduce it also where it does not exist makes it angry, it declares the 'existing order sufficient', the new one would bring -contradictions and harm\* and therefore (!) its necessity and practicability must be called into question.

to be'. Finally, it finds itself moved, especially since a compliance with the wishes of the pastors would easily lead to an overstepping of official authority and abuses, to issue the instruction to all parish offices that no one can be required to personally register for Communion as a duty, and that the suspension (rejection) out of confessional power remains completely forbidden\*; however, if a pastor once finds an unrepentant person to whom he

If a member of a congregation feels compelled in conscience to refuse admission to Holy Communion immediately, he must seek permission not from God's Word, but from his ecclesiastical authority, and inform the person who has been refused. - Later decrees are somewhat milder, but contain the same principles, and even go further, saying that even in a parish where personal confession still exists from time immemorial, a member who abandons the old custom may not be urged to appear before the priest, but must be given Holy Communion without interrogation. This will be done by all those who have reason to shy away from interrogation. - But in later decrees it is said that the impenitent should be "admonished" and "advised against" coming to the holy sacrament, so that they do not receive it for judgment. The more faithful parish priests, especially in the countryside, take advantage of this.

The people who know nothing else put up with it when the pastor says that he cannot hand it to them, especially since a layman rarely knows anything about the official handbook and church regulations. But if someone cannot be turned away, the pastor must obtain the decision of his authority and proceed according to it. In a hundred cases, however, the consistory will decide against someone, and the sacrament is to be given to the ungodly person. Do you see now that the commandments of men are set above the commandments of God? Pastor Clöter in Illerschwang teaches the grossest chiliasm, already drives to the exodus, names the land where the chiliasts will find a place of salvation when the Antichrist appears, calls the Lutheran doctrine of

absolution a blind man's game, worse than Tetzel's indulgence stuff, lets a somnambulist run around in the country, who from God knows which

He denies that we receive forgiveness in Holy Communion, overturns the doctrine of justification and attacks the 'Lutherans' with venomous scorn. But it does not occur to the church regime to intervene against him.

No, the wolf is still insolent; when he was told that he should resign if he could not or would not teach according to the Lutheran confessions, he replied in his paper that the doings of the Lutherans should be judged from another side (i.e. the church regiment). He then asked venomously since when the constitution had changed, and since when the Protestant church had become a Lutheran church, then why the Lutherans, who publicly declared around 1850 that they could no longer remain, had not left. Yes, one may teach with us what one wants, if one only follows the human commandments of the church regiment. Only against Illing in Kitzingen one is a little more serious.

The Protestant association is too rough, and Illing has attacked the church regime from the start, holding stormy speeches in the taverns of his and neighboring communities. He also shows how little power the regional church has. In response to the Oberconsistorium's demand that he either resign or resign from his office, he replied that he was doing neither of these things and revoked his ordination vows by publicly declaring that he no longer held to the Lutheran confessions. Now the Oberconsistorium could suspend him for a while, but that would not be a dismissal from office. It can dismiss a vicar itself, but not a pastor employed by the king, because, as it says in a royal resolution, -the removal of delinquent pastors from office is not a matter for the king.

The dismissal of a clergyman from the parish office can only take place by Our Most High resolution and this only for reasons which We (i.e. the King) recognize and find sufficient\* and "a complete dismissal from the clergy - a parish dismissal without pension - cannot take place without the remeasurement of the indispensable assessment for punishment because of crimes committed\*", "only because of transgression of certain penal laws, not because of official misconduct\*. If you read this with attention, you will probably realize how sad things must look in the national church - only as a result of its church order conjured up by its servants, or as the Dorf-Kirchenzeitung correctly says, church disorder, because all the provisions cited are taken from it, that is, not individual decrees, but rightly existing ordinances, through whose observance God's Word and confession must be pushed to the side. Just think, the community must keep a wolf, because a king of foreign faith cannot see the reasons for his dismissal and find them sufficient! I have abstained from the Lord's Supper here since spring, because I could only receive it at the local altar from the hand of a false teacher with an offense of conscience. I long for it very much and therefore I would like to be clear soon. I have also seldom attended sermons, and instead have been edified by Luther's church postilion.

### **To the ecclesiastical chronicle.**

I. America.

"The Pilgrim" from Reading, Pa. of January 11, writes in a leprosy "Review of the ecclesiastical events of the past year" among other things the following: "We commemorate at this point the separation of Lutheran congregations in the Kingdom of Saxony from the national church, which the decisions of the previous year's national synod made necessary for them. The Lutheran Synod of Missouri sent one of its preachers to those free congregations in and around Dresden, and as insignificant as this separation may be on the surface, the fact remains that the Lutheran Church of America, which is in the process of growing, is able to stretch out its arm across the wide sea to help and raise up the children who have been placed under its care. The thought is obvious to recognize in this process a pointer to larger and more extensive contributions on the part of the American Lutheran Church to the ecclesiastical reorganization of Germany. So much can be assumed with certainty today that a free church brought into being in Germany by the dissolution of the regional churches will have to follow and align itself with what has matured in the course of time on American soil."

Büchner has done bad business with his lectures on the descent of man from the apes here in America. While the actress Paulina Lucca has taken in about \$1500.00 for each time she sang, Mr. Stoff- und Kraft-Büchner has received only \$100.00 for each lecture, and when he held other lectures on his own account besides the ones he had committed himself to, he got so few listeners that it was hardly worth the trouble to go out for the income obtained. The papers of the unbelievers, like the paper called "Fortschritt" (Progress), are very indignant about this and scold the people that they serve mammon and have no sense for science (!). have. It is quite amusing. First the gentlemen tell the people that they are not human beings but monkeys, and then they scold them again when they really behave like monkeys in confirmation of the new philosophy.

W. [Walther]

The Christmas tree. In Pastor Brobst's Luth. Zeitschrift of January 11, a contributor rightly points out that the custom of placing the Christmas tree hung with all kinds of sweets in the church at Christmas is not a proper one, but that it would be preferable to relegate it to the schoolroom. W. [Walther]

Chinese. The Pilgrim writes: "Between sixty and seventy Chinese in Belleville, New Jersey, pupils of a Sunday school which Mr. Gasparin de Wüt had established for them, recently presented their benefactor with a silk banner bearing the inscription: China's Sons Take Jesus!" - Whose heart does not swell with joy at this news? Would that God would give our dear Lutheran Church a man who would set out to bring the message of the salvation of all sinners to the thousands of the sons of China whom God has led into our blessed America and seems to want to lead in ever greater numbers. There would be no lack of means for this, if God would only give us the right man.

W. [Walther]

Louis Napoleon, the former emperor of the French, has died, as the newspapers report, in Chiselhurst, England. Thus the Antichrist of Dr. Seiß and other chiliastes is dead and yet the millennial empire has not yet begun; they will

will now have to look around for a new Antichrist. If the Lord destroys all their dreams, which they invent in their chiliastic rapture, will they now recognize the Antichrist prophesied and clearly described in God's Word,

namely the Pope of Rome, as the true Antichrist? Well, we will see. But the fanatics do not sit in God's word, but next to it. - Thus writes the "Ev.-Luth. Gemeinde-Blatt" of the Wisconsin Synod of January 15. Perhaps some readers will think that it is hardly believable that Dr. Seiß teaches such gross chiliasm, since he is an outstanding member of the General Couvncil, which, as is well known, declares to be strictly Lutheran. And yet what the "Gemeindeblatt" writes is completely true. Dr. Seiß has written a book entitled "*the last times*", in which he states what the "Gemeindeblatt" accuses the doctor of. On page 178, Dr. Seiß claims that shortly before the beginning of the millennial kingdom, the Jews will be led back to Palestine and their nationality will be restored, and now a great war will arise, led by allied armies "under the last head of the beast" (Rev. 13), which is "quite probably (most likely) the emperor of the French". This the Dr. elaborates on pages 341 to 349, where he answers the question, "Is Louis Napoleon the personal Antichrist?" and after giving a good many reasons for it, thus concludes, "Without undertaking to decide it quite definitely (*positive!*) that Louis Napoleon is the personal Antichrist of the last days, we have no hesitation in stating that we are strongly inclined to believe, with some of the most sober (!?) and learned prophetic commentators, that he is. The events will show it very soon whether this assumption is correct or not. And one of the first

Proof will be the conclusion of a covenant between Napoleon III and the Jews, wherein they will accept him as their great protector and helper in their restoration to their land and in the restoration of their temple service. Once this covenant is established, it will be only seven years until the descent of Christ in the clouds of heaven and the great destruction (See Dan. 9:27. 11:23.). Blessed is he that watcheth." On pages 362 and 363, Dr. Seiß finally gives the probable times at which the seven last bowls of wrath (Rev. 16) are to be poured out. About the seventh and last one he makes the following remark: "The great tribulation, earthquake without equal, and judgment on the nations, from the full revelation of the personal Antichrist - most probably Napoleon III. - until the revelation of Christ to his final destruction and binding of Satan; calculated by numerous commentators to the point in time of the year of the Lord 1865-66-1869-70." - The reader sees that this calculation has already been refuted by facts for two years and that the relation of the prophecy of the Antichrist to Napoleon III has become a ridiculousness by his now occurred death. Or does Dr. Seiß console himself with the fact that Napoleon III's son was proclaimed Napoleon IV after his return from his father's grave? We should not be surprised: for first the Chiliastes declared Napoleon I to be the Antichrist, but when he died on the island of Helena, they made his nephew the Antichrist; why should they not now give the role to the nephew's son? But what does the *Oouncil* say to this, so strictly and solemnly committed to the symbols? W. [Walther]

## II. foreign countries.

Saxony. In the "Pilgrim from Saxony" of December 1 and 15 of last year, there is a letter signed by a Saxon preacher (A. E.) to the editor of that paper, Pastor Schönberg in Weistropp near Dresden, in which the former expresses himself about Pastor Lenk's request to leave the Saxon regional church if the ministry does not rescind the new commitment formula. Although the letter writer does not entirely agree with Lenk's decisive course of action, he nevertheless expresses himself extremely fraternally about him, and finally declares the following: "As soon as the synod will be assembled again, to which the church of the country is entitled to bring its petitions and complaints,.... we all want - God grant, in right harmony and with holy earnestness! - we all want to present our complaint to the Synod and ask it either to give us back our old oath, or to give the new formula such an authentic explanation \*) - and that with retroactive effect - which would remove every trace of ambiguity.... However, I believe that a rejection of such a request on our part by the next synod would be tantamount to a rejection of the confession itself, to an exclusion of the Lutherans faithful to the confession from the national church. And then we would have to part with tears from a national church, which we loved so much, which we would have served so faithfully until death! - The author of the "Pilgrim from Saxony" himself makes the following remarks on this subject: "It seems to be quite correct that

\*) An authentic explanation of a scripture or a law is called the one which the writer of the scripture or the legislator himself gives of it.

It seems to me that what you say about the 'ambiguity' of the new formula is correct. Yes, it is ambiguous and remains so, no matter how zealously its defenders" (e.g. Prof. Luthardt and Licentiate Meurer) "prove that it is harmless when interpreted correctly, that is, according to the laws of language and logic. Now and never can it be denied that it was done to accommodate those who have fallen out with the confession of the Evangelical Lutheran Church. But this seems to me to be more than "a birth defect\*" (as Lic. Meurer had written). "But the formula can be interpreted in a good sense. We must not forget that either. And even if it would be highly desirable for the Synod and the Church Regiment to do away with it again and to substitute the old oath of office for it, we shall also be able to reassure ourselves, without forgiving the right of the Church and of the Confession, if we obtain from the Synod such a clear 'authentic interpretation' of the new formula that every ambiguous interpretation and every wrong application of it will be made impossible in the future. In this way, however, the path we have to tread is now clearly marked out for us. It is that of petitioning the next Synod." The dear pilgrim-writer, however, ignores here that the Synod will not fulfill such a petition for two reasons; first, because it cannot lie and say that the formula has an orthodox meaning, since it is written right from the beginning for the purpose as it is, so that also the unbelievers and unbelievers can sign it; second, because the Synod is obviously glad to have enforced such an ambiguous union formula. After this has happened, the unionists now have a right in the Saxon regional church, but the resolute Lutherans have now lost this right. When the old oath on the confession of the Lutheran church was still in force in the Saxon regional church, the false and unbelievers in the same church were in trouble of conscience; after the abolition of that oath and after the introduction of the new formula, however, the tide has now turned; now the true believers are in trouble of conscience. One would think, therefore, that if the false believers and unbelievers were so conscientious as to be unable and unwilling to bear the old oath, surely the true believers would also be so conscientious as to be unable and unwilling to bear the new union formula. And according to what we have already noted from the Pilgrim-Writer's remarks, one would also think that he would certainly be serious at least if the Synod itself would reject the petition for an "authentic explanation" of the ambiguous formula; but this is unfortunately not so. The Pilgrim writer continues: "What do we have to do if the Synod, against our expectations (?) and hopes (?), does not fulfill our request in any way? This is the point, dear brother, in which I cannot share your view. You say, "Then we would have to leave, even if with pain, the national church that has become dear to us. For a rejection of our request by the next synod would be tantamount to a rejection of the confession itself, to an exclusion of the Lutherans who are faithful to the confession'. I cannot agree with your assertion - at least in its entirety. For that, the whole vow formula is too 'ambiguous' for me. It seems to me that it is then all the more(!) our task, from the point of view given to us within the national church, to stand against the

The new formula can be well interpreted, not according to the meaning of the authors (because then it would be a lie), but according to its meaning. - So because the new formula is ambiguous, because it can be well interpreted, not according to the meaning of the authors (because then it would be a lie), but according to the meaning that the words can have in themselves - therefore the pilgrim-writer believes to be able to remain calmly in his regional church parish, if also the ambiguous formula remains, yes, if also the synod cannot be asked to give a good interpretation by an authentic explanation of the formula! Has then the pilgrim

The scribe did not read the history of the martyrs, the changed Augsburg Confession and the dispute about the interim and the middle things, how the orthodox prefer to leave office and fatherland, even to leave the church. have sacrificed life and limb rather than accept an ambiguous confession? One can already see from such declarations the terrible, faith-dampening effect of a unionist confession formula. - It is very significant for the position of Pilger's writer that he suddenly declares what our dear brother Ruhland wrote to us about the separation from the national church to be "worthy of the most serious consideration", because the same brother had

(see "Lutherans" No. 24 of the previous volume), that Christians who are so weak in their knowledge, who still at present cannot see the right to leave, would prefer to remain in the national church, if their preachers are faithful to the confession, because such would not be able to cope with the later challenges and would therefore "run away as quickly as they came. If this is any consolation to the dear Pilgrim writer, he must consider himself such an "unsupported Christian." W. [Walther]

Principality of Reuss. On November 13 of last year, in a meeting of the church congregation in Gera in St. Salvator's Church, a vote was held on whether a new believer's hymnal should be introduced or the old rationalist hymnal, which was almost out of print, should be reissued and retained. The result of the vote was that 1500 votes were cast for keeping the rationalistic hymnal and only 56 for introducing the believer's hymnal! The enlightened citizens

They declared that they could not accept the new hymnal because it taught that there was a devil, that God, who was such a kind Father, could corrupt and condemn, and that one could not accept His

The people have to give reason captive under the obedience of Christ. All this, however, strikes the high education of our time in the face, so to speak. - One can see from this: as correct as it is that in such matters the congregation has to decide, this principle cannot be carried out where the congregation no longer consists of only members who unconditionally submit to the word of God. The right Christian constitution presupposes a right Christian

Community ahead.

W. [Walther]

The Lutherans in France. We read the following in the "Kirchenblatt aus Kurhessen für die ev. luth. Kirche Deutschlands" of November 15 of last year: "On July 23 of this year, shortly after the adjournment of the Reformed Synod, the Lutheran Synod met in Paris and, in contrast to the protracted and stormy negotiations of the Reformed Synod, completed the tasks set for it within eight days and with apparently great unanimity. But we cannot rejoice in this unanimity; for it was not the outflow of unity in the faith in our Savior, but only the consequence of an agreement between the two sides.

The result of the agreement between faith and unbelief, the result of an inherently untenable union of those who do not belong together. But no blessing can ever come from this. In No. 7 of the Kirchenblatt, we have already mentioned that liberalism and unionism prevail in the Lutheran inspection of Mömpelgard, and that the ecclesiastical journal published there, *la Situation ecclesiastique*, incessantly attacks the Augsburg Confession with vehemence, and even fights against positive Christianity in general. The liberal Lutherans in Mömpelgard therefore originally did not want to know anything about an ecclesiastical union with the Lutheran church in Paris, where one still adheres to faith and confession, but rather applied to the French Minister of Culture and to the Reformed General Synod for a union of the two Protestant churches. Only after they had been rejected by the Reformed, did they agree to send their application to the Lutheran General Synod and to a settlement with the Paris Lutherans, whereby they acknowledged the continuing validity of the Augsburg Confession, but at the same time declared that the clergy of the Mömpelgard Inspection could not be bound by it. But what is the use of a confession to which the ministers of the church are not committed, and to which no one turns in church life and action? It only promotes the false appearance that a church body which in truth denies the faith



is still a member of the orthodox church. It would therefore have been the indispensable duty of the Parisian Lutherans, in our opinion, to relentlessly

to demand the application of the Augsburg Confession to church life, i.e. first and foremost the commitment of the clergy to the same and, if the Mömpelgardians did not want to accept it, to give up the communion with them, which was not present inwardly, also outwardly, instead of uniting under the deceptive cover of an ambiguous formula, which each party interprets in its own sense. This formula, which was adopted by the Synod on July 26 and placed before its resolutions on the constitution of the Church, reads: "Before proceeding to the work of rebuilding the Church, the Synod, faithful to the principles of faith and liberty which animated the Reformers, confesses,

the sole authority of the Holy Scriptures in matters of faith and upholds as the basis of the legal constitution of the church the Augsburg Confession \*)." The Parisians believed to have thus secured the Lutheran confession; the Mömpelgardeans, however, will undoubtedly cling to the expression: "the principles of freedom that inspired the Reformers," and will interpret it in their sense, according to which freedom in the church means nothing other than complete arbitrariness of doctrine. How else could it have been possible that Inspector Fallot of Mömpelgard, who is nothing less than a friend of the Lutheran confession, urged the synodals to adopt that formula, whereupon all the people of Mömpelgard voted for it? They knew quite well that they were not harming their cause. But the Parisians did harm the cause of faith and confession in the most sensitive way; for he who tolerates unbelief in the church and does not agree with the manifest

We were very surprised that only the Augsburg Confession is mentioned in this declaration, while the other Lutheran confessions are passed over with complete silence. For it is our conviction that we must not abandon them any more than we abandon the other confessions. (Church Gazette)

If a person holds communion with enemies of the ecclesiastical confession, he himself loses the faith and the true church, which is founded on unity in the faith (Augs. Conf. Art. VII), or is at least in great danger of losing both. The world today does not demand of us that we ourselves deny the faith, but only that we tolerate unbelief in the church alongside us and recognize it as equal. The Union does not forbid a pastor from believing and teaching Lutheranism in Holy Communion, but only that he fight the Reformed doctrine and separate himself from the Reformed Church. But this is precisely what the Lutheran faith demands of us, and whoever fails to do so may well be a good Lutheran in word, but in deed and truth he is not. We were also saddened by the fact that the Lutheran Synod made the Reformed Synod's proposal its own: that the government establish a mixed theological faculty in Paris, i.e., one consisting of Lutheran and Reformed professors; for this would initiate the union that the Parisian Lutherans otherwise fight against !

Bavaria. In the first issue of this year, we already mentioned a Bavarian pastor by the name of Illing, who had placed himself at the head of the first rationalist so-called Protestant Association in Bavaria and had rebelled against the church regime, which had taken him to task for this and for other outrages. A German newspaper reported about him on November 20: "Yesterday Illing accompanied the corpse of a Protestant citizen to the grave in Kitzingen in civil dress. When he arrived there, he fell to his knees with signs of madness and asked the priest, who gave the eulogy, as well as all Protestants and Catholics for forgiveness because of the annoyance he had given them. He was immediately led home from the grave and, as we read elsewhere, was then taken to an insane asylum. The "Ev.-Luth. Friedensbote aus Elsaß" (Lutheran Messenger of Peace from Alsace) of December 8 gives a pleasant account of the behavior of the Bavarian High Consistory against Illing, which was suspected of not wanting to intervene seriously against the obvious false teacher. In that paper, a Bavarian writes: "Consider the wonderful providence of God. Our Oberconsistorium had applied for the suspension of Pastor Illing from office, but the Royal Ministry did not want to respond. Thereupon the Oberconsistorium is said to have submitted his dismissal. Now the Lord of the Church has suspended poor Illing himself and our Oberconsistorium remains with us. But if Illing had been suspended and thereafter fallen into insanity, what charges would the anti-church press have brought against the Oberconsistorium!" As is known, v. Harleß is president of the latter. W. [Walther]

### Miscellaneous.

Commendable confession of guilt. In the "Christian Messenger" of December 11 of last year, a Protestant makes the following laudable confession of guilt: "Last summer, a thief broke into my house twice and stole money and other things to the tune of H50. On advice I went to a certain person who forgives to be able to investigate such cases. Now I read in the Bible 3 Genesis 19, 31. and in other passages, that I have done wrong and should not have done so. My deed hurts me very much, not for the greatest loss would I do it again. May others be kept from such things by this declaration!" May God bless this sincere confession also to us Lutherans. For us, at least, it has been truly refreshing to read how a Protestant, as soon as he saw a word of Scripture testify against his deed, immediately repented. W. [Walther]

Deaths in India from snakes and wild animals. The "Leipziger Missionsblatt" gives a report about this, which calls on all those living in North America to give thanks to God for a benefit, which few recognize with gratitude. We read: An English magazine (the *Guardian* of November 8 of last year) reported from official reports that in the British provinces of the front and back of India (without Ceylon) 25,664 people died from snakebite within three years, that is, an average of about 8550 people each year; while the number of those who died from other animals within the same three years was only 12,554, that is, about 4180 annually. The same journal reported soon after (Nov. 29) that in the Madras Presidency alone during the year 1870 by tigers 183, by oli66ta8 (small leopards) and panthers 21, by bears 7, by bison (wild oxen) 10, by wild pigs 5, by elephants 4, and by crocodiles 3 persons were killed. She adds that the official report, from which she has taken the latter figures, does not mention the number of those killed by snakebite, but that in any case this far exceeds the total of those killed by other animals. The government is also intent on extermination of these animals. Thus the German magazine "Aus allen Welttheilen" (from March of last year) reports: In the first half year 1871 in the central provinces of front India 183 tigers, 393 panthers and leopards, 203 bears, 282 wolves, 188 hyenas, in the whole 1258 larger tearing animals were killed. The government paid 9210 rupees as a premium. There is

no mention of snakes here either.

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Filling stone.

Use of false books in church and school. When the learned senior minister of Merseburg, David Grafunder, was still rector of the grammar school in Cüftrin, he let himself be deposed by his syncretist superiors rather than admit that his grammar school students were singing the psalms put into verse by the reformist Lobwasser in front of the doors of the noble reformed townspeople, since, as is known, many prophecies about Christ are blurred or watered down in these songs in the manner of the reformed prophetic theology. Where is this Lutheran conscientiousness now?

W. [Walther]

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### **Ecclesiastical message.**

After the Rev. M. Heyrr, hitherto assistant preacher to the Rev. I. Große in Chicago, Ill, had received a regular call from the two congregations in Ashford and Ellicottsviue, Cattaraugus County, N. A., which had become vacant through the removal of the undersigned, Having received a regular call and accepted it with the approval of the St. John's congregation in Chicago, the same was duly installed in his new office in both congregations by the undersigned on the second Sunday after Epiphany, being the 19th of January, by order of the honorable Mr. Praeses Gross.

May the Lord be his sun and shield and crown his work with rich blessings!

E. LeemhuiS.

Address: Uev. 2l. Il^ver,

^.skkorck Hollov, 6uttarkuZu8 60th, 2s.

## Church dedications.

St. Johanuis Parish, Stanton, Stanton County, Nebraska, had the joy of dedicating their little church to the service of the Lord on the second Sunday of Advent. After Rev. Citizen offered the dedicatory prayer and made a confessional address, undersigned preached on the Gospel of the day. Then Holy Communion was distributed. In the afternoon, Pastor Bürger preached on Psalm 87:1-3.

The little church is a frame building 20 feet wide and 32 feet long. It is located in the Elkhorn Valley, about a mile east of the town of Stanton.

Our dear Lord Jesus, for whom the stable at Bethlehem was not too small, will gladly allow himself to enter this little church as often as his community gathers there in his name. May he always find such people there who sing, pray and sigh from the heart:

Oh my dearest JEulein, Make thee a gentle bed, To rest in my heart's shrine, That I may never forget thee! Amen.

A. W. Frese.

On the first Sunday of Advent, the newly built church of St. Matthew's Lutheran congregation in Hudson, N. I. was dedicated to the service of the Triune God. The building is built of brick in the Gothic style and richly decorated with Ohio sandstones, according to a plan by the architects Griefe L Weile of Cleveland, O. The interior of the church is richly and tastefully painted in Frisco. The altar stands in an extension. The back wall of the same rises 17 feet high and terminates in a cross at the top. In the front of the altar wall are beautiful relief images of Moses and Paul. The pulpit is of particularly graceful form and stands at the side; a splendid sound cover arches over it. The chairs are made of Chestnut wood with Black Walnut borders. The windows are of colored glass. A small ornamental tower adorns the church and with its gilded cross points upward to heaven those entering and leaving and all who pass by on pilgrimage.

The dear readers of the "Lutheran" can imagine that the day on which this house of God was consecrated was a special day of joy for the congregation. After all, the first Advent is in itself a day of great joy and delight, because on that day Jesus, the King of Zion, again and again makes his entry into the poor world of sinners through Word and Sacrament. But it is a day of double joy when a congregation moves into its new house of worship and here, according to the divine promise, enjoys the special presence of grace of its God and Savior and is blessed with heavenly goods in abundance through His Word. The dedication sermon was held by Pastor Wiege from Rome on Psalm 93; in the afternoon Pastor Eirich from Albany preached in English before a very large English audience; in the evening Pastor Stutz from Nondout preached on the Epistle of the Church; the closing service was held the next day by Pastor Seuel from Albany on the Epistle of the First Advent; the consecration was spoken by the undersigned as local pastor. To embellish the festivities, the singing choir from Pastor Eirich's congregation, conducted by teacher Nechlin, performed several excellent pieces.

May our Lord Jesus Christ now be graciously pleased with this new house of God and enlighten all those who preach and hear His Word in it, fortify them in the truth, sanctify them and preserve them in true faith for eternal life. Amen. C. I. Renz.

On the fourth Sunday of Advent, December 22, 1872, the St. John's Lutheran congregation of Pastor Knoll in Beardstown, Ill (to be distinguished from a congregation of the General Synod in that city calling itself the same, which was formed by separation from the former congregation and in opposition to the latter), after many and severe struggles, had the great joy of being able to consecrate their new and beautiful house of worship to the service of the Triune God. It rises from a very conveniently located square at the intersection of two streets and, although only a frame building, nevertheless makes a dignified impression from the outside with its tower rising 100 feet high and its gothic windows made of different colored fired glass. This impression is even greater when one enters the interior of the church. Through the main entrance in the tower, one first enters a 12-foot wide vestibule and from there into the actual nave of the church, which is 56 feet long, 36 feet wide and 26 feet high and decorated with tasteful fresco paintings. The nave of the church opens into an altar niche 10 feet deep, 16 feet wide and 19 feet high. Opposite it, at the far end, above the hairpt.

At the entrance to the nave of the church, there is the choir with an organ of eight stops. The interior furnishings, such as the altar, pulpit, pews, etc., correspond to the entire Gothic-style building. The heating of the room is effected by air heating.

After the consecration prayer was said by Pastor Knoll, the undersigned preached on the 84th Psalm, trying to show: How the dedication of this house of God in the name of the Triune God should especially spur us on to praise and thanksgiving to Him, and dealt with the questions: 1. For what should we praise and thank God? 2. how should we thank him? In the afternoon, Pastor Burkhardt preached in English on Ephes. 2, 20. and showed the glory of the Lutheran church 1. in its foundation, 2. in its cornerstone. In the evening service Pastor Bergen showed on the basis of the scripture 1 Cor. 3, 16. that "the Christian heart is a temple of God", answering the two questions: 1. who dwells in it? 2. how does God dwell in it? The morning and evening services were greatly embellished by the singing of a German choir, and the afternoon service by the singing of an English choir. Unfortunately, the cold was so severe on that day that many, especially guests from neighboring communities, were prevented from attending the celebration.

May the Lord of the Church, then, as before, continue to assist this dear congregation with His grace and with His protection! G. Baumann.

No doubt it is gratifying for the dear readers of The Lutheran to hear that even in far northern Michigan the Lutheran Church is spreading more and more. An example of this we have here in Big Rapids. The town has about 3000 inhabitants. Six years ago there was not a soul of Lutheran confession here. In the summer of 1867, a member of Pastor Beyer's congregation in Chicago moved here. But since he found no satisfaction for his spiritual needs here, he joined a small country congregation which was established 12 miles north of here at that time. But even this congregation could not keep its own pastor, and could only very rarely be served with the sermon and the holy sacraments, so that a Lutheran Christian here felt completely lonely and abandoned in the church. About a year later, God arranged for two more Lutherans from "India" to move here, and soon after that, through the mediation of the first-mentioned, several other Lutherans who had just immigrated from Germany came here. Now it was possible to organize a congregation, and from that time on, regular services were held. But since there was no Lutheran preacher far and wide in the area, the small congregation could only be sparsely supplied with the holy sacraments, which was an extremely painful deprivation for them. In the meantime, the rural parish to the north of here received a Lutheran preacher, but not for long did it lose him again, as a sad division almost destroyed it. The desire to have a pastor of their own in Big Rapids now arose anew among the Lutherans there, and God fulfilled it. "In the summer of 1871, together with the faithful of the aforementioned rural congregation, they appointed the undersigned as their preacher and pastor, and the small congregation rejoiced that the Lord had given his blessing for the establishment of the holy ministry. Now, however, a place of worship was still missing, which was all the more sorely missed, since it was so difficult to find a suitable place for worship. Although it seemed impossible for the congregation to build a church from their own resources, they went to work courageously, trusting in God's help; and by using all the means and forces at their disposal, as well as support from some of the congregations of our Synode and citizens of this town, they succeeded in building a little church 50 feet long and 26 feet wide. On the third Sunday of Advent in 1872, it was consecrated to the service of the Triune God. Pastor I. Karrer preached the sermon on the consecration of the church. The church is still too large now, but will not be in a short time, since the congregation is now growing. Praise be to the Lord for his miracles, which he is still doing today in his Lutheran Zion!

We also enclose the receipts of some love gifts recently received for our church building: From the congregation of the Rev. Klappisch at Belleville, Ill, 4'10.25; from the congregation of the Rev. Knies at Marysville, O., 413.35; from some members of the congregation of the Rev. Steinbach at Fairfield, Ind. 410.00. Hearty thanks to the dear givers!

Big Rapids, Mich. 14 January 1873.

C. L. Wuggazer, Pastor.

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### To the message.

In order to correct what was said on page 108 of our last year's synodal report concerning the support of pastors who are weak in age, it should be noted here that the application in question by Mr. Pastor Brohms

The synod's resolutions also include the latter. At the request of a teachers' conference, this is communicated.

G. Kühle, Secretary.

### Announcement.

The election of the Rev. H. W. Diederich as professor at the high school at Fort Wayne has been expressly approved by some synodical congregations, none has lodged a protest, and the remainder have approved the election by their silence....

Thus, Pastor H. W. Diederich is to be considered as a legally elected professor and the relevant supervisory authority is entitled to issue him the Vocational Diploma.

St. Louis, January 27, 1873.

Th. Brohm, currently secretary of the electoral college.

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### Conference - Displays.

Next tag conference in St. Louis on February 5.

The United Columbus Conference, formed of the Columbus and Lancaster Conferences of the Ohio Synod, and of the Fairfield Special Conference of the Missouri Synod, will meet, God willing, according to resolution, on Tuesday, March 4, at 9 o'clock in the morning, at the church of the Rev. H. Henkel at Logan, Hocking Co., Ohio, to hold at least 2 days' session.

To be discussed: ,

- 1) A presentation by Pastor Schütte on the question, "By what is marriage contracted and what gives the valid reason to divorce it?"
- 2) A paper by Prof. M. Loy on the question, "To what extent is the Mosaic Law abrogated in the New Testament?"
- 3) A presentation by Pastor H. Maack on 1 Cor. 14, 34.
- 4) A catechesis by Pastor H. G. Crämer on the sixth commandment.
- 5) A practical question: "According to God's Word, may we expect signs of a different nature and kind before the Last Day than have happened so far?"

All who intend to attend this conference meeting are kindly requested to inform the undersigned at least 8 days before the meeting.

H. Henkel, Secretary.

The first district conference of pastors of the Minnesota Lutheran Synodal Conference will assemble, God willing, from the afternoon of February 18 to the 20th at the home of Rev. H. Fischer in Town Benton, Carver Co, Minn.

Main subject of discussion: Thesis XVIII. L. u. flg. of the paper: "The Evangelical Lutheran Church the True Visible Church of God on Earth." 'I. Heart he.

The Grand Rapids Specialconfercnz will assemble, God willing, on the 25th and 26th of February at the home of Mr. Pastor Crull at Grand Rapids, Mich. C. L. Wugg'azer. \*

### New printed matter.

I. Just published:

**Sermon** on Psalm 50:14, 23, preached on the 20th Sunday after Trinity, October 13, 1872, being the first Sunday after the dedication of the rebuilt St. Paul's Lutheran Church at Chicago, Zlts. by H. Wunder, pastor of the said church. St. Louis, Mo. 1873.

Both the most remarkable circumstances, which have caused this sermon, and the excellent execution of the subject treated therein give this sermon an excellent value. It is available at 5 cents from our general agent, Mr. M. C. Barthel, as well as from the author himself. W. [Walther]

II. likewise appeared, reprinted from the "Lutheran", in pamphlet form:

**Sermon**, held on Reformation Day, October 31, 1872, in the Church of the Holy Trinity in St. Louis, Mo., and communicated at the request of the German Lutheran congregation there by C. F. W. Walther.

Price: 10 cents.

III. Already towards the end of last year, the following document was published and is now ready for dispatch:

**American-Lutheran pastoral theology.** From

C. F. W. Walther. St. Louis, Mo. 1872.

It includes IV and 441 pages in large octavo. Price: 42.25.

The displayed in the "Lutheran

**"Fifty-One Chorales for Male Choirs."**

are also available from Mr. M. C. Barthel. Price: 25 cents the copy, 42.00 the dozen, postage 10 cents.

H. Hölter.

### Received in the Northern District treasury:

Znm college household in Fort Wayne: From Past. H. Lemke's congregation in Roseville, Mich, 44.61. Past. Niethammer's comm. 46.75.

For the student St. Hafner in Fort Wayne: By Past. Präger, collected at Mr. Dahlke's wedding, 45.00.

To the hospital in St. Louis: From Vorsteher Graus in Jda 41.00. Andr. Galsterer in Frankenmuth 42.00. From Past. Müllers Gem. in Amelith 43.40.

To the seminary household in St. Louis: From Past. Winter's congreg. in Logansville, 4'5.00. Past. Nohrlack's comm. in Rcedsburch, Wis. 4'5.00. Past. Niethammer's comm. in Lis- bon. Mich., 44.60.

For inner mission: From Past. Hattstadt's congregation in Mon- roe 411.00. By Past. Hudtloff, collected at the dedication of TrinityS Church 43.35. Harvest Festival. Collecte in Amelith 44.50.

On the Hermannsburg Mission: From Past. Rathjens Gem. at Mayville, Harvest Festival-Collecte, H8.00. N. N. at Horicon, Wis. 45.00. From Past. Wambsganß' lower Immanuel Gem. 4-9.65, from upper 48.45. Wm. Jagon 41.00. From the missionary box of teacher Himmier's school children 413.00. Harvest Festival coll. in Amelith 44.50.

For poor students in St. Louis: From Mrs. Gade in Logansville 85 Cts. N. N. there 4'1.15. Jacob Hunter in Milwaukee 41.00. From the congreg. in Rantoul, .Harvest Festival Coll. 45.15. Wedding Coll. at H. Hillmann 44.i)0. From the Women's Association of the congreg. at Roseville, Mich. 410.00. From Past. PlehnS Gem. at Tecumseh, Mich., 42.09.

For Past. Wunders congregation: By Past. Daib 42.00. By the same from N. N. 45.00.

On the emigrant mission in New York: Collected at G. Kammerlein's infant baptism in Monroe, 42.00. From Jakob Jäger in Milwaukee 41.00. Past. Links Gem.

in Lebanon 410.00. N. N. in Howards Grove 41.00. Wedding - Collecte at Fehlhaber's in Wausau, Wis. 42.75. Desgl. at C. Schulz's by Past. Bernthal in Richville 47.50.

Contributions to the widow's fund: From Past. Hattstädt 42.00. Past. I. Karrer 44.00. Past. Präger 42.00. Past. Link 414.06. Past<sup>n</sup>Partenfelder 4'4.00. teacher Dörfler 48.00. Past. Spindler

For Past. Brunn's institution: From the Women's Association in Adrian 415.00. Wedding coll. at L. Harder at Schröders Corner 41.97. From Past. Daib 41.00. past. Winters Gem. in Logansville 44.35. Childbirth Coll. at A. Eichinger 42.00.

To the Synodal Fund: From Past. Trautmann's congreg. in Adrian 419.50. ReformationSfcsi coll. of Trinity congreg. in Milwaukee 435.00. From Past. K. L. Mvll's congreg. in Detroit 416.32. Harvest Festival coll. of congreg. at Cedar Creek, Wis. 415.05. Of Past. Schumann's Gem. at Freistadt, Wis. 430.00. whose branch, 43.33. Past. Joseph Schmidt's gem. in Saginaw City 424.00. Past. Keller's Gem. in Mequon 42.57. Past. Hörnicke's Gem. in Town Wilson 47.00. Past. Berner's in Horicon 42.00. By Past. Präger by Aug. Böhlke as thank offering for blessed harvest 4'5.00. By P. Ch. Haase 47.69. Collected at E. Dornfeld's wedding 42.05. From A. Galsterer in Frankenmuth 45.00. Past. Mueller's Gem. in Amelith 416.21, by himself 42.39. Rev. Winter's Gem. in Logansville 47.02.

For the building fund: From Past. Aulich's parish in Howards Grove 4'14.50. Reformation Festival Coll. in Frankenmuth 424.45. From Past. Daib's Gem. in Oshkosh 49.50, by himself 41.50. ReformationFest-Coll. in Grand Rapids 428.00. By Past. Joseph Schmidt's Gem. for Addison 4'20.00. Past. E. G. C. Markworth's Gem. to Schroeder's Corner 43.00, in Caledonia 47.67, in Winchester 43.35. From Messrs. Wille L Plötz in Oshkosh 416.25. Past. Bernthal's Gem. at Richville 47.00. parish at Frankenmuth 419.30.

For the Heathen Mission: From Jacob Hunter in Milwaukee 41.00. From the school children of Teacher Selle in Grand Rapids 43.35.

To the orphanage at St. Louis: From Past. Wambsganß' upper Immanuel's-Gem. 418.00, from the lower 49.00. Subsequently from St. Stephen's-Gem. in Milwaukee 43.75. From Trinity-Gem. there from F. Wedel 41.50, Leo. Weibrecht 4'2.00, Louis Weibrecht 41.00. By Past. Präger by Zühlke 25 Cts. By Past. Büchele's Gem. in Grafton 416.00, Past. Niethammer's Gem. in Lisbon, Mich. 410.00. Past. I. M. Moll's Gem. 47.50. P. Chr. Schmidt's in Logansville 4'1.00. Past. Markworth's Gem. in Bloomfield 411.25. Collecte of Gem. in Waterford 411.00. By Past. Schumann of Kirchhayn 4'9.50. By Past. Rohrlack's Gem. in Rcedsburch 48.50. Past. Ahner's Gem. in Frankentrost 410.00. by M. Brügel in Richville 4'1.00. by Bro. Papc in Readsville, Wis. 45.00, by Bro. Dobbcrphul in Milwaukee 50 Cts. Past. Hörnicke 43.00, of whose St. Petri - Gem. in Wilson, Wis. 49.25, Past. Aulich's Gem. 4'10.25, by Past. I. Horst in Red Wing by H. Augustin 4'1.00, H. German 41.00. By Trinity's work school at Milwaukee 45.00. By Past. Link in Lebanon, Wis. 46.80. By Wm. Miller in Milwaukee 41.00. by W. Schroeder in Roseville, Mich. 43.00. subsequently by Sanct- Stephans-Gem. in Milwaukee 41.25. by Mrs. Anna Gade in Logansville 41.00. by Past. Clöters Gem. 42.00. Kindtauf-Coll. at Eichling 42.00. From L. Ncichard in Milwaukee 42.00. From E. and M. and D. Winter 41.25. H. Gade Jr. in Logansville 25 Cts.

For Past. Ruhland's congregation in Saxony: From Jak. Jäger in Milwaukee 4'1.00. From Past. Nohrlack in Rcedsburch 4'3.50. teacher F. Bodrmer 60 Cts. C. Fink in Mequon 41.00. Past. Strasens Gem. in Watertown 434.52. Collected in E.'s family by L. E. in Milwaukee 45.00.

To the widow's fund: from the Virginians' Association of Trinity Parish in Sheboygan 425.50. From Past. K. L. Moll's Gem. in Detroit, 47.43. N. N. in Logansville, 42.00. Hockzeit's Coll. at A. Gersmehl's, in Adell, Wis. 46.50. From Past. Plehns Gem. in Lake Ridge, Mich., 44.11. N. N. from St. Stephen's Gem. in Milwaukee 45.00. Wedding coll. at Aug. Prell's in Bay City 42.60. From A. Galsterer in Frankenmuth 43.00. Childbirth coll. at C. Gutckunst's in Coldwater, Mich., 43.70. From Past. SpindlerS Gem. 4'6.00. by F. Burk at Amelith 45.00. by N. N. at Logansville, Wis. 41.00.

"sFor poor students in Addison: wedding collecte at Kütemeyer's in Granville 43.33. From N. N. in Logansville, Wis.", \$2.00.

To the church building in Leland, Mich: Bon Past. Daib's former St. Paul's parish on Wolf River 42.75, from its parish on Fremont Road 35 Cts. From F. Klerberg in New London 50 cts. From Past. Daib 41.00.

For the son of the missionary in Neu Seeland: By Past. Meyer in Kirchhayn 46.25.

For teacher Dörfler: Collecte of St. Peter's parish in Granville 46.57. Collecte of Trinity parish in Milwaukee 425.10. From Past. Cloters Gem. 47.30. C. Fink in Mequon 41.00.

For teachers - contents: From N. N. in Logansville 42.00.

Milwaukee, Jan. 1, 1873. c. Eißfeldt, Cassirer.

**For the Lutheran orphanage near St. Louis, the** following further gifts of love for the necessary construction have been received by me since

December 19:

Collecte of the congregation of Hrn. Past. stronger in Wolcvttville, N. I., 413.35. - From Mrs. Rosbach in Grand Haven, Mich. by Mr. Past. Spindler 45.35. S. Haure by Mr. Rev. I. Horst 41-M. Kindtauf- Collecte at Mr. Stark by Mr. Lehrer Lucker in Chicago 45.50. By Mr. Past. Döderlein in Chicago by C. H. Mallm 45.00, by I. T. 45.00, by Mrs. Jürns 45.00. By Mrs. H. D. Bruns in Lafayette County, Mo., 41.00. Harvest Festival Collecte in Mr. Past. Köstering's congregation at Frohna, Perry Co, Mo, 413.00. From his congregation at Altenburg 434.00. N. N. at Frohna 45.00. Wittwe Weinhold there 45.00. By Mr. Past. Schlesselmann from I. Hertlein 410.00, from Mrs. Waltz P10.00 in gold. By Mr. Rev. C. Gross' congregation in Marilla, N. I., 44.20. By Mrs. A. Krause by Mr. Rev. Friedrich in Waconia, Minn, 4-1.00. From C. Grabenkrueger by Mr. Past. Streckfuß 45.00. Wittwe Mhling in Trinity District in St. Louis 45.00. By the children of Mr. H. Drangmeister in Past. NuofferS parish 43.50. From Magdalene and Dorothea Häckel in Trinity Distr. in St. Louis from their piggy banks by Mrs. Pastor Pohle 45.00. To Mr. Past. Bergen's congregation in Jacksonville, Ill, 49.20. By.

Mr. Past. Engelbrecht Kindtauf-Collecte at A. Magerkurth 42.50, from I. Otto and wife 41.00. By Mr. Past. Schröppel subsequently 25 Cts. From the Immanuel's-Distr. in St. Louis, by I. Heinz collectirt, 430.00. Christmas gift for the orphans-

children, from Mr. Strubs in St. Louis, 42.50. Collecte of the congregation of Mr. Past. Reinke in Chicago 426.07. From Mr. Einspahr in Chicago 41.00. To Mr. Past. Schmidts in Dallas St. Petri parish 44.30. Collecte of the parish of Mr. Past. Goehringer in Mascoutah, Ill, 414.50. From the congregation of Mr. Past. Becker in New Memphis, Ill, 41.50. C. Neumann by Mr. Past. Frese in Nebraska 41.00. Mrs. N. N. in Velvet Louis 41.00. Mrs. Weichmann in Lemont 25 Cts. From some school children of Mr. Pastor Sondhaus in Lemont 75 Cts. From the crocheted school of Mrs. Franziska Schmidt in St. Louis 411.00. Anton Wind in St. Louis for the children at Christmas 45.00. Surplus from the Christmas tree in Bethlehem Church in St. Louis 41.95. Thank offering from Christine Gososky in St. Louis 25 Cts. Collected from the wedding of Mr. Konrad Bischof and Miss Doris Hagedorn in St. Louis 46.20. From the Immanuel's District in St. Louis, collected by C. Willhardt, 425.00. From the Dreieinigkeits - Distr. there, by C. Schäfer, retrospectively 45.00. From Mr. Prof. Crämer 25 Cts. Wittwe Meisel in Jefferson City, Mo., 45.00. W. Kahle in Guttenberg, Iowa, 45.00. N. N. in Frankenkirch Parish near Dwight by Mr. Past. Wunsch 410.00. By Mr. Past. Hochstetter in Indianapolis by Mrs. Lis. Dammeyer as a thank offering 42.50, Karl and Elise Dammeyer 80 cts, Otto and Eduard Diekmann 41.00, Louise and Wilh. Conzelmann 41.00, Elise Hartmann 41.00, from Julie Schmidt, Emma Meyer, Anna Bergmann, Marie Brüggemann 50 cts each, Wilh. Ostermeyer, H. Hartwich, L. Pöhler, C. Berg, W. Harmening, Sophie Rodewald, Karl Müller, Bertha Nienaber 25 Cts. each, F. Hofmann, F. Müller, Anna and Marie Berg, Wilh. and Marie Albersmeyer, Fr. Lobbe, Louise Schröder, El. Büsking, El. Krüger, W. Prange, M. Häuschen, Kar. Pöhler, Karl Bessert, together 41.65. By Kassirer Roschke of I. 45.00, by Karoline Erfmeyer at Waterloo 42.50, subsequently by the St. Peters congregation of Hrn. Past. Dörmann in Randolph County, Ill, 45.00. Dankopser from N. N. in Past. Dörmann's St. Paul's parish, 45.00. From Adolph and Hermann Heuer by Mr. Past. Matthias in Marysville, Kansas, 42.00. By Hm. Past. Krafft of K. 41.00. By Mr. I. Keil 41.00.

Sincerely thanking the kind donors on behalf of the dear orphans

St. Louis, Jan. 22, 1873. I. M. Estel, Cassirer.

**For the Lutheran Orphanage near St. Louis**

the following gifts have been received since November 17, 1872:

By Past. Rathjen, wedding collecte at H. T. Lange in Mayville, Dodge Co, Wis. 44.50. By Past. Kügele of the Bück Valley congregation, 42.00. By Past. Walz, treasurer of the "Eastern" District of the Ohio Synod, 45.50. By Past. Dörmann of N. N. on Christmas gifts 41.00. Bon Past. Ströhlein to Christmas gifts for the children 42.00. By Mr. Debüt drsogl. 45.00. By Past. Herrmann in State Cmtre, Iowa, Collecte of his congregation on Christmas Day, 42.50, from himself 50 Cts. By Past. Stülpnagel, collected at the infant baptism at Mr. Mintl, 45.75. By Past. Weyel in Darmstadt, Ind., 45.00. By Past. Flachsbart from Henriette Andreas and Daniel Skwieder in Filial Scotia from their piggy bank, for Christmas presents, 45.00. By teacher I. W. Müller, collected from his school children, 48.20. From G. Bechmann 1 barrel of flour. From N. N. 11 girls' caps. From the North Prairie District of the parish at St. Charles, Mo. about 20 Bush. Christmas apples. From Karl Koch, 1 bag of yellow turnips. From Mr. Biedermann in St. Louis 6 boy's caps. By Mrs. Teacher Pohle 1 small basin. By Christ mann in St. Louis 3 dozen ABC plates. From Kasp. Rauscher 1 basket of sausage, 1 gallon of wine, 4 lbs. of butter, 2 bushels of potatoes, 2 bush. Grain. From Wittwe Koch 5 sausages. From Mr. Hehmann in St. Louis 3 girls' caps, 4 yards of linen. wall. From Mr. Willard in St. Louis 6 boys' caps. From Mr. Dellit in St. Louis 54 gingerbread cookies with the children's names in icing. Toys from O. G. and S. Th. From Chicago 1 box. Through Rev. Mennicke from Father Stupid! 45.00. Through Rev. Kleist from the Women's Association in his parish 410.00. Through Rev. Baumgart from Mrs. Fritze 41.00. From Mrs. Bopp stuff to make a dress for L. K. From Mr. Meier in St. Louis 1 bor Seift. From Wittwe Koch some sausages. From Mr. Tiemeier in St. Louis 5 yards of towel stuff, 6 yards of shirt stuff. From teacher Läufer in Chicago a violin. Sincere thanks on behalf of the orphans A. Lehmann.

Report of the Treasurer of the Committee for Inner Mission in the Lutheran St. Paul Parish at Fort Dodge, Iowa, on Receipts and Expenditures from June 17 to

December 31, 1872.

Intake.

From the congregation of the Rev. L. Crämer in Warren Township, Bremer Co, Iowa,	417	.00
From the congregation of the Past. Endres in Boonsboro, Iowa,		
first broadcast,	12.00	
second broadcast,	24.10	
From the congregation of the Rev. Engelbrecht in Lowden, Iowa, 8.00 From its branch	3.50	
From N. N20		
By Pastor Osterhus	1.00	
By Pastor Herrmann	1.00	
By Franz Thiede 2	.00	
By Justus Günther	2.00	
Collected in local parish on mission feast	25.56	
By Pastor Herrmann of N. N	10.00	
From local community	1.45	
From Past. Schürmann's congregation at Homestead, Iowa, 7.50 From Past. Herrmann's congregation to Marshalltown, Iowa, 8.10 From Past. Cämmerer's congregation at Washington Town-		
ship, Iowa, 7	.25	
From Past. Horn's community in Benton County, Iowa.	9.00	
From the women's club dahier	5.00	
By A. Boehm 1.	00	
From Past. Döscher	5.00	



Bon Emil Peschau to wagon and horse received	10.00
On John Schenk's baptism of children collected 4	.00
On Theodor Löscher's child baptism collected 3	.00
Cash balance from before	8.54

Summa4176	.21
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Issue.

For plastering and other repairs to the mission house4	41.70
To Pastor Mertens paid in salary	23.70
For forging paid	3.90
At the mission house paid	77.00
For travel expenses to I. Ansoerge	1.25
For a sulky - car paid	12.00
For one jump seat 6	.50
For grain 2	.36
For repair on harness 1	.35
For a horse blanket 3	.00

Summa4172	.7
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Remains cash on hand....	43.4
F. Lucian White, Cassirer.	

The undersigned certifies to have received ^"ether gifts for the college household and for poor pupils by January 16 following:

From Past. Bundenthal's parish from V. Mayer 1 quart of meat; from L. Schlaudraff 2 sacks of grain, 1 sack of wheat, 1 sa of oats, 1 s. of potatoes. From Past. Jäbker's parish from <4 Diermann 1 quart meat, Z Bush. Beans; from Eickhoff 4 grain, 2 S. wheat, Z Bush. Beans; from the women's association there 5 new quilts, 19 bust shirts, 12 pairs of stockings, 12 handkerchiefs, 15 white handkerchiefs. From Past. Bode's parish vo N. Läpp 1 quart of meat. From Past. Fritze's parish from s Christians 1 quarter of meat. From Past. Stubnatzy's Gemeint von Crämer 1 pig. From Past. Evers' parish from Cl Scheumanu 1 quarter of meat. From Willshi's parish, 8 p. Wheat, 2 p. grain, 1 p. oats, 1 bush, red beets, 8 lbs. meat, 2 p. white flour, 2 p. rye flour, 2 brooms un ! 41.00 cash. AuS Past. Mennicke's parish in Rock Jslav 6 pairs of stockings. From Dr. Sihler's parish 5 pr. stocking From the Women's Association in Past. Hochstetter's parish 12 bustthen den, 4 pairs of socks. From Mrs. Fehling 6 towels.

For poor students: From Past. BeverS parish in Pittsbu, 410.30. Bon H. for happy recovery 45.00. Ai Backhaus' wedding collected 41.70 for A. Tisza. From Pasti Engelbrecht's branch parish 45.00 for G. Johannes. From dei women's club in Past. Stocks parish for I. Borth 434.25.

Correction:

In #6 of the "Lutheran" read: D. Scheumann from Past, EverS' congregation instead of "C. Scheumann from Pastor Jäbkei congregation." Fort Wayne, Ind. Ch. Hengerer.

For poor students received from the Women's Association of the local Immanuel District 12 undershirts, 16 "bus" shirts, 8 undershirt dresses and 13 pairs of stockings. From the we then Women's Association in Columbia, Ill, 2 padded blankets, 10 "bus" shirts and 1 pair of stockings.

For Pastor Ruhland from Mr. I. Keil in Pittsburg 43.0 From Pastor Eilgelder there 41.00. C. F. W. Walther.

With heartfelt thanks to God and the dear givers, I certify the receipt of the following further gifts of love: By Mr. Pa> Krafft from his Michaelis parish 44.10, from his St. I Hannis parish 45.25, from his St. Jacobus parishdr 42.7 from Wittwe Brown 41.00, from his Florida parish !

Cents, from himself \$2.00. From Past. Großberger \$3.70, from his congregation \$6.30. From Mr. Past. Brüggmann's congregation from Mr. Hiitze \$5.00, from an unnamed person \$5.00. From Mr. Director Lindemann \$16.00. From Mr. Past. A. Detzer's congregation \$14.67. From Mr. Past. P. Brand \$5.00, from his congregation \$17.69. From Mr. Past. Prüß's congregation \$4.07. From Mr. Past. Sturken's congregation \$66.67. By Mr. Past. Rauschert \$10.00. By Mr. Past. Rohrlack \$8.00. By Mr. Past. Kleppisch's congregation \$7.35. By Mr. Past. Schwensen's parish \$6.00. By Mr. Rev. Stephan's parish \$9.00. By Mr. Past. Küchle's congregation \$19.11. By Mr. Pastor Engelder's congregation \$10.00. By Mr. Lehrer Loge \$6.50. By Mr. Past. List's congregation \$9.50. By Mr. Past. I. M. Hahn's congregation \$17.30. By Mr. Past. Flachsbarth \$3.00. From an unnamed person \$2.00. From Mr. Past. Lothmann \$5.00. Mr. Past. W. Lange \$5.00. Mr. Past. E. Hieher \$1.50.

With the heartfelt wish of a rich repayment of our God according to Psalm 41:1-4. Fr. Dörfler.

Having received from Rev. Gräbner's congregation in St. Charles, Mo. \$10.00 for the parish of Leland, hereby certifies.  
Leland, Mich, Jan. 5, 1873, M. Toewe, Rev.

With heartfelt thanks to God and the benevolent donors, the undersigned certifies that he has received the following gifts of love: By Mr. Past. Jske from the congregation of Jda \$14.45, from the congregation of Bedford \$4.35, from Mrs. Kamprath \$1.00, from Mr. Feinauer \$1.00. Through Mr. Past. E. G. C. Markworth collected on Mr. L. Hahn's wedding at Caledonia, \$3.45; collected on Mr. A. Spiegelberg's wedding there, \$3.65; collected on Mr. Hannemann's wedding at Winchester, \$4.62; collected on Mr. Jagoditsch's wedding at Gill's Road, \$1.25; together \$12.97. By Mr. Past. Leyhe: collected at Mr. Badelle's wedding, \$2.74; from congregations at Town Grant and Town Sigel \$2.08.

St. Louis, Concordia College. C. Schilling.

Thankfully, the undersigned certifies to have "received" through Mr. Past. Wunsch from his Frankenkirk congregation at Dwight \$9.00".  
St. Louis, Concordia College. Ludw. Huber.

Having received from Mr. H. Kirchenwald in Davenport through Mr. Pastor Gieske \$2.00, certified with the most heartfelt thanks against God and the kind giver

St. Louis, Concordia College. Karl Mrnde.

\$3.10 by Past. Weseloh, collected at Mr. Niewald's wedding in Osage County, attested.  
St. Louis, Concordia College. H. Weisbrodt.

\$15.00 from the municipality of Schaumburg, Ill., and \$6.68, collected at the wedding of Mr. Fr. Haase in Proviso, Ill., certify with heartfelt thanks  
St. Louis, Concordia College. W. Burmester.

With heartfelt thanksgiving to God and kind givers, I hereby "certify" to have received from the congregation of the Rev. Storm in Pleasant Ridge, Ill, \$10.08.  
St. Louis, Concordia College. C. Baller.

Having received the Collecte of \$8.30 collected by Mr. Pastor Endeward on the wedding of Mr. August Mees, certifies with heartfelt thanks  
St. Louis, Concordia College. A. Meyer.

Sincerely thanking dcn receipt of \$5.00 from Mrs. Weigand from the congregation of Mr. Pastor Schlesselmann  
Fort Wayne, Concordia College. H. Weseloh.

\$4.00 from the congregation at Amelith, Mich. and \$1.00 from Mr. N. N. there, certifies with heartfelt thanks to God and the donors  
St. Louis, Concordia College. I. A. Däschlein.

#### Correction.

In the previous number of the "Lutheran", Prof. Lindemann acknowledged \$5.00, which should have been collected at the beginning of Mr. H. Wehling's wedding. But this is a small error. Mr. H. Wehling may have given \$5.00, but they were not collected at his wedding, because he has not yet held a wedding.  
" I. H. Jox.

#### Changed addresses:

Rev. >V. ^>686, üox 13th ^Vest l?o1llt, dumminA Oo., Hebr.

Rev 8.

kruirie lo>vn,Oo. , III.

kev- 1?. N. ^.r6u6t, l'rurer k. O-, Nueomk (.lo., Niod.

1 "Valt, teacher, Lox 275. ^Vvundotte, Nieü.  
O 8. 0. Teacher,

1326 Issortii Narret 8tr., 8t. Irouis, No.

The "Lutheran" is published twice a month for the annual "bat- scriptionSprei" of one dollar and fifty "Lenk" for the out-of-town scribes, who have to pay the same in advance and bear the postage".- In St. Louis, each individual number is sold for ten LentS.

Only letters containing information for the paper are to be sent to the editor, but all other letters containing business, orders, cancellations, funds 2c. are to be sent to the address: 21. O. Dartiel, Oorner of 7td ana Datu^ette 8treet", 8t. Doui" 2ln. to be sent to. - In Germany, this" sheet can be obtained through Juftus Raumaun's bookstore in Leipzig and Dresden.

Printing Office of the Synod of Missouri, Ohio ". a. St.

**Passion songs.**  
**1. Christ on the Oelberg.**

(Mel.: Become lively, my mind.)

From Jerusalem, from the hall, where the Passover lamb is prepared, and afterwards in the Lord's Supper Christ consecrates the New Covenant, in the full moonlight of the night, with the disciples in the company, the Savior crosses Kidron's brook, like the fugitive David once.

At Gethsemane in the garden He mourns, He trembles, He writhes, He fights for us the battle, the hard one, As if He were sin:  
From the Father's face, He, banished in judgment, Must empty the cup of wrath, That of salvation to grant us.

Alas, not one hour can the disciples' choir watch with him. He who swore to follow him in death's wake, warned sternly to do so, Simon, now you sleep? When the shepherd is beaten. Where will the wolf chase you?

See the heavens divide. Where once Christmas shouts of joy, And the angel rushes down, To strengthen Him who created them: With death He wrestles hot, drops of blood are like His sweat! God's awful wrathful judgment, That He may destroy our curse! (Hasta.)

**The antichristic papal prohibition to read the Holy Scriptures in the mother tongue. \*)**

Among the innumerable evidences that the Roman pope is the Antichrist and the church of the pope is an antichrist one of the most important is undoubtedly that the pope has forbidden the Christians to read the Holy Scriptures in their mother tongue. While God has driven the prophets through the Holy Spirit to read the Word of God Old Testament in the mother

Dear readers who are ignorant of Latin, do not want to be angry with us if we list the passages from papal writings that are necessary for this essay in German translation above, but also in Latin in the notes below. We do this partly for the sake of those Lutherans who understand this language, who always like to have the original text, and partly for the sake of the papists, so that they cannot say that we are only putting something on them. Those who do not understand Latin need not look down.

St. Louis, Mo., Feb. 15, 1873,

No. 10.

The pope, on the other hand, wants the Bible to exist only in a language unknown to the common Christian people, namely in Latin, because he cannot completely eliminate it from the world, which would be his favorite. While in God's word those are praised who know the holy scriptures from childhood, who read and research the written word of God diligently and speak of it day and night (Ps. 1, 1. 2. Jos. 1, 8. 2 Tim. 3, 15-17. Revelation 1, 3.), the pope, on the other hand, declares it a dangerous thing if all Christians had the unrestricted freedom to read the holy scriptures in their mother tongue. While the apostles declared those to be the nobler among their listeners who examined everything that was preached to them according to the Scriptures by searching them daily to see if it was true (Acts 17:11), the pope, on the other hand, declares that it is dangerous for all Christians to have unlimited freedom to read the Scriptures in their native language.), the pope, on the other hand, declares that the common man cannot understand the word of God at all, that only the church, that is, only he, the "infallible" pope, can interpret it correctly, that therefore only Bibles with papal interpretations or rather distortions should be read, and that it is therefore a great presumption if a layman wants to examine the teaching of his priest according to the holy Scriptures and dispute it with him. Finally, while God through the prophets and Christ and the apostles themselves command all people to read the written word of God, and call it to be read to everyone, male and female, old and young, high and low, learned and unlearned, yes, while the apostles address the letters containing God's word to entire congregations and implore them to read them (Deut. 6,6-9. Jos. 1,8. Nehem. 8, 2-8. 2 Kings 23, 1. 2. Jer. 34, 16. Joh. 5, 39. Col. 4,16. 1 Thess. 5, 27.), the pope and his creatures forbade the Christian people to read the written word of God in the vernacular. He has put a ban and a curse on it if anyone should undertake to do so without his special written permission.

The pope wants to be Christ's governor, the viceregent in the kingdom of Christ or in the holy Christian church; but which real governor or viceregent will forbid his subjects to read the laws of his kingdom in a language the subjects can understand! By forbidding the reading of the Bible, the book of laws in Christ's kingdom, the pope only proves that he is not Christ's governor, not his viceregent, but Christ's enemy, an abominable tyrant in Christ's kingdom, who fears that the laws of this kingdom will become known, and therefore wants to keep them hidden, to overthrow them, to push the hereditary regent Christ from his throne and to take his place. Since the pope is the real true Antichrist himself, as our church confession publicly confesses before all the world, it cannot be otherwise; for of the Antichrist it is written: "He is an abominable man, and exalteth himself above all that is called God or God's service, so that he setteth himself in the temple of God as a god, and pretendeth to be God. (2 Thess. 2, 4.) It is well known that a common way of tyrants, among others, is to confiscate the weapons of the citizens in order to be safe from an uprising, thus rendering them defenseless; So also the pope, as the most abominable tyrant of the soul on earth, takes from the Christians, the citizens of Christ's kingdom, the Bible in the language they understand, thus their weapon, the sword of the spirit, and thus makes them defenseless in the spiritual, so that he can destroy them as he pleases in property, honor, body and soul, without anyone being allowed to protest against it. But so that no one thinks that we are doing too much for the pope, let us hear what the Roman canon law, repeatedly confirmed by the popes themselves, says in clear words. It says there: "If the pope is found ignorant of his salvation and that of his brethren, useless and indolent in his works, and moreover silent of good (which is more harmful to him and to all), no less drags innumerable men with him in whole multitudes than the first servant of hell, who with him will suffer many plagues for eternity, then no mortal is subject to punish his trespasses, because he who is all

is to be judged by no one." \*) We ask, who, except the devil himself, will claim to have the power to be able to "carry off innumerable men to hell with him in whole multitudes", without any mortal being allowed to punish and judge him for it? There is no question, whoever claims this, not only cannot be Christ's governor, he must rather be the governor of the devil from hell itself.

But we return to our real subject matter.

As is well known, the papists often say that it is a Protestant slander that the Bible is forbidden in the Catholic Church; only the translations of the Bible into the national language are forbidden and even these are allowed to those who can read them without danger. But this is nothing but a miserable excuse. How strictly the popes and entire papal conciliar have forbidden the reading of the Bible, we will prove later with their own words. Here we recall the following for the time being. 1) To forbid the translation of the Bible into the language of the country means to forbid the Bible itself to the Christian people, since the Christian people do not understand the long-dead languages, the Ebraic, the ancient Greek and the Latin. If a Christian is not allowed to read the Bible in his mother tongue, unless he has first received special written permission to do so, then it is forbidden to the Christian; for what I am not forbidden to do, no one need first permit me to do, and what I must first be permitted to do before I can do it, that must be forbidden to me. (3) To say that reading the Bible is dangerous to certain men is blasphemous speech in the mouth of a man who wants to be a Christian; for since the Bible is God's word, of which God Himself says: "Blessed is he who runs and those who hear the words of prophecy" (Revelation 1:3), the reading of the Bible can never be dangerous, and only he who is an enemy of Christ and the blessedness of men can call it dangerous. Yes, say the papists, but can the Bible not be misused? We answer: Yes, of course it can be misused, and unfortunately it is misused in many cases. But what does this prove? Does it mean that its use should be forbidden? No, but that the abuse should be forbidden and, if possible, prevented, but that the use, that is, the right use, should be enjoined. When, by the way, the popes say that the pope allows the reading of the Bible in the vernacular to those who can read it without danger and with benefit, it is only too obvious that this means nothing else but this: Whoever reads the Bible in such a way that he does not understand it as it reads and as it says, but rather in a papist way, whoever reads out or rather reads into it what is not written in it, whoever does not dare to examine the papacy and its teachings according to it in his reading of the Holy Scriptures: he may read it after all, to him it is not a dangerous book, he may even derive a benefit from it. But is this not a beautiful

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\*) *Si Papa suae et fraternae salutis negligens deprehenditur, inutilis et remissus in operibus suis et insuper a bono taciturnus (quod magis officit sibi, et omnibus) nihilominus innumerales populos catervatim secum ducit primo mancipio gehennae, cum ipso plagis multis in aeternum vapulaturus. Hujus culpas istic redarguere praesumit mortalium nullus; quia cunctos ipse judicaturus, a nemine est judicandus.*" (Dist. 40- c. 6. We take this passage word for word from the following Catholic approved edition of the Papal Canon Law: "Corpus juris canonici emendatum et

*notis illustratum, Gregorii XIII. P. M. jussu editum. Coloniae Munatiana, 1717.*" I, 130.)

Permission? 4 To this must be added the fact that in the papacy everyone is taught from childhood that the Bible is a dark book, that no layman can understand it, and that only the church, that is, the priests and bishops, and really only the infallible pope, has the right understanding of the Bible. But what is this doctrine basically other than the strictest Bible prohibition imaginable? For according to this, every reasonable papist layman must naturally think: "Why read the Bible, this dark book? I don't understand it after all!" It is clear that once the antichristic doctrine that the Bible is a dark book which the common man cannot understand is imprinted in the heart of a man, there is no need for an explicit prohibition; the German will long for a German Bible as little as for a Chinese Bible and read it, and if he does so, he will believe the pope as his church, even if the pope tells him that the very words Genesis 1:16 signify the establishment of the papacy and the empire.

This is what is really written in the papal canon law, quoted from a letter of Pope Innocentius III to the emperor of 1198: "You should have known that God made two great lights (Genesis 1) in the firmament of heaven, a greater light to rule the day and a lesser light to rule the night. Each is great, but the other is greater. In the firmament of heaven, that is, of the universal church, God made two great lights, that is, he established two dignities, which are the Papal Authority and the Royal Power. But the one that governs the day, that is, the spiritual, is the greater; but the one that governs the physical, the lesser; so that as great as the difference is between the sun and the moon, so great is that between the popes and the kings. But if Your Imperial Highness would consider this wisely, she would not make or permit the Patriarch of Constantinople, who is indeed a great and honorable member of the Church, to sit beside the footstool of her feet on the left side, since other kings and princes stand up reverently before their archbishops and bishops (as they are obliged to do) and assign them a place of honor beside themselves." \*) From this the dear Lutheran reader can see what kind of people, according to the opinion of the pope, can read the Bible in their native language without danger, and to whom this may therefore also be allowed, according to this, these are people who are already so filled, taken in and penetrated by the papal errors that when the pope says of the white that it is black, and of the black that it is white, they take their reason captive under the obedience of the pope without argument and believe this. It is by no means, as some may think,

\*) Nosse debueras, quod fecit Deus duo magna luminaria in firmamento coeli: luminare majus, ut praeesset diei; et luminare minus, ut praeesset nocti. Utrumque magnum, sed alterum majus. Ad firmamentum igitur coeli, hoc est, universalis ecclesiae, fecit Deus duo magna luminaria, id est, duas instituit dignitates, quae sunt pontificalis auctoritas et regalis potestas. ' Sed illa, quae praeest diebus, id est, spiritualibus, major est; quae vero carnalibus, minor: ut, quanta est inter solem et lunam, tanta inter pontifices et reges differentia cognoscatur. Haec autem si prudenter attenderet imperatoria celsitudo, non faceret aut permetteret, Constantinopolitanum patriarcham, magnum quidem et honorabile membrum ecclesiae, juxta scabellum pedum suorum in sinistra parte sedere, cum alii reges et principes archiepiscopis et episcopis suis (sicut debent) reverenter assurgant et eis juxta se venerabilem sedem assignent." (L. c. II, 160.)

an exaggeration. No, it is literally so. The founder of the Jesuit Order, Ignatius of Loyola, wrote a book entitled "Spiritual Exercises", which Pope Paul III confirmed in 1548 by his own bulla. In it are found, among other things, "rules to be observed so that one may believe rightly with the rightly believing Church." The thirteenth rule reads: "In order that we may be in complete accord and conformity with a mild Catholic Church, when she has decided that something which appears white to our eyes is black, we must likewise declare that it is black. \*) That the Pope allows people who have such faith in him and his Church to read the Bible is of course no wonder.

The papists, however, when reproached for the papal ban on the Bible, also try to excuse themselves by saying that, as everyone knows, Catholic translations of the Bible in the various vernacular languages existed before the Reformation and even more so after it, and that it is therefore an obvious slander to reproach the papal church for forbidding the reading of them. However true this statement is, the conclusion drawn by the papists from it is false. For why were there translations of the Bible into the vernacular even before the Reformation, some of which were read by the people? Obviously not because this was in accordance with the Pope's intentions, for the Pope, as we shall see, had declared the reading of the Bible in the vernacular to be dangerous and had strictly forbidden it. Rather, some translations appeared, which the people, as I said, also read in part, because it was impossible for the pope to strictly enforce his strict prohibition, so as not to reveal himself as the true Antichrist even before the Reformation. After the Reformation, however, this was even more the case, since it was added that if the pope had wanted to carry out his prohibition inexorably, he would have led the Catholic people, many of whom hungered and thirsted for God's Word, into the arms of Protestantism in droves. This is evident, among other things, from the fact that Catholic translations of the Bible and their use are tolerated almost only where Catholics live among Protestants. Just as a shipmaster, when dangerous storms arise, sometimes throws the most delicious goods overboard in order not to sink with them, so the popes have also thrown their Bible ban overboard where Protestantism causes heavy, dangerous storms for their church ship, in order not to have to sink with their ban. In addition to this, the popes, when their subjects cannot be restrained by God's Word, always prefer that they use falsified and distorted Catholic translations of the Bible rather than pure Protestant ones. It is true that some popes pretend that the Protestant translations of the Bible are falsified and that is the only reason why they are forbidden by them; but this is nothing but an empty Jesuit pretense. For, on the contrary, the Catholic translations are

\*) *Ut ipsi ecclesiae catholicae omnino unanimes conformesque simus, si quid, quod oculis nostris apparet album, nigrum illa esse definierit, debemus itidem, quod nigrum sit, pronuntiare.*" It is found in the Constitution or Institutum of the Jesuits. Our edition is the famous one in folio, prepared with great care by the Jesuits, which has the following title: "Institutum societatis Jesu, auctoritate congregationis generalis XVIII. meliorem in ordinem digestum, auctum et recusum. Pragae, 1757. the papal bull of confirmation stands Volum. II, p. 387, the cited passage n. 430.

The translations of the Bible into the national languages are always falsified, since they may only be made according to the falsified Latin translation, which the Pope has solemnly confirmed, namely according to the so-called Vulgate, and not according to the Hebrew and Greek judgment of the Holy Spirit. Thus, for example, all translations tolerated by the popes or their bishops immediately contain the first biblical passage that deals with Christ, namely Genesis 3:15, an exceedingly shameful falsification, by which the work of redemption is to be attributed to Mary instead of Christ! According to the Hebrew judgment of the Holy Spirit, Genesis 3:15, it says: "And I will put enmity between you and the woman, and between your seed and her seed. The same shall bruise thy head, and thou shalt bruise His heel." But this is thus falsified in the Latin Vulgate, confirmed by the popes as the only correct translation: "Iuimicritia8 j-ovam inter t6 6t mulierem, 6t 86U16U tunnr 6t 86IU6U UUu8; ipsa oolltsret eu^ut tuurn, et tu in8idial)6vi8 enl- 6LN60 HU8", which means in German: "I will shred enmities between thee and the woman, and thy seed and the seed of that; she herself shall bruise thy head, and thou shalt go after her heel." This beyond all measure ungodly falsification has been retained, for example, by the German translation of the Catholic I. F. Allioli, which is highly respected among Catholics and was published for the first time in Landshut in 1830. F. Allioli; this translation also puts Mary in the place of Christ with the following words: "She will crush your head and you will chase her heel." In 1844 a Catholic English translation of the Bible was published in New York under the approval of the well-known deceased Archbishop Hughes, in which the papal-antichrist falsification is also found. The passage reads there as follows: "I wiU put 6iuuitis8 bkNv66n tlee and tle oiiau, an 6 tliu 866cl and her 866ci: 8li6 8llnU oi'usli tliu 5end, and tliou 8llalt Ü6 in ^ait ton 1i6r lleel." Therefore, when the present Pope Pius IX decreed the new article of faith of the Immaculate Conception' of Mary in 1854, he used the idolatrous falsification of the Bible and declared: "The Most Holy Virgin ... crushed the head of that (serpent) with her immaculate foot. "\*) After this, it is no wonder that the popes, if they cannot prevent their subjects from reading the Bible in their native language, at least do not want to allow a pure Protestant translation made from the original language, but only a falsified translation into the vernacular, fabricated from his already falsified Latin Vulgate.

How the true followers of the pope are actually minded against the holy scripture and especially against the reading of it in the vernacular, was once revealed all the more clearly by a number of Roman Catholic bishops, who were gathered in Bononia in 1553, because they did not think that their written declaration would ever be published. In the aforementioned year, they submitted to Pope Julius the Third a series of advice on how the Roman

\*) "KnnrtissirnÄ Virſc> . . . illius esput innnsrnlüto zwäs oontrivit." See: Ditterss npostolicns äo äoAMktioa. äkü- mtioiw iinmaeulatÄS cronesptionis VirZinis Deip^rse aä per- pötuura rei moworiE", as this document is found in the following work: "Dii IX. Dontiüeis Llximi Ronras. üx t^ÄoArapliia dovarum artium lratrit" ta "ultkU6. 1854." 2-1, P. 607.



The bishops have now made public, to the astonishment of the world, the document that Cardinal Paul Vergerius, when he became a Lutheran, had written to support the Church. In this document, the bishops wrote, among other things, the following: "Finally, we have saved until last the most important of all the advice we can give at this time. Here the eyes are to be opened: one must make every effort that as little as possible of the Gospel is read, especially in the vernacular, in those cities which are in Your territory and under Your jurisdiction, and that one is content with that little which is read at Mass, and that more than this no mortal is permitted to read. For as long as people have been content with that little, so long have your things gone as you wished, and they have begun to go downhill since it has become the custom to read more. In sum, this is the book that, apart from others, has caused us these storms and whirlwinds by which we have almost been swept away 2c. Therefore, those few sheets will have to be kept secret, but with the application of a certain caution and attentiveness, so that this does not cause us greater unrest and a greater noise." \*) Everyone can see from this that if the popes, despite their prohibition, allow Bible reading here and there, then this is nothing but that "caution and attentiveness" which they believe they must apply in order not to make trouble out of evil. In the following, we will now discuss the papal prohibitions communicate it yourself. [Walther]

(To be continued.)

Report of the Emigrant - Agency in Baltimore.

The turn of the year reminds me of my duty to once again inform the dear "Lutheran readers" about my work among the immigrants in Baltimore. I therefore give an overview of the most important things I have done since my last report.

The number of Parthians who were received and transported by Germany on their arrival amounts to 264; 82 of them were referred to me by their relatives here, and several by Germany.

2. letters with orders of all kinds I have received from the United States and Germany 205.

3. several hundred dollars were advanced to destitute families, and money sent to me for expected immigrants was delivered to the people concerned.

4. to Germany I have sent to 3 families ship-cards sent.

\*) „Denique, quod inter omnia consilia, quae nos dare hoc tempore possumus, omnium gravissimum ad extremum reservavimus. Oculi hic aperiendi sunt: omnibus nervis aditendum erit, ut quam minimum evangelii poterit, praesertim vulgari lingua, in iis legatur civitatibus, quae sub tua ditione ac potestate sunt, sufficiatque tantillum illud, quod in missa legitur, nec eo amplius cuiquam mortalium legere liceat. Quamdiu enim pauculo illo homines contenti fuere, tamdiu res tuae ex sententia successore; eademque in contrarium labi coeperunt, ex quo ulterius legi vulgo usurpatum est. Hic illo in summa est liber, qui praetor caeteros hasce nobis tempestates ac turbines concitavit, quibus prope abrepti sumus etc. Quare occultandae pauculae illae chartae erunt; sed adhibita quadam cautione ac diligentia, ne ea res majores nobis turbas ac tumultus concitet." (Cited by J. Gerhard in his *Confessio catholica*. Lib. II. Artic. 1. c. 2. fol. 405.)

. I have written 151 letters, namely 144 to local places and 7 to foreign countries.

6. I have given support to several families, also to single persons, namely to one family and one single person from the treasury; the others were supported by gifts of love, for which I have always found willing souls in our 3 communities here.

7. I have proven work for 15 people; however, much more could be done in this regard if I had a suitable office where both employers and workers could come forward.

8) By distributing the well-known tract by Pastor Beyer, as well as our last year's calendar, which Pastor Keyl had sent to me, I have, as much as God gave grace, missioned among the immigrants, in that the former served to call out a warm welcome to the immigrants, whereupon I pointed them with heartfelt words to salvation in Christ and encouraged them to remain with Him in this country as well. Through the latter I was prompted to show them the way to our churches and pastors. That in this way, under God's blessing, something happens for the advancement of the Kingdom of God and of individual souls, as well as that some are helped and served in their need and distress, is beyond question; all those who are able to put themselves in the position of the immigrant will be able to judge this easily, and I could name enough cases where the heartfelt thanks of the immigrants gave testimony to this. From the many cases that prove this, I will mention

only a few.

A certain M. from Hanover landed here with his wife and three children. When I found them on the ship, the wife was ill. I advised him not to travel further under such circumstances, since his wife could die on the way, then took him to a good boarding house and, when the wife became sicker, brought Pastor C. Stürken at her request; he prepared her for her end, while I took care of her physical well-being; for since the man had lost his tickets, I had to take him to the hospital.

to Dubuque, Iowa, he had no money left. On the second day, the woman died and I had to take care of her burial, since the man, who was hard hit by her death, knew absolutely no advice. Without such care, the sick woman would have had to go to the poorhouse and would have been buried in the pauper's graveyard without having received the sacrament and without Christian custom and accompaniment; now, however, she received an honest, Christian burial and now rests in the churchyard of our three communities. All this cost the man nothing, since I covered the expenses from the gifts of love that I collected in the three communities here and which were given with great willingness. How comforting and uplifting all this was for the afflicted widower, who could now travel on with his three children and all his belongings without having to move anything here, and the love he experienced has no doubt also strengthened him in his faith. This is only one case, there are many similar ones. The day before Christmas I received a letter from a Mr. N. in Nebraska, in which he wrote that he had been there for six months, that he had bought land there, that he liked it there, and that he still remembered the good words he had heard from me when he left. I had pointed out to him, along with many others, the one thing that was needed, and so on. It also often happens that luggage is lost from Bremen or during unloading. Several times I have been able to send it to the people concerned.

I would also like to note that the dear brothers in the sister synods, if they want to have relatives come from Germany, may only contact me confidently. In particular, I would like to ask all those who want to send ship's tickets to Germany for the journey from Bremen to Baltimore to contact me; for the people concerned will then receive important instructions for the long journey from me together with the ship's ticket, which, if they follow them, can be of good use to them.

On behalf of the committee here, I would like to take this opportunity to make a heartfelt request to all our dear congregations and synod members not to completely forget the fund for our emigrant mission in Baltimore, but to think about it better and more diligently than has been done so far. At the last synodal meeting in St. Louis, this work was made a common one and we all committed ourselves by an express resolution to support it, and this is all the more necessary because so many of our fellow believers end up in Baltimore. Let us now carry out this resolution and carry out the work vigorously and diligently. We also owe it to our Lutheran fellow believers according to love; for the apostle says: "Let us do good to everyone, but most of all to our fellow believers. It goes without saying, however, that those who are not our fellow believers, but who need our help and can be reached by us, are also helped at the same time.

I will gladly spare no effort, no annoyance, no inconvenience that my position entails; but you, dear Lutheran Christians, do not shy away from a small sacrifice, which is necessary from your side for the maintenance and orientation of my profession. Many a day I left home before 6 o'clock in the morning and did not get to sit down until 10 o'clock at night, or even until 12 o'clock, and perhaps did not get a bite to eat the whole day, so that I came home dead tired and worn out. In the last year, there were leaf-sick people on every ship for four months, so that one is often exposed to the danger of infection. In addition, there is a great deal of trouble and annoyance and a large number of letters and orders, the handling of which tires and attacks body and soul. Of course, I have nothing to report about great deeds that would have been done by me; however, I think that we must not judge the success of our mission by what the natural eye sees, but that we must work in simple faith and fervent love and leave the blessing of our work entirely to the Lord. Finally, I would also like to note that in the last year the number of immigrants in Baltimore has almost doubled compared to the previous years. We already have two steamship lines, one from Bremen and one from Liverpool, but the steamboat companies feel compelled to have new steamboats built, so that this summer two steamboats will arrive every week, one from Bremen and one from Liverpool. In addition, sailing ships with passengers will also arrive, so that we can look forward to a strong immigration here in Baltimore this year. Now then, let us do good and not grow weary, for in due time we shall also reap without ceasing! May God be with us! Amen.

W. Sallmann.

33 Haur<sup>steuä</sup> 8tr., LaUimore,

### **To the ecclesiastical chronicle.**

#### **I. America.**

Missouri Doctrine. Dear Base of the Iowa "Church Gazette" of January 15 entertains her readers with the news that the Missouri Synod teaches soul sleep and claims that God condemns those who do not deserve it. As far as the sleep of the soul is concerned, we do believe that the soul of the dear base often sleeps, but that the souls of the deceased sleep is a doctrine that the base must have heard from Missouri only during her sleep of the soul. But as far as the other teaching is concerned, that God condemns those who have not been dimmed, this is a sentence that was once quoted from Luther and which the dear cousin cannot understand. Of course, this is not her fault, since understanding this sentence requires insight into the context in which it stands. But of course it would have been better if the dear base had not concerned herself with it and had remained pretty with things that she can understand with her five senses. The "American Lutheran" of January 25, as we read, received with horror the news of our heresies from the dear base and now writes: "We must confess that we were very much mistaken about their (the Missourians') doctrinal purity.

see." Since the "American Lutheran" has so far believed so firmly in our doctrinal purity, he can imagine that we are quite inconsolable about his present position toward us. What misfortune the evil base could cause!

W. [Walther]

Church schools. Thus we read in the Baptist "Sendboten" of January 22: "The children of the more than 700 German congregations in America, which have congregational weekly schools, not only learn two, instead of

merely one of the principal languages of the country, but they are also instructed four or five times as much in Bible and catechism as most of the children of the English and German congregations, which have no congregational weekly schools, but only Sunday schools. This is a difference which will become mightily apparent in the future, and to which all German and English preachers, conferences, and synods should be seriously called attention." - When we read these, we could only exclaim: May God preserve to our German Lutheran Church the jewel of its parochial schools! for indeed, humanly speaking, the future of our Church depends above all on it

in America. As all ecclesiastical communities in America have worked at their own dissolution from the time that they let the state take care of the education of their children, so the most careful care of our parochial schools after the public preaching ministry is and remains the main means of our preservation and further development. The Census of 1870 shows what is achieved with the highly praised Freischule system even in the secular. According to this Census, over one-seventh of the population of the United States could not write their own names, namely 5,658,000 men, women, and children over ten years of age. In the North, including Pennsylvania, the situation has actually worsened instead of improving in recent years. W. [Walther]

Baptismal grace. In the "Sendbote" of January 22, a Baptist preacher criticizes the fact that in the story "The Day Laborer's Daughter," published by the American Tract Society, reference is made to the "baptismal grace" in which the children die, while the same story

The Baptist preacher exclaims: "Will our brave 'Kämpfe' from the 'Volksfreund' now stand up so bravely for the evangelical truth? The Baptist preacher exclaims: "Does our brave 'Kämpfe' of the 'Volksfreund', who has so far so valiantly stood up for the Lutheran truth, now want to become Old Lutheran? Or has the American Tractate Society decided to confuse its hitherto Catholic standpoint with a Roman Catholic one? If so, should not this be made known beforehand, that Baptists may withdraw from such a society?" - That the Baptist preacher writes thus we do not wish to blame him, although if we Lutherans were so quick to present the either-or to such a society, Mr. Baptists would raise a great clamor over our "fanaticism" and our "narrow-mindedness." But the Baptist preacher also writes this: "The little word 'baptismal grace' caught my eye. For the time being, because I once had cause to look up all the passages in the Bible that deal with baptism and to investigate their meaning; in doing so, I found that baptism occupies an important and precisely defined position in the order of salvation according to the teachings of the Bible; but I was unable to find anything about a -grace of baptism\*." This Baptist preacher must indeed be blind as a bat, otherwise we would let him print the many Bible passages in which the doctrine of "baptismal grace" is contained. The next necessary thing for him will be to be taken to an eye clinic.

W. [Walther]

## **II. abroad.**

Gemeinve appeal law. In a German newspaper we read: The Protestant Consistory of Westphalia had previously filled pastor positions without the participation of the congregations. The Minister of Culture declared this to be contrary to the custom in the Protestant Church, and instructed the Consistory to ask the congregations to vote in the future, and to confirm the election if there are no objections; if confirmation is refused, to report the reasons to the Ministry.

Lutherans within the Union. Should there really be real Lutherans within the Union? In Hanover one thinks so. For we read the following in Münkels Neues Zeitblatt: "There was an objection to the election of Rector Geßler as a churchwarden in Quakenbrück (Hanover) as a Unirte. The Consistory declared the election favorable, because Geßler had been Lutheran within the Union.

Beatification of the papists with steam. The following advertisement appeared in the Catholic Sunday paper No. 47 (Stuttgart, 1872): "The Railway to Heaven, or the Proven Means of Quickly and Easily Reaching Christian Perfection, Holiness and Heaven" has just appeared in my publishing house. By a priest of the Archdiocese of Freiburg. 2nd ed. Price 3 kr. The first edition of 5000 copies was sold in a very short time. Court bookstore of C. Tappen in Siegmaringen. But whoever wants to use the railroad should then provide himself with the entrance ticket sold by a clerical colporteur in the Bernese Jura, a small sheet of paper on which is written: "Entrance ticket to heaven, acquired through the divine school of patience"; and around a cross in the middle: "No one is crowned who has not fought a good fight. I am with you. O, Mary, help me! Price 50 centimes. At Letaille, papal bookseller. 274 Rue Garantiere 15, Paris." The foregoing is taken from Münkels Neuem Zeit, blatt of December 20 of last year.

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### **An important company.**

It is well known that the German political newspapers in the United States almost universally take a position hostile to Christianity and thus exert a harmful influence on the German people. These newspapers are read in thousands of Christian families and thus the poison of unbelief is spread unnoticed in the hearts of the readers. All the long treatises and writings against Christianity by Renan, Strauss or Büchner do not cause as much harm among the people as these daily newspapers; for long treatises are seldom read; only a short article full of ridicule and scorn is almost always read and then usually remains a poisonous sting in the hearts of the readers. Just as a drop of a weapon erodes a stone in time, if it always falls on the same spot; so the poison of unbelief, which daily drips through these leaves into the soul, must in time do incalculable damage. But why, we ask, are such leaves widespread in so many Christian families? Answer: Because there are no daily newspapers edited from the Christian point of view. One keeps such newspapers only because one wants to know what is going on in the world. So one has to put up with all the slobber that such a dogged denier of God spews at God's Word and Christianity, and must calmly watch how that which is most sacred to us is dragged into the muck. Only very few of these pamphlets are tolerant enough to show consideration for their Christian-minded readers.

Therefore, it gives us great pleasure to announce that the German Christians of Milwaukee, from all Protestant congregations, are unanimously working to establish a daily and weekly newspaper, edited from a Christian point of view. It shall be worthy of the best in the country; it shall bring the latest telegraphic dispatches from home and abroad, European and domestic correspondence, city news, reports on art, science, agriculture, and the latest market reports; the needs of the peasant will be especially taken into account by solid and useful articles, and the family circle will be provided for by entertaining, instructive, and useful reading. In politics, the newspaper is to take an independent position; promoting the welfare of the people to the best of its ability, vigorously combating the rotten damage in state and society. Although it is not a church paper and does not belong to any individual church party, it will resolutely oppose all attacks against Christianity. It is not intended to displace church papers from families; on the contrary, it is intended to serve as a pioneer of the church in general. The necessary capital (twenty thousand dollars) is to be raised through shares. In order to make the enterprise a general one and to give even the less well-off the opportunity to participate, the shares are set at ten dollars. It is expected that all preachers and members of the German Protestant congregations of the Northwest will take an interest in this enterprise, and not only help to bring it into being by placing shares, but also help to prepare a secure future for the enterprise by collecting numerous subscribers. Although the largest part of the shares will be placed in Milwaukee

It is desired that one or more shares be taken in every German Protestant congregation in the Northwest, as this will maintain a greater interest in the country for the paper and will be a greater guarantee of its successful existence. The weekly costs \$2.50 per year. Subscription collectors receive a reasonable discount. Orders for stock or the paper should be sent tentatively to the following address: -I. IV 220 Hiirä 8trv6t, There were available to the sub

have been facing great, very great difficulties up to now; but with God's help, these have now been happily overcome, and it only depends on how quickly the shares can be placed in order for the first number to be published. The placement of the shares has been underway for ten days and has had extremely satisfactory success so far. Members from all German Protestant congregations, without exception, are working unanimously to build up the work, and the names of Milwaukee's outstanding businessmen guarantee that the enterprise is in safe hands and that the interests of the stockholders are being safeguarded. The main difficulty, which at first seemed difficult to overcome - finding a capable editor - has been overcome, and so it is to be expected that, if God continues to give his blessing and the German preachers in particular and the Christians in general take an interest in the enterprise by word and deed, and especially help it, and, in particular, help to provide the necessary operating capital by placing shares, a work will be launched in a short time which will not only be of incalculable benefit to the Christian cause, but will also be a power in the hands of the German Protestants.

Milwaukee, February 1, 1873. c ... s.

**Turner, Religion, School, State, and Society.**

On the occasion of the "inauguration" of a gymnasium in Chicago, someone also spoke who would like to be considered a great speaker, and therefore acted in his yellow-billed modesty, as if he and some other loudmouths represented all Germans, as Christians are already used to. Therefore, nothing more about this now. - In his speech he also quoted, among other things, a passage from the "Constitution" of the Gymnastics Federation, namely: "The purpose of the North American Gymnastics Federation is to support the members in their efforts to make of themselves men of sound body and sound mind, and it is a primary duty to achieve understanding among the members by all means within its sphere and to advocate the success of radical reform movements in all social, political and religious matters. It is also the duty of the Federation to support all efforts for the elevation of popular education through public schools free from any religious taint, and in general to promote the intellectual (spiritual) and physical (physical) education of the youth of both sexes by all means at its disposal."

This says the "Constitution", the basic and highest law of the great gymnastics federation! To it all, the whole "federation" commits itself and indeed constitutionally! It "aims" at that, it is its "main duty", to that "all - in its" - of the gymnastics federation, in which the

God-deniers rule - "areas commanded means" serve and are applied! What for? To enforce their "radical reform movements", i.e. the godless plans of their mean revolutionary desires, whereby one asks nothing for God, conscience and general welfare. And these their revolutionary plans shall, as the case may be, reverse and overthrow all social, state and religious "affairs"! All schools, however, shall not even have a "veneer" of religion (not only not of confession). In them, therefore, not even something shall be said of God, the Creator, and his commandment, so that only room remains for the God of the gymnasts, whom fuelel Büchner, Affenvogt & Comp. teach, whose main commandment is: Become a cattle in every respect! O, it would be a beautiful world if the gentlemen gymnasts had "the intellectual and physical education of the youth of both sexes" alone in their hands! - Read, dear "Lutheran" reader, the first Psalm. A. W.

(Submitted.)

#### **A governor on fairs and lotteries for ecclesiastical 2c. Purposes.**

In Governor Washburne of Wisconsin's message to the state legislators currently assembled in Madison, there is the following remarkable passage:

"Our state laws concerning hazard gambling are no doubt sufficient, if only they were enforced. But it seems decidedly time for a law to destroy the **schools** in which gamblers are educated and which are everywhere.

Even the **Church** (no doubt unintentionally) sometimes supports **the devil's work**. So-called "poison-concerts", "poison-enterprises" and "Raffles", often for religious and charitable, but often also for less worthy purposes, lotteries, prize-giving etc., all these undertakings aim at making money without a return value. Nothing is more demoralizing and seductive, especially for the young, than the prospect of winning money or property without toil and labor. When even respectable people take part in such lotteries and ease their consciences with the thought that the money is being used for a good purpose, it is hardly strange when the youth of our state falls into bad habits, which the excitement of hazard games almost inevitably has in its wake.

Should you be able, by means of a law, to eliminate and discredit those bad practices, you may be assured of the thanks of all good citizens."

Glory to the man who so openly speaks the truth here, calls the thing by its right name and thus, without knowing it, only confirms the testimony of the orthodox church against the unfortunately of God! fair and lottery nonsense that has already penetrated even into some of its congregations. But what a disgrace for the Christians and congregations concerned to have to be told by a governor in his message that they too support such "devil's work" and thus increase those "schools" "in which the gamblers are educated" and for the destruction of which he must proclaim his legislature!

F. L.



### From the old box.

Our dear father city of Strasbourg had been handed over to the Crown of France. Before and behind the royal officials, priests and Jesuits moved into the German city. With sacrilegious mouth and lying pen they blurred and covered all doctrinal differences. All the baneful curses of the Tridentino Council seemed to have been rejuvenated under their smooth tongues into wishes of welcome and blessing. "Your faith and our faith," beckoned the false pipe of peace, "are not so different from each other as you think; we are at bottom quite of one mind; we have one God, one Savior, one baptism: come to us, then! Ah, how beautiful is unity!" The watchmen on the walls of Lutheran Zion raised loudly their voice of witness, among them especially Professor Doctor Balthasar Bebel. No sooner had the "dear Lord's Day" been celebrated for the first time in Strasbourg on May 27, 1682, with much pomp and expense, than Dr. Bebel instructed his fellow Lutherans in the "Report on the Feast of Corpus Christi" and armed them against the heresies prevailing there. Similar doctrinal and defensive writings by him appeared on the mass, the feast of the Rosary or Pater noster, and so on. Even before they were printed, numerous copies were in the hands of the people. The Jesuit Fathers knew only too well how much Bebel's testimony did for the fortification of the true faith and for the defense against false doctrine and superstition. Their thoughts and aspirations were therefore directed toward obtaining a discussion with him on ecclesiastical questions. Gladly the already seduced Duke of Veldentz would have been helpful to them. But the magistrate was against any meeting, partly for the sake of peace, partly and mainly because the Jesuits abused all such opportunities to trumpet a fictitious victory.

Once upon a time, however, on June 11, 1683, Dr. Bebel was summoned to the ducal palace to hear important news. Such a snake's path was popular with the hypocrites.

Besides the duke and his family, Dr. Bebel met several French senior officers with their ladies and - two Jesuits.

One of them - Hahn - a German by birth, met him extremely politely and immediately announced that they would open a religious discussion with him. Bebel, most astonished at this deceitful procedure, refused, since he had only appeared to speak to the duke. However, he was taken by the hand and led into the middle of the hall and ordered to take a seat between officers and Jesuits. Once again the doctor refused to discuss, since he had no authority to do so from the magistrate. Quickly a Jesuit answered that it was only a friendly conversation; but to the ladies he said: "The Doctor refuses to take up the fight. And now the Jesuits immediately began the attack, assailed Dr. Bebel with questions and conclusions, so that he had to save the honor of his Lord, his faith and his church.

What did they bring forward? - The old foolishness: Where was the Lutheran church a thousand years ago? Here Bebel's answer; he based it on the holy Scriptures, for these, remarkably, had been recognized by both parts as the judge. "Either the church of the first centuries," he said, "faithfully and truly adhered to the holy Scriptures, and

then it has been our church, which stands and falls with God's word, or else it has not adhered to the same, and then it is not the true church." This cogent answer the Jesuits, in order to evade it, wanted to have corroborated with history. This, Bebel answered, I have done publicly in my books, and no one has answered me." - Thereupon one of the Jesuits asked Bebel how he could have wanted to prove in one of his books "that the Old Germans, and especially the Alsations, had not believed in the saints".

had not worshipped. Bebel had stated this on the basis of a passage of Irenaeus, in which this church father reports that they worshipped the Father, the Son and the Holy Spirit. No sooner had our professor answered for this than the Jesuits held up to him passages from the Church Fathers Tertullian and Origen as proof of the worship of the saints. Since the Roman Church does not count these two men among its orthodox teachers, Bebel had won the game and replied: "These fathers would have no evidential value for the Roman Church in matters of faith. Thus the Lutheran doctor beat the Jesuits with their own weapons for a good while.

But now Bebel asked them where their faith, established by the Tridentine Concilium, had been a thousand years before? The Jesuit evaded with the assertion: "The Roman ones were in legal possession." Dr. Bebel replied that this was one of their usual evasions, to which Matth. 21,27. could be very appropriately applied. (And they answered JEsu, saying: We know it not. Then said he, Sosageicheuch not, of what power I do this.)

With his thorough knowledge of the history of the church, and his astonishing knowledge of all writings, especially those of the Jesuits, it was not at all difficult for Bebel to refute victoriously even the more distant objections of his opponents about the age of the church, its infallibility, the number of sacraments 2c. and to make the Jesuits somewhat more modest.

Finally, after two hours, they gave way and followed the rest of the company, which, tired of hearing to breathe fresher air, had meanwhile gone into the castle garden. - —

One often hears it said, "Discussions and disputations don't help much." Isn't that for some a cover for their ignorance, and their love of false peace? Everything is trumpeted. Everything is hung on the big bell. Why do we not want to be trumpeters of the grace of Jesus Christ to us and to His holy Church? Why do we not want to proclaim the virtues of Him who has called us to His marvelous light, and be ready to take responsibility for everyone - if only for a testimony about them.

Dr. Bebel, however, has directed many to justice; he has strengthened our venerable witness hero, Ammeister Dominikus Dietrich, especially under the cross, and as a faithful guardian and pastor he has ennobled and steeled him by his testimony to the Ammeister's testimony.

Lord Jesus, awaken such heroic witnesses from clergy and laity in this last evil time!

Now, Lord, give me strength, give me power and courage. For these are the ways of grace which your Spirit creates and does, that I may believe in you and abide in the truth, in defiance of the gates of hell! Amen.

(Evangelical Lutheran Messenger of Peace from Alsace.)

## Church News.

Mr. W. Arendt, since then pastor in Nishnabotna, Michigan, called by the Lutheran congregation in Fraser, Michigan, was installed in his new office by the undersigned on the second Sunday after Epiphany.

The Head of the Church - wonderful in His regiment - also gloriously lead out this His kingdom matter!

I. F. Rufst Address: Rsv.

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After the two Evangelical - Lutheran congregations in Sheboygan, Wis, namely, St. John's congregation of the Wisconsin Synod and the Drceinigkeits - congregation of the Missouri Synod, have united and merged into one congregation, and the former pastor of the former, Rev. O. Spehr, has also been appointed by the latter as its pastor and minister, he was solemnly installed in his office by order of the honorable Vice-President of the Northern District, Mr. Pastor G. Link, by the undersigned with the assistance of Mr. Pastor Aulich on the first Sunday after Epiphany.

The Lord Jesus Christ crowns the work of this His servant with many blessings! I. Cunning.

Address: Rev. O. 8pLir,

'Wiseonsin.

On the fourth Sunday after Epiphany, Candidate KarlKretzmann, having completed his studies from Concordia College, St. Louis, and having received a call from the Lutheran congregation at Yorkville, N. I., had received and accepted a calling, was ordained and introduced by the undersigned by order of the Presidency of the Eastern District in the midst of his congregation. May the Lord be his sun and shield! Br. King.

Address: Rev. Odai-Itzs LrstLMünn, oar" ok Hlr. LruvinnZ,

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On the third Sunday after Epiphany, January 26th of this year, Pastor I. Achilles, who had received an honorable certificate of dismissal from the "venerable" Synod of Illinois and elsewhere and had collo- quired before the St. Louis Pastoral Conference, was installed as vicar for Pastor E. Böse, who had been ill with the chest for over six months and was only slowly recovering. The introduction took place during the morning service in the Zion Church in St. Louis by the undersigned with the assistance of the pastor looi.

On the same day, during the afternoon service in the Immanuel Church in St. Louis, the minister appointed by the Evangelical Lutheran congregation in Denver City, Colorado, the craminirte candidate for the sacred office of preaching, Mr. H. Brammer, was solemnly ordained by the undersigned, assisted by Professor G. Schalter. Pastor Brammer has already departed to his distant sphere of activity.

Our highly praised! Lord Jesus sustain and strengthen and lead our dear Pastor Böse soon back into full activity! May He bless the work of the vicar who was graciously supplied in times of need! May he also help the first Lutheran preacher in Colorado to build the Lutheran Zion not only in the city of Denver, which already has 12,000 inhabitants, but also in the whole territory among the Germans living there! I. F. Bünger.

Addresses:

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## Church dedications.

Since the gracious God helped my little branch parish in Summit, Cook County, Ill, to have a nice little church, the same was consecrated on the Sunday after Christmas, the 29th of December last. Thanks be to God for His grace!

H. W. Querl.

On the 19th of January, being the second Sunday after Epiphany, the Immanuel Lutheran congregation at Lonaconing, Alleghany Co, Md, had the joy of consecrating their frame church, 45 feet long, 30 feet wide, purchased from the English Methodists, and now beautifully adorned in the Lutheran manner, to the service of the Triune God. The consecration prayer was said by the undersigned, present pastor of the aforementioned congregation; the sermon on the consecration gospel was preached by Pastor Kügele from Cumberland, my dear predecessor, who, since the congregation had no pastor of its own, served the congregation from Cumberland until a few months ago. Moreover, he had his

The choir, together with many members of his congregation, made the celebration of the feast even more special and the day of the consecration of the church a day of true joy. In the afternoon the undersigned preached on the 46th Psalm, since the still uninvited preacher had not come. In the evening Mr. Past. Kügele preached again, and in English. This celebration was especially important for my dear, very small congregation, since a split occurred in it a year ago, as a result of which the unfaithful part organized itself into a congregation of its own, which is currently served by a pastor of the old General Synod, which always seems to be ready to strengthen such rotten congregations in their wickedness. But the Lord has helped so far; he will also help the weather, and now that we see our dear house of God before our eyes, we can exultingly exclaim: "This has been done by the Lord and is a miracle before our eyes." Of course, there is still a debt of 1000 dollars on the small congregation and according to human calculations it would look very bleak. Most of the people in my community earn a lot in the local coal mines, but everything is so expensive here. At first, we wanted to build even smaller in order to get away with it more cheaply, but this soon proved to be a great deception. The dear readers will probably already realize what I want to say with the latter words and yet, since I know how one request after the other for help approaches them, I do not consider myself worthy of expressing it. However, I would like to express my heartfelt thanks once again to all the sister congregations who have already so kindly remembered us with their mite of love. The Lord reward them according to His promise!

Therefore, the Lord continues to hold his protective hand over the church and congregation. Let the seed of his blessed gospel, which has been sown here, sprout sweetly and let it flourish inwardly and outwardly for growth, and let it one day have eternal life.

Bliss! Amen.

Karl Lauterbach, Pastor.

On January 5th of this year, the German Lutheran congregation of St. Paul in West Point, Nebraska, had the great joy of dedicating their little church to the service of the Triune God. For a long time it had longed to have a little church. The Albrecht people had already had a beautiful brick church for a long time, but our congregation, since we were not allowed to use the schoolhouse in West Point, had to hold their services in private houses. Therefore, there was great joy when we went to the new church on the first Sunday of the new year. Of course, the consecration almost failed to take place. Because it snowed heavily on the 4th of January, it would not have been possible for us to get to West Point soon. Because of the horse sickness we had to and wanted to make the way on foot. Mr. Pastor Bürger had already come almost entirely on foot from Stanton to me (20 miles) the day before. It had been wonderful, dry frosty weather and therefore the way was excellent. Now, however, it would have been almost impossible for us to get there if my neighbor had not been so kind as to transport us by ox and sleigh on Sunday morning. It was slow going, but we got there, even if late, and the church could be consecrated. The service began at 11:00 a.m. Pastor Bürger showed the congregants, on the basis of 2 Petri 1,19, the right joy at the dedication of a Lutheran church, by answering the questions, 1) what treasures would be handed out in it, 2) what these treasures grant us. In the afternoon I preached on Luc. 11, 28. about the right use and benefit of our church. This church, a frame building 24 feet wide and 36 feet long, has been the fifth in the Elkhorn Valley for five years. This is what the Lord has done. Our idle and casual labor had failed to do it. May He be kind to us and promote the work of our hands with us; yes, the work of our hands may He promote. Especially may He graciously preserve us from the pernicious poison of false doctrine and preserve for us the noble treasure of pure doctrine, then our little churches, though poor to look at, are surely very gloriously adorned.

A. W. Frese.

## Conference - Displays.

The United Columbus - Conference, - formed from the Columbus and Lancaster Conferences of the Ohio Synod and from the Fairfield Specialconference of the Missouri Synod - will meet, God willing, according to resolution, on Tuesday the 10th of March, forenoon at 9 o'clock, at the congregation of the Rev. H. Henkel, at Logan, Hocking Co., Ohio, to hold at least 22 days session.

To be discussed:

- 1) A presentation by Pastor Schütte on the question, "By what is marriage contracted and what gives the valid reason to divorce it?"
- 2) A paper by Prof. M. Loy on the question, "To what extent is the Mosaic Law abrogated in the New Testament?"
- 3) A paper by Bañor L. Maack on 1 Cor. 14. 34.

4) A catechesis by Pastor H. G. Crämer on the sixth commandment.

5) A practical question: "According to God's Word, may we expect signs of a different nature and kind before the Last Day than have happened so far?"

8^A^A All those who intend to attend the said conference meeting are hereby kindly requested to inform the undersigned thereof at least 8 days before the meeting.

H. Henkel, Secretary.

The Grand Rapids Specialconference will meet, God willing, on the 25th and 26th of February, at the home of the Rev. Crull, Grand Rapids, Mich. C. L. Wugg'azc r.

#### Entered the caste of the Western District:

On the synodical treasury: From Past. Geyer's congregation in Carlinville, Ill., 41.75. Past. Wunders congregation in Chicago, 422.00. Past. Grupe's Gem. at Champaign, Ill., 45.37. Past. Kothe's Gem. at Litchfield, Ill., 44.70. Past. Pennekamp's Gem. at Darmstadt, Ill., 48.50, by himself 41.00. Of the Drei-einigkeits Distr. at St. Louis 415.05. Of the Immanuel's Distr. there 414.65. Christmas Collecte of the Gem. of the Past. Franckc in Addison, Ill., 430.50. Of Past. Dörmann's St. Paul's comm. in Randolph County, Ill., 48.40. whose St. Peter's comm. there, 47.00. Past. Scholz's Gem. in Corning, Holt Co. mo. 43.20. Past. Schtvensen's Gem. in New Bielefeld, Mo., 414.50. Rev. Brohm's Gem. in St. Louis 465.00. Rev. Rauschert's Gem. in Dalton, Ill., 410.00. Past. Brüggmann's Gem. in Rodenberg, Ill., 45.50. Past. Roeder's Gem. in Dunton, Ill., 414.41. Christmas Collecte of the Gem. of the Past. Döderlein in Chicago, 430.00. Of Past. Nuoffers Gem. in Eagle Lake, Ill., 423.58. Christmas Collecte of the Gem. of the Past. Stegge in Dundee, Ill., 417.75. Desgl. from the Gem. of the Past. Schmidt in Schamburg, Ill., 415.02. From Past. Lange's Gem. in Chicago, 433.60. Past. Zucker's Gem. at Proviso, Ill., 412.74. From Zion's Distr. at St. Louis, 413.00. Christmas Collecte of the Rev. Barth's Gem. at Glasgow, Mo., 48.00. From Rev. Schurick's Gem. at Vandalia, Ill., 41.67. Past. Landgraf's Gem. in St. Louis County, 46.00. Past. Achenbach's gem. at Venedy, Ill., 450.00. Past. Michels' Gem. in Canaan, GaSconade Co. on Mo., 45.90, from himself 44.10. Christmas Collecte of the Rev. Dorn's Gem. in Elk Grove, Ill., 47.00. From the communion fund of the Gem. of the Rev. Sandvoß in Port Hudson, Mo., 415.00, by himself 42.00.

Znr College - Maintenance - Fund: From Trinity Distr. in St. Louis 411.00. From Immanuel's Distr. there 411.00. From Past. Ottmann's congregation in Collinsville, Ill., 421.20. Past. Scholz's Gem. in Corning, Holt Co. there, Mo., 44.00. Rev. Brohm's Gem. in St. Louis 421.85. Advent Fcst- Collecte of the Gem. of the Rev. Nidel in Homewood, Ill., 421.95. of Rev. Besel's Gem. at Cape Girardeau, Mo., 46.40. Refvrmalions- fest- Collectr of the Gem. of the Rev. Achenbach at Venedy, Ill., 47.35.

To the Synodical Missions Fund: From Th. Reinhardt in Chicago 45.00. Past. Kosterings Gem. in Frohna, Perry Co, Mo, 414.65. From Trinity Distr. in St. Louis 30 cents. Half of the Epiphany Collecte of the Immanuel Distr. in St. Louis 421.70. Christmas Collecte of the Gem. of the Past. Sauer in Mobile, Alabama, 428.00. From Past. Krassts Gcm. in Fulton County, O., 45.55. Past. Brohm's Gem. in St. Louis 421.20. Of H. Richter's children in Homewood, Ill., 42.50. Of Zion's Distr. in "t. Louis 416.65. Past. Schuricht Gem. at Vandalia, Ill., 47.03. Of a school child of the Past. Lvhr in Clarinda, Page Co, Iowa, 75 cts. Epiphany feast cvll. of the Gem. of the Past. Achenbach in Venedy, Ill., 421.65. From Aug. Junghans through Past. Ottmann in Collinsville, Ill., 45.00.

For inner mission: from Th. Reinhardt in Chicago, 45.00. From the school children of the West District in Addison, Ill., 43.22. From Past. Ottmann's congreg. in Collinsville, Ill., 412.50. A portion of the Epiphany Festival Collecte of Trinity Distr. in LN. Louis 430.45. From Past. Brohm's congregation there 421.95. Reformation-Sest-Collecte of Past. Riedel's Gem. in Homewood, Ill., 47.50. From H. Richter's children there 42.50. Rev. Nuoffer's Gcm. in Eagle Lake, Ill., 416.75. From Zion's Distr. in St. Louis 416.65. From Aug. Junghans through Rev. Ottmann in Collinsville, Ill., 45.00.

For Past. Brunn's Anstalt: Collecte derGem. des Pastor Köstering in Frohna, Perry Co., Mo., 416.50. Ein Theil der Epiphaniastfest-Collecte des Dreieinigkeits-Distr. in St. Louis 430.00. Von Past. Hartmann's Gem. near Bremen, Ill., 48.59.

To the general building fund: From Th. Reinhardt in Chicago 45.00. Collecte of the comm. of Past. Scholz in Corning, Holt Co., Mo., 41.00. From Past. Pissel's Gem. in Matteson, Ill., 411.00. Past. Bartling's Gem. in Chicago, 430.15. Of Rev. Zucker's Gem. in Proviso, Ill., 413.50. Christmas Collecte of the Gem. of the Rev. Polack in Cape Girardeau, Mo., 47.31.

On the emigrant mission in New York: From Tb. Reinhardt in Chicago 42.00. Half of the Epiphany coll. of Immanuel's Distr. in St. Louis 421.70. From Rev. Tirmenstein's congreg. in New Orleans 45.00. Collected on C. Stüre's infant baptism by Rev. Lohr in Clarinda, Page Co. of Iowa 41.50.

On the Hermannsburg Mission: by Th. Reinhardt in Chicago 42.50. By Past. Matthias in Marysville, Kansas: from Louis Knees 45.00, from H. Meyer 42.1X), from the school children Adolph and Hermann Heuer 43.00, from S. Westermann 41.00, from Wilh. Aleski 50 Cts, from A. Scnger 20 Cts. From Heinrich Wöhrmann by Past. Thurrow in Jefferson City, Mo. 45.00, from Past. Tirmenstein's Gem. in New Orleans 422.00. From F. Siechmann in Homewood, Ill., 410.00. From A. Wille there 45.00.

On the East Indian mission: From Past. Geyers Gem. in Carlinville, Ill., 45.45.

To the seminar in Addison: by Past. Wolbrechts Gem. in Washington County, Ill., 49.00. By Past. Kunz in Hancock County, Ind. for seminarians 412.00.

For poor students: From Past. Dörmann's St. Petri- Gemeindc in Randolph County, Ill., 48.75. Collecte of the Gem. of the Rev. Scholz in Corning, Holt Co, Mo, 44.10. From Rev. Besel's congreg. at Cape Girardeau, Mo, 44.60. From HionS- Distr. in St. Louis 43.00.

On college construction in Fort Wayne: From Past. Wehrs' Gem. in Lake Zurich, Ill., 49.63. From N. N. by the same 44.00.

To the college household in St. Louis: Collecte of the Gem. of the Past. Matthias in Marysville, Kansas, 44.00.

For Pastor Ruhland: Thank offering by Past. Love in New Orleans 410.00. By Past. Schuricht parish at Vandalia, Ill., 412.66.

For teacher Dörfler: From Past. Dörmann's St. Peter's congregation in Randolph County, Ill., 44.00. Whose St. Paul's congregation there 44.00. E. Roschke, Kassrrer.

#### Received in the Middle District Treasurer's Office:

To the synodical treasury: collected at the mission feast at Pastor Krafft's congregation near Ridgville 420.56. From Past. Detzer's Ge- meide at South Ridge 24.58. Past. Krafft's congregations in Florida and in Defiance County 2.90. Past. Strietcrs Gem. in Peru 7.00. Past. Jor' Gem. in LoganSport 10.00. Past. Detzer's comm. in Delaware 5.18. Ch. Gallmeyer in Past. LehnerS St. Pctri parish 5.00. Past. Vöse's Gem. in Avilla 6.38. Past. Schöneberg's Gem. in Lafayette 27.50. Past. Heinrich's Gem. in Huntington 6.10. Past. Kniess's congreg. in Neu-Dettels- au 12.00. Past. Kraffts Gem. in Fulton County 7.52, in Henry County 11.50, in Florida 60 Cts. Past. LehnerS Gem. in New Haven 6.15. Past. KühnS Gem. in Minden 6.51. Past. Jor' Gem. in LoganSport 14.50. Past. Sallmann's congreg. in New- burgh 11.00. Past. Schumms Gem. in Willshire 6.00. teacher Noiting in Dudleytown 1.00. Past. Jor' Gem. in LoganSport 9.00. Past. Bundenthal's Gem. in Marion Township 22.50. Past. Stubnatzy's Gem. in Fort Wayne 73.50. Past. Strieter's Gem. in Peru 8.00. Past. Schoenberg's Gcm. in Lafayette 21.50. Past. Byde's Gem. at Fort Wayne 412.84. Past. Knief's Gem. at Neu-Dettelsau 13.20. Past. Jünger's Gem. near Jonesville 14.45. Past. Fritze in Adams County 41.00. Whose Gem. 15.00. Past. Schumms Gem. at Willshire 8.30. Past. Zagels Gem. at Fort Wayne 18.06. Past. Sieger in Bremen 1.39, of whose congregation 18.61. Past. Husmann's Gem. at Euclid 10.00. From an unnamed person there 5.00. From Past. Brackhage's congregation in Bennington 12.20. Past. Hochstetter's Gem. in Indianapolis 89.92. Past. JLBkers Gem. in Adams County 20.00. Past. Sauers Gem. in Dudleytown 21.1lt. Of Mrs. Dickmeyer there 41.00. Past. Biedermann's Gem. in Cincinnati 30.00. Past. Horn's Lt. Johannis congregation 4.80. Whose St. Pauli congregation 2.00. From L. Wenkheimer through Past. Horn 1.1)0.

To the building fund: from some members of the Evansville congregation 19.20. From Dr. Sihler's congregation in Fort Wayne 73.03. Past. Fritze's Gem. in Adams County 62.00. Past. JLBker's Gem. in Adams County 37.00. Past. Hilds Gcm. in Woodland 5.24, in Mishawaka 11.30. I. Beyer in Evansville 3.00. Of some members of the Trinity Gem. of the Past. Weycl 15.50, from some members of his St. Pctri congregation 10.00. From Bro. Schlensker and Joh. Hoffherr in Darmstadt 2.00 each, Bro. Stratmann, Chr. Böhnc and N. N. there 1.00 each. From Rev. Nützel's congregation in Columbus 8.47. Rev. Heintz's Gem. in Crown Point 3.10. Past. Lothmann's Gem. in Akron 14.07. Dr. Sihler's Gem. in Fort Wayne 73.76. Past. Lange's Gem. at Valparaiso 5.00. Past. Zigel's Gem. at Fort Wayne 60.00. From Wittwe Heidt in Darmstadt 1.00, I. Heidt from there 50 Cts, K. Nennecker from there 1.00. Past. Maak's Gem. in Sugar Grove 8.60. Past. Wichmann's Gem. in Farmers Retreat 23.00. By Past. KühnS Gem. in Minden 5.35. Past. RupprechtS Gem. in North Dover 13.85. Past. Sievings Gem. in Egypt,

III, 5.10. Past. Kniefs Gem. in Neu-Dettelsau 17.25. Past. Tramms Gem. in Vincennes 18.14.

To the widow's fund: From Past. Zagels Gem. near Fort Wayne 12.60. Mrs. F. in Neu-Dettelsau 1.00. Past. Knief's parish there 7.75. Past. Rupprecht's Gem. in North Dover 11.00. Thank offering from Mrs. S. in Cleveland 1.00. From Mrs. A. N. N. in Jonesville 5.00. From the bell bag of the Gem. in Farmers Retreat 5.00. From Past. Jäbker's Gem. in Adams County 20.00. Thank offering from I. A. Louis in Vincennes 5.00. From Past. Bauer's congregation in Wapakoneta 10.00.

For Past. Brunn's institution: From the mission fund of the congregation of Past. Sihler in Fort Wayne 15.00. From an unnamed person in Allen County 3.00. Past. Dulitz in Napoleon 5.00. Past. Sallmann's Gem. at Newburgh 7.00. Half of the Collecte at the Mission Feast at Farmers Retreat 33.60. From E. Ruhlmann there 3.00. Mr. L. Gricbel at Fort Wayne 10.00. Past. Bode's Gem. at Fort Wayne 22.00. Kindtauf-Collecte at S. Paul's by Past. Horst 2.65.

On the Hermannsburg Mission: From F. Karls in Ju-lietta 10.00. From an unnamed person in Allen County 3.00. Past. Jäbker's Gem. in Adams County 24.00. From the women L. D. and T. in Zanesville 5.10.

To the orphanage near St. Louis: From Past. Jor'Gemeinde in LoganSport 20.00. Mrs. Huchthausen in Delphi 1.00. Past. Steinbach's congregation in Fairfield 17.90. Wedding collecte at Mr. Freiberg's there 7.38. Desgl. at Mr. C. Krüger's there 1.96. From Mr. C. Krüger 5.00. Past. Siegers Gem. in Bremen 8.00. Mr. F. Vollmer there 5.00. From the widowed Mrs. Past. Schuster there 1.00. Mr. I. Vollmer there 1.00. Mr. Appel there 50 Cts. Wittwe Lehr daselbst 1.00. Collected at D. Gattmeyer's wedding in New Haven 7.21. From some members of the congregation in Lafayette 17.80. Past. Heinrichs' congregation in Huntington 6.35. Whose Gem. in Lancaster 2.00. Past. Nützel's Gem. in Columbus 10.55. Mrs. Plinke in Lancaster 1.00. A. Biester in Vincennes 2.00. Fr. schlensker in Darmstadt 2.00. Past. Reichhardt's Gem. in Columbia City 5.00. Past. H. Wyneken in Cleveland 3.00. G. Schilling there 1.50. Mrs. N. N. there 2.50. Past. Jünger's Gem. at Jonesville 13.50. H. Trentmann there 5.00. Past. Zagels Gem. at Fort Wayne 20.00. Wittwe Heidt at Darmstadt 1.00. Kart Nennecker there 1.00. H. Vinup at Bennington 1.00. Wittwe Bußmann there 4.00. Hochzeit's-Collecte at Mr. Schmidt's there 3.20. Thanksgiving offering of C. Goos at Cincinnati 5.00.

For the congregation in Shemakha: From Past. Steinbach in Fairfield 5.00.

For teacher Dörfler: From Past. Jäbker's comm. in Adams County 26.00. Past. Bunderthal's comm. in Marion Township 12.35. Mr. Schulthes in Fort Wayne 2.00. Past. Dulitz in Napoleon 5.00. Past. Zage's congregation 13.20. Mr. G. Thieme at Fort Wayne 1.00. Of some members of Pastor Stubnatzy's congregation there 55.00. Rev. Reichhardt's congregation in Columbia City 8.00. Rev. Evers in Root 1.00. whose congregation 6.87. Rev. Sallmann's Gem. in Newburgh 8.75. Past. Franks Gem. in Lancaster 12.50. Past. Jünger's Gem. in Jonesville 16.00. Past. Detzers Gem. in Holland 3.72. F. Lange there 1.00. F. Meyer there 28 Cts.

On the heathen mission: From Past. Schv'neberg's congregation in Lafayette 9.25. Mrs. Attig there 10.00. From the congregation in Kendallville 1.00. From Past. Dulitz in Napoleon 5.00. Past. Evers in Root 1.00. whose parish 6.56. Past. Bunderthal's Gem. in Marion Township 8.00. Past. Biedermann's congregation in Cincinnati 23.52. Joh. Neidet's congregation there 5.00. Past. Knief's congregation in Neu Dettelsau 6.80.

For inner mission: From the congregation in Kendallville 1.00. From Past. Dulitz in Napoleon 5.00. B. Ritter in Evansville 2.00. Past. Tramm's Gem. in Vincennes 20.25. From the mission fund of the Gem. of the Rev. Swan in Cleveland 7.68. From Past. Bunderthal's Gem. in Marion Township 8.71. Joh. Neide! in Cincinnati 2.00. Past. Horst's branch parish 4.50.

On the emigrant mission in New York: From an unnamed person in Allen County 2.00. Past. Dulitz in Napoleon 5.00. Half of the Mission Festival Coll. in Farmers Retreat 33.60. From Past. Jäbker's Gem. in Adams County 17.50. Collected at Luecke's wedding in Columbia City 3.73. From C. Luecke there 2.00. Mrs. N. N. in Cleveland 2.50. Past. Jünaels Gem. in Jonesville 10.00. A. F. in Neu-Dettelsau 1.00. L. S. there 50 Cts. Past. Fritze's Gem. in Adams County 9.00. Past. Mertz's Gem. in Brownstown 6.15. Past. Horst's branch parish 1.55. Past. Küchle's Gem. in La Porte 13.75.

For poor students in Fort Wayne: For E. Saupert Kindtauf-Collecte with Mr. Schulz in Evansville 4.50, from an unnamed person in Allen County 4.00. For Husmann HochzeitSColl. with F. W. Haarmeyer in Marion Township 7.48. For A. Schmidt Wedding-Collecte at Paulus Lunz in Wapakoneta 5.00, desgl. at H. schumm in Willshire 10.00. For Bente, Rabe and Dröge: from some members of the Gem. of the Past. Wyneken in Cleveland 17.49, from their former classmates in Cleveland 12.25, from Mr. I. Fülling there 6.00. For H. Jünger and F. v. Strohe: From Past. Jünger's congregation in Jonesville 25.00, from W. Burbrink there 5.00, from the Women's Association in Columbus, Ind. 8.00, from Past. Horst's Filialgemeinde 4.50. For F. and H. Zage! : from Wittwe Mayer 6.00, Johann Trier 5.00, Friedr. Lahmeyer 5.00, I. Bühler 3.00, F. Stellhorn 2.00, Mrs. Trier 1.00. For two sophomores from Past. Brunn: from Dr. Sihler's congregation at Fort Wayne 44.00.

To the seminar - household in Addison: From the Young Men's Association in Evansville 10.00. From the Women's Association in Past. Jäbkers Gem. 20.00.

To the college budget in Fort Wayne: From the 3 congregations of the Past. Weyel near Darmstadt 29.40. From Rev. Schwan's Gem. in Cleveland 82.59. From H. Hobrock in Adams County 2.25. H. Wesel in Adams County 5.00. Past. Wyneken's Gem. in Cleveland 87.50.

To the seminary - household in St. Louis: Don Rev. Schwan's congreg. in Cleveland 101.36. Rev. Wyneken's Gem. there 56.35.

For the congregation in Dresden: From Past. Lothmann's congregation in Akron 8.00. From Mr. I. von der Aue 2.00. From Mr. G. Thieme in Fort Wayne 1.00.

For poor students in St. Louis: Don Past. Weyels Gem. near Darmstadt Oct. 31, Mrs. S. in Zansville 50 Cts. From Past. Evers in Root 1.00. Wedding Collect at H. Eiks there 6.87. For Scheips: from some members of Pastor Wyneken's congregation 5.83.

For poor and sick pastors: Thank offering from N. N. ik Liverpool 2.00. From Past. Schwan's congregation in Cleveland 47.84.

For poor seminarians in Addison: wedding collection at Mr. Borge's in Julietta 3.43. From F. Traugott there 1.57.

OnLeipzigMission: From an unnamed person in Allen County 2.00. C. and M. Schneider in Liverpool 1.25. Mrs. N. N. in Cleveland 2.50.

Fort Wayne, January 31, 1873, C. Grahl, Cassirer.

#### Received at the Eastern District Treasurer's Office:-

To the synodical treasury: from the congregation at WellSville \$4.65. congregation at Roxbury \$15.00. congregation at Last Boston \$5.00. congregation at Williamsburg \$11.50. congregation at Long Green \$5.00.

On the proseminar in dying: By P. Schaaf \$5.00. Missionöfest-Collrcte der Gemeinden um New York \$A).OO. By I. Trapp \$3.00.

For the widow's fund: From P. Schaaf \$3.00. Past. Weisel sen. \$2.50. I. Trapp \$2.00.

For the Heathen Mission: By Mrs. Dienstbach \$1.00. Mission Festival Collecte of Congregations around New York \$20.0D.

On the orphanage near St. Louis: By Peter Schaaf \$5.00. By Past. Sommers Gemeinden \$6.50. By I. Trapp \$2.00.

To the Hospital in St. Louis: By Peter Schaaf\$4.00.

For poor students: By P. Schaaf \$3.00. I. Trapp \$3.00. Feldmann \$1.00.

To the Colleg e - Maintenance - Fund: By the Municipality m New York \$15.22.

For Pastor Ruhland: FromI. Trapp \$2.00. Wedding Collecte by Brückner \$4.00.

For teacher Dörfler: By I. Trapp \$2.00.

To the Semin ar in Addison: from the congregation in Paterson \$9.50.

imr.""

#### Received for the Castle - Garden - Mission:

By A. Heinemann \$1.00. C. Schenkmeier \$1.00. Pastor G. F. Stutz \$2.00. Dr. Beck \$1.50. Past. Karrer's congregation \$2.00. M. Helmendörfer \$1.00. Past. Hoyer \$1.00. By Past. Adelberg \$17.50. By Past. Dammann \$6.00. By Past. Stutz von Koch \$2.00. By Past. Büchele's congregation in Cedarburg \$2.81. Don its branch in Town XI \$10.00. Past. Böttcher \$15.00. Fr. Klüpfel \$1.00. By Past. Sörgel \$1.00. by Aug. Dettmer \$2.00. by Mrs. Bruns \$1.00. by Mr. I. A. Schulze by Past. I. G. Nutz \$20.00. By H. Bartel\$2.00. Fr. Schwarz \$1.60. I. Trapp \$1.00. Collecte at mission festival of congregations around New York \$75.00. Collected at birthday party at H. Hecker \$5.00. Don L. Leicht \$2.00. Past. E. Rueder 50 cts. Past. F. Lösche \$2.00. Mrs. N. N. \$1.00. Past. Groth's congregation \$7.66. H. Colmars 50 cts. Harvest Festival Collecte of the congregation of the Past. Riede. \$20.00. Wedding Collecte at Mr. Beugemann's \$12.00. by Teacher Falch \$2.00. H. Hecker \$10.00. Miss Backebug \$1.00. H.W.Knoche\$1.00. Dr. Reck \$8.30. by W. Schebe \$2.00. N. N. Wise \$1.00. Past. Catenhusen 60 cents. W. Rolf \$1.00. Past. Schröppel \$1.00. Mrs. Stolle 50 cents. Christmas - Collecte of the congregation of the Past. Hochstetter \$40.00. Of Mrs. Past. Weisel sen. \$2.00. From A. Hertwia 25 Cts. From Past. T. Körner \$10.00. Past. Müller 50 Cts.

New York, Jan. 10, 1873. I. Birkner, Cassirer.

For Pastor Ruhland in Dresden received through PastorQuerl from a member of his congregation \$3.00. Through Pastor Beyer in Pittsburg from the worthy women's association of his congregation \$25.00. From Pastor D. Kothe \$2.00.

For Brunn's Proseminar: By Pastor Querl from a member of his congregation \$2.00.

For poor students, a collection was received in the parish of Pastor Hartmanns near Bremen, Ill, in the amount of \$9.07. By Pastor P. Beyer in Pittsburg from the worthy women's association of his parish (especially for Stud. Müller) \$9.00. From the worthy women's association of the local Trinity - District 7 pairs of undergarments and 1 undershirt.

C. F. W. Walther.

Received for the seminary household: From Joh. Bardonner of Bates County, Mo. \$5.00. By Mr. Pastor Gräbner from his congregation \$13.00. From Mr. Past. Beck's parish from Mr. Meyer, soap boiler, 1 bag of soap and 1 barrel of soda. From Mr. Past. H. Holtermann's parish from Christ. Mogle \$2.00. From Mr. Past. C. Zschoche \$5.00. By Mr. Past. Mäurer from his parish \$3.00. By Mr. Pastor Köstering from N. N. in the parish of Altenburg \$10.00. From Mr. Past. A. Lehmann's parish from I. Lochhaas 1 bushel of apples, from C. Rauscher 2 bush. Grain, 2 Bush. Potatoes, 1 gall. Fat, 1 keg vinegar, from A. Bopp \$2.00. From the congregation of Mr. Praeses Erdmann (Illinoisynodej 300 lbs. sausages and 1 shoulder. Don the congregation of Hrn. Past. G. Wolf sllinoisynodef 575 lbs. of flour, 3 hams and \$5.20.

For poor students: By Hrn. Past. M. Meyer: Collecte of his parish \$8.40, from himself \$1.60, from the women's association of his parish 6 bust shirts. By Hrn. Past. H. F. Grupe from Mrs. Albrecht 2 bust shirts and 2 underpants, from his wife 2 underpants. By Hrn. Past. Landgraf \$4.30 for Steinrauf and Karth. From the Bremen Women's Association 12 undershirts, 12 underpants, 5 pairs of stockings. By Mr. Past. Mäurer \$1.00 for Diehl. By Mr. Past. Schöch, collected at Heindr. Lühr's wedding, \$4.25 for Wiegner. Through Mr. Past. Hügli from the Women's Association of his parish \$11.00 and from Mr. C. Bieth \$1.00 for Rauß. By Mr. Past. Plehn, collected at the wedding of Mr. E. Kurz \$5.50 for A. Willner. By me collected at birthday party of Mrs. Rotten in Minerstown \$5.60 for Fort Wayner sophomore Krause. By Mr. Past. Stülpnagel, collected at I. King's child baptism, \$4.00 for Pfortmüller. By Mr. Past. Pissel from his congregation \$14.00 for Hoyer

and Rüdiger. By Mr. Past. A. Krafft from his Michaelis parish \$1.85, from his Florida parish \$1.20, from his St. Jakobs parish \$1.60, from his SanctJohannis parish \$4.20. By Mr. Past. F. Schaller from his parish \$20.80 for Karth and Hofius. By Mrs. Nothdurft from Mr. Past. Jungk's parish \$5.00, also 5 pairs of stockings and 1 handkerchief. From the Virgins' Association in Mr. Past. Mennicke's parish 2 pairs of stockings. From Mr. Pastor T. Mießler's parish \$5.00. From Mr. Past. Bremer's parish \$5.00 and from W. Wiesert there \$2.00 for planks.

A. Crämer.

With heartfelt thanks and with the wish of divine blessing  
the undersigned congregation professes to have received for its church building the sum of Fifty Dollars from the congregation of the Rev. H. Ernst in Blue Island,  
Ill.

Chicago, Ill, Jan. 28, 1873.

The Lutheran congregation of St. Paul here:

On their behalf H. Wunder, Rev.

With heartfelt gratitude to God's mercy and care and the loving participation of dear brothers and friends in our Synod, I certify to have received the following  
gifts of love for my support:

By Mr. Past. Matthias \$11.00. By Mr. Rev. Hubtlof \$24.50. By the congregation of the Rev. Ch. Zschoche \$11.00. By some members of the congregation of  
Mr. Past. H. Sieving \$5.00. From the congregation of Mr. Past. Büchele \$14-43, from his congregation in Cedarburg \$5.50, from his branch congregation \$3.47.  
From Mr. Past. W. John 50 cts. Karl Büthe \$1.00. H. Bartels 50 Cts. Fr. Bartels 50 Cts. By Mr. Past. H. Hanser from Mr. Konrad Schulz \$5.00, from his  
congregation \$20.00. By Mr. Past. E. Röder from C. Hofmeier \$1.00, F. Tegtmeier 50 Cts. Don Hrn. Past. Wagner \$2.00. By Mr. Past. Pissel \$7.00, as Christmas  
present \$20.00. By Mr. Past. Böse \$4.00. By Mr. Past. Mennicke \$10.00. By Mr. Past. Bürger \$5.00. By Mr. Past. E. Knies \$16.25. By Mr. Past. Holls \$10.25. By  
Mr. m-n cr.,-



Mr. Past. C. Seuel 83.60. By Hm. Past. Feiertag 820.00. By Mr. Past. Kugele 88.50. By Mr. Past. Pohlman" 85.00. By Mr. Past. Aulich 87.00. By Mr. Past. H. Engelbrecht 86.00. By Mr. Past. Schürmann 83.00. By Mr. Past. Querl 82.00. By Mr. Past. Biewend 81.00. By Mr. Teacher G. Gruhl 81.00. By Mr. Past. Br. Mießler 81.50. By Mr. Past. Stneler 86.00. By Mr. I. Verwind 810.00. By Mr. Past. H. Bauer 810.00. By Mr. Past. A. D. Greif 82.00.

With the wish that the faithful Savior may again reward everything abundantly. Bro. Dörfler.

#### For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of January 1873:

1. contributions:

From the pastors: Schwensen, Besel, Rauschert, Hartmann, Wunder, Th. Gotsch ie Z1.00, G. S. Löber 83.00. From teacher Ph. Müller 82.00.

2. gifts:

Of the congregations of Messrs. Grupe, Champaign, Ill, 83.60; Heinemann, Neu Gehlenbeck, Ill, 84.40; Scholz at Corning, Holt Co, Mo, 8'2.20; Besel at Cape Grardeau, Mo, 85.00. Of Mr. H. Richter's children at Homewood, Ill, 82.50.

St. Louis, Jan. 31, 1873. Oskar Gotsch.

#### Received by the Preachers' and Teachers' Widows' and Orphans' Fund:

From the pastors Runkel, I. G. Nützel, H. Bauer each 84.00, C. E. Bode 85.00. From the teachers ConzelmaUtz Engelbrecht, Nolting each 84.00. From the congregation of Hm. PaA Hochstetter in Indianapolis 821.31. Don the congregation of the Past. I. G. Kunz H6.60. I. G. Kunz,

Middle District Treasurer.

Den ^Ferner: Den

**For the "Lutheran" have paid:** 25th year: Mr. Pastor T. Rösch 83.00. I. F. F. Winter 86.00.

Loosened vintage: Dir Messrs. Pastors: O. Lötter \$9.50, T. Rösch, A. F. Ahner, W. Hattstädt.

Further: I. F. F. Winter \$3.00, I. Helfrich.

The 27th year: The gentlemen pastors: O. Lötter \$10.50, F. Dreyer, T. Rösch, V. Koren, H. A. Schmidt, A.A. Ahner \$5.00, A. Mennicke \$14.00, R. Adelberg, L. Damm \$24.08. Furthermore: H. Kors \$1.00, I. F. F. Winter \$7.50, I. Helfrich, R. Schindeldecker 50 Ets.

Den 28sten Jahrgang: Die Herren Pastoren: Theodor Mießler \$3.00, M. Stephan \$4.00, W. Zschoche \$3.00, F. Dreyer \$3.00, W. Stellhorn, W. Hosts \$18.00. T. Rösch, N. T. Nvisacker, C. Hvistendahl, E. Gieseke, V. Koren, I. Gausewitz, I. M. Moll \$21.tX>, F. N. Wolf, G. A. Hild, L. Geyer \$10.00, L. A. Brüggmann, I. Herzer \$10.00, I. C. Weisel \$15.00, I. M. Bühler \$6.00, F. Döcher \$20.00, W. Hattstädt \$16.50, A. Mennicke \$4.00, P. Klindworth, F. W. Schlechte \$11.00, I. E. Wüdden, R. Adellbrg, C. Damm \$10.50, I. Bernreuthrr \$7.50, E. T. Richter \$4.50.

Femer: H. Kors \$28.00, I. F. F. Winter \$25.00, V. Lmr, F. Sickert, M. S. Mills, G. Oetter \$6.00, P. Käst, S. Jetter 50 cents, H. Hesse \$23.50, I. H. Backhaus \$17.50, C. Tretti" \$12.50, I. C. Ulrich \$8.00, F. Rother \$6.00, I. Wisch, I. P. Verwind, A. F. Selle \$15.00, H. Voupel, C. Strobel \$16.50, A. Wölde \$3.00, I. C. Ulrich \$10.40, H. Voskamp, C. Herpolsheimer \$16.00, R. Schindeldecker, W. Bartling \$12.00, L. Beck. A. Bohn \$24.50.

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M. C. Barthel.

## Passion songs.

### 2. the betrayal.

(Mel.! JEsu, who is my soul.)

Behold, there on Judah's trail, armed for protection, Pharisees, scribes, lancers and dicers: Israel united with the Gentiles To the suffering of God's Islam; Just as robbers to invade, So it is done!

Lightning struck on earth Before the Savior's gaze and word, The enemy must spare the small host Of His disciples there: Judas' greeting and hell's kiss And the fetters are trenchant place. "We strike with the sword, we strike with the sword, it is said in the disciples' row.

Peter's sword sinks into the scabbard, Malchus is healed by the Lord; He lets, that He suffers completely, angels - legions far away: This is the enemy's hour, in league with darkness; the prophets are fulfilled. Who aim at Christ. (Hasta.)

### **The antichristic papal ban on reading the Scriptures in the mother tongue.**

(Continued.)

The first to speak out against the use of the written Word of God in the vernacular among the popes was the infamous Pope Gregory the Seventh \*). When in 1080 Duke Wratislav of Bohemia asked this pope for freedom of worship in the vernacular, he answered him, among other things, as follows: "If Your Glory has asked that we allow worship to be conducted in the Slavonic language, know that we can in no way grant your request. For after we have often looked into the Holy Scriptures, it has become clear to us that there is

\*) We only communicate prohibitions of the popes and entire conciliar bodies; the many blasphemous declarations of individual Roman bishops and theologians we leave unmentioned here, because the papists, when such are reproached to them, usually excuse themselves by saying that these are only private matters for which the church cannot be held responsible.

It was not without reason that the Almighty God pleased that it should be hidden in some places, lest, if it were open to everyone in a bright way, it might become worthless and subject to contempt, or, being wrongly understood by the less understanding, might lead to error. For even this does not serve to excuse the fact that certain pious men have tolerated or left unreprieved that which the people (sets) downright demanded; for the first church overlooked many things which were corrected by the holy fathers after careful examination, when Christianity was hereupon established and religion spread. Therefore, by the authority of Blessed Peter, we forbid that what is incomprehensibly demanded of yours be done, and command you, for the glory of Almighty God, to resist with all your strength this imprudent temerity." (1 Tim. 4, 2.) For when this Gregory VII says that one should not give the people God's word so freely in their language, lest it become worthless and contemptible, this is obviously nothing but an exceedingly shameful hypocrisy and hypocrisy. An equally shameful piece is that he says that the first church allowed the laity to read the Word of God in their mother tongue, but that this was only seeing through the fingers, only toleration of an injustice, which was later abolished. The reader

\*) Quia vero Nobilitas tua postulavit, quod secundum Sclavonicam linguam apud vos divinum celebrari annueremus officium, scias, nos huic petitioni tuae nequaquam posse favere. Ex hoc nempe saepe volentibus liquet, non immerito sacram scripturam omnipotenti Deo placuisse quibusdam locis esse occultam, ne, si ad liquidum cunctis pateret, forte vilesceret et subaceret despectui, aut, prave intellecta a mediocribus, in errorem induceret. Neque enim ad excusationem juvat, quod quidam religiosi viri hoc, quod simpliciter populus quaerit, patienter tulerunt, seu incorrectum dimiserunt; eum primitiva ecclesia multa dissimulaverit, quae a ss. patribus, postmodum firmata christianitate et religione crescente, subtili examinatione correctae sunt. Unde ne id fiat, quod a vestris imprudenter exposcitur, auctoritate b. Petri inhibemus, tunc ad honorem omnipotentis Dei huic vanae temeritati viribus totis resistere praecipimus." (Lib. VII. ep. 11. in Mansi SS. Concil. T. XX. p. 296. Citirt in Gieseler's Kirchen-Geschichte II, 1. p. 257.)

The reader must also not think that in the letter cited he forbids the vernacular only in the church service; perhaps, however, he allowed the Bible to be read in the vernacular at home. This is by no means the case. On the contrary, the famous Catholic historian Olaus Magnus reports: "Gregory VII wrote to Wratisslaw, forbidding that the Holy Scriptures should not be translated into the vernacular, as he wished, because they are of such hidden majesty that it is difficult to find the meaning of God's mysteries in a translation. \*)

The second pope we have to name here is Innocent the Third, who ascended the papal chair in 1198 and died in 1216. This pope is notorious above all for the fact that in his antichristic tyranny he imposed an interdict (ban on divine service) on England, but also put the king under ban, and finally deposed him and made the king of France king of England in his place. In 1199, the bishop of Metz reported to the pope that there were people in his diocese who were avidly reading the Scriptures in the vernacular, and that this had led to a disrespect for priests and public worship, and that they were holding special meetings. Innocent III. issued a letter to all the Christians of that region, stating, among other things, as follows: "It has come to our notice by the venerable brother, bishop of Metz, by his letter, that both in his diocese, and in the city of Metz, very many laymen, including women, drawn by a certain desire for the Scriptures, have read the Gospels, the Epistles of Paul, the Psalter, The Psalter, the Morals of Job and several other books have been translated into the Frankish language and are so eager (God willing, but also so cautious) to read them that in secret meetings, although laymen and women, they discuss them among themselves and preach to each other... Although the desire to learn to understand the divine scriptures,

\*) "Gregorius VII Vratisslao scripsit, ac prohibuit, ne, ut optavit, Scriptura sacra verteretur in linguam vulgarem ; quoniam tam secreta majestas est in ea, ut difficulter translatae sensus secretorum Dei poterit in ea postmodum deprehendi." (Hist. Lib. XVI. e. 39.)

and the zeal to exhort them according to it is not to be blamed, but rather to be commended, yet certain laymen appear obviously reprehensible in that they celebrate secret meetings, arrogate to themselves the preaching ministry of Christ, mock the simplicity of the priests, and shun association with those who do not partake of such beings.... The depth of the Holy Scriptures is so great that not only the simple and the unlearned, but also the intelligent and the learned, are not fully able to know how to understand them. Therefore it was once rightly decreed in the divine law that a beast which would touch the mountain should be stoned to death, lest a simple-minded and unlearned man should imagine that he could reach the sublimity of the Scriptures. \*) - The reader sees with what Jesuitical cunning and shrewdness this pope proceeds. First he presents himself as if he were naturally in favor of reading the Bible in the vernacular on the part of the laity (although he slyly does not speak of reading, but only of "wanting to understand"), but finally he himself gives it to be understood so clumsily that it is just as futile, as dangerous, yes, ungodly, if a layman reads the Bible in his mother tongue and believes to understand it, that he could not express it more clumsily. Our Innocenz therefore threw off the mask he was still wearing at that time soon after. Neander tells us that the pope had an investigation carried out in Metz, and since it turned out that those laymen did not agree with the papal church and were associated with the Waldensians, he had their meetings broken up and their "Bibles burned.)

Another clear prohibition of reading the Bible in the vernacular was issued by the Synod of Toulouse in southern France under Pope Gregory the Ninth in 1229. †) The same reads as follows-

\*) "Significavit venerabilis frater noster Episcopus Metensis per literas suas, quod tam in urbe Metensi, quam in dioecesi, laicorum et mulierum multitudo non modica, tracta quodammodo desiderio Scripturarum, Evangelia, epistolas Pauli, Psalterium, moralia Job et plurcs alios libros sibi fecit in Gallico sermone converti, translationi Juiusmodi adeo libenter, utinam autem et tam prudenter, intendens, ut secretis conventionibus talia inter se Laici et mulieres eructare praesumant et sibi invicem praedicare . . . Licet autem desiderium intelligendi scripturas et secundum eas studium adhortandi reprehendendum non sit, sed potius commendandum: in eo tamen apparet quidam Laici merito arguendi, quod occultis conventicula celebrant, officium praedicationis Christi sibi usurpant, sacerdotum simplicitatem eludunt et eorum consortium aspernantur, qui talibus non inhaerent . . . Tanta est enim divinae Scripturae profunditas, ut non solum simplices et illiterati, sed etiam prudentes et docti non plene sufficiant ad illius intelligentiam indagandam . . . Unde recte fuit olim in lege divina statutum, ut bestia, quae montem tetigerit, lapidetur; ne videlicet simplex aliquis et indoctus praesumat ad subtilitatem sacrae Scripturae pertinere. <sup>11</sup> (Corpus juris canonici etc. Decreti Greg. Lib. V. tit. 7. c. 12. tom. II. p. 639.)

General history of the Christian religion and church. By Dr. A. Neander. Hamburg 1845. V. 628. f.

When the papal preachers sent out to the Albigensians in southern France could not lead them back to papal obedience, the aforementioned Pope Innocentius III ordered a crusade against them. Thus they were exterminated by force. The papal legate Arnold, who had been at the head of the army, reported this to the pope himself: "Our people, of all ranks, of all sexes, of all ages, have slain about 20,000 men with the sword; and so the enemies have suffered an enormous defeat, and the whole city (Toulouse) has been plundered and burned to the ground; the divine vengeance has raged against them. (It is found this letter in the collection of the briefs of Innocentius III. Lib. III. ep. 108.) So that now a further apostasy from the Papst-

We also forbid that the laity be permitted to have the books of the Old or New Testament, unless one wishes to have a psalter or a breviary or the hourly prayers of St. Mary out of devotion; but to have the preconceived books translated into the vernacular we strictly forbid. Even the possession of Bibles translated into the vernacular is therefore a crime subject to church discipline!

A further prohibition of the same kind was decreed by the Conciliar of Tarragona in Spain in 1234, also under Pope Gregory IX, which read: "Likewise, we decree that no one shall have the books of the Old or New Testament in the Romance language. If anyone has them, he must hand them over to the bishop of the place to be burned within eight days after the publication of this decree, counting from the time of the decision. If he does not do so, he, whether he be a clergyman or a layman, shall be considered suspected of heresy until he has purged himself of it." †) Here we have an example of how the popes and their satellites deal even with the Catholic Bible translations for the people where they have full power. They are not content to warn against them as against a dangerous thing, they not only forbid them - they burn them!

After the prohibitions that had been communicated had been repeatedly renewed and confirmed by other conciliar bodies, the New Testament first appeared in Luther's German translation in 1522. The papists were horrified to see how this first genuine German translation of the Bible was received by the people. It was as if it were raining gold, so many hands immediately grabbed it eagerly. But the papists considered the worst thing to be that the readers would get the idea that a man who could deliver such a translation must not be a heretic, but a man of God, filled with the spirit that inspired the holy scriptures. In the first fright, therefore, one of Luther's worst enemies, Emser in Dresden, set about providing an equally good translation, if possible, which would at least not bear the heretical name of Luther. This was indeed almost all that the clumsy Emser changed; at least he plowed in his translation so much with Luther's calf, as one is wont to say, that Emser's New Testament was basically nothing else than Luther's testament, only with a few changes, which had the purpose of somewhat covering up the committed literary theft. As

thum was averted, the synod assembled in the newly built Toulouse on Gregory IX's order issued its ban on having and reading the Bible in the vernacular.

\*) „Hi'oiii)6niutz otin, ns libro8 V6tsris t68nni6nti nnt novi iniei psrmttantur iini>6r6; nisi lort6 pZnitsriuin, vol drsvinrium pro äivini8 oKoi8, sut NoraK d. 5lnri86 nilcjni8 sx ckövoiono 6ridsr6 V6iit. Lsä no pr "6ini88Q8 lidros dadonnt in vul§nri trnn8lnto5, nr6t,i83ini6 inki0";mn8." (<3rip. 14- See: Lni-<Ininn8 in6oil. Oonoi. 1. VII. p. 178.)

\*\*) Romance languages are the national languages spoken in Spain, Portugal, Italy, France and Nice.

†) „Itorn 8tatuiinu8, no nii<^ui8 lidro8 V6tori8 vsl novi t68tlunont.i in Lornanioo Nndsnt. M 8i niiiui8 Nabont, inlrn ooto 3i6L po8t Mdiiontionoin tiu)n8ino<li oon8titutioni8 ". tsin- por6 86iitsnti86, ti-iiänt 608 iosi Ü;>i86o;>o 60indur6nä08: huoä Nl8i l666rit, 8iV6 oi6ri6U8 Inorit, 81V6 Ini6U8,

taincjUÄin 8N- 8N66tn8 ä6 ii "6r68i, OUOU8OU6 86 nurluvorit, 6Klientur." (0.2.  
Citirt in Gieselers Kirchen-Geschichte II, 2, p. 498.)

When Luther saw Emser's New Testament, he was not a little pleased. He writes of him: Emser "saw well that he could not do better, and yet wanted to disgrace it; went to and took before him my New Testament, almost from word to word, as I have done, and did my preface, gloss and name of it, wrote his name, preface and gloss to it, thus sold my New Testament under his name. Well, dear children, how I was so hurt when his sovereign" (Duke George of Saxony) "condemned and forbade with an atrocious preface to read Luther's New Testament, but at the same time commanded to read Sudler's (Emser's) New Testament; which is the very same one that Luther made! And lest anyone here think that I am lying, take both testaments before you, Luther's and Sudler's; hold them against each other, and you will see who is the interpreter in both. For what he has patched up and changed in a few places (even though I do not like everything), I can still tolerate it and it does me no harm in particular, as far as the text is concerned. That is why I have never wanted to write against it, but have had to laugh at the great wisdom: that my New Testament has been so horribly blasphemed, condemned, forbidden, because it went out under my name; but still have to read, because it went out under someone else's name. Even though this is a virtue, to blaspheme and desecrate another's book, then steal it and let it go out under one's own name, and thus seek one's own praise and name through someone else's blasphemed work - I will let this be judged. However, I am content and glad that my work (as St. Paul also boasts) must also be promoted by my enemies and that Luther's book must be read without Luther's name; how could I be more wickedly revenged? (XXI, 313. f.) \*)

But after the first fright was over, the papists relented again and returned to the old means of preferring to forbid Bible reading in the vernacular. As is well known, the Tridentine Council did not dare to do so, despite the papal mandate; but it did appoint a commission to draw up a new so-called "Index," that is, a list of the forbidden books. This was done; at the same time, however, the commission drew up "ten rules on the forbidden books", which Pope Pius IV then solemnly confirmed together with the Index in a decree issued on March 24, 1564.

"The famous church historian Schelhorn tells that Emser also gave Duke George the advice to see to it that, according to Luther's example, pictures would also be included in his (Emser's) New Testament, because the common man has a special pleasure in such pictures; At the same time, Emser offered to write to Lucas Cranach, who had designed the pictures for Luther's New Testament, in Wittenberg and to ask him to let him have the forms for the pictures in Luther's New Testament; Cranach agreed to the deal and received forty Reichsthaler for the forms, although Luther first laughed and expressed the suspicion that Cranach would run into trouble with the Duke with his Lutheran pictures; and behold, Emser's New Testament was nevertheless published soon after with the Lutheran pictures (except for two), even the pictures for the 14th and 18th chapters of Revelation. and 18th chapter of the Revelation of St. John, although on the first of these pictures St. Peter's Church and the papal palace are depicted as falling together and on the other one standing in bright flames, depicting the fall of the Roman Babylon! Only in the picture to the 17. cap. of the revelation St. Johannis, ^which represented the big whore with the triple Pabst crown, the triple crown had been cut off. Schelhorn describes all this according to a copy of the Emscian New Testament of 1527 (Dresden by W. Stöckel), which he. had in his own library. (S. Schelhorn's Ergötzlichkeiten aus der Kirchenhistorie und Literatur. Ulm 1763. vol. II, p. 611. f.)

confirmed. \*) The fourth of these rules about the forbidden books, according to the translation of the Catholic canon W. Smets, reads as follows:

"Since experience evidently shows that, if the sacred books are everywhere admitted without distinction in the vernacular, more harm than good arises from it, through the presumption of men, let it be left to the judgment of the bishop or inquisitor that, on the advice of the parish priest or confessor, the reading of sacred books by Catholic authors should be permitted; In this respect, let it be left to the judgment of the bishop or inquisitor that, after the advice of the priest or confessor, the reading of the sacred books translated by Catholic authors in the vernacular may be permitted to those of whom they have knowledge that they will not suffer harm by such reading, but will be able to derive from it increase of faith and piety; they shall have this permission in writing. But whoever, without such permission, fails to read or possess the sacred writings, shall not be able to receive absolution of sins until he has delivered them to the Ordinary. The booksellers, however, who sell or in any other way permit to others who do not have this permission Bibles written in the vernacular, shall lose the value of the books to be used by the bishop for pious purposes, and shall be subject to other penalties according to the opinion of the same bishop, depending on the nature of the offense; the religious, on the other hand, may not read or buy them otherwise than after having received permission to do so from their prelates." \*\*)

The wording of the "Directory of Heretics" published in Rome as early as 1559 is, as far as it relates to the Holy Scriptures, according to the Pfortzheim reprint, as follows: "All Bibles written in the vernacular, in German, Gallic, Spanish, Italian, English or Flanders 2c., can absolutely not be printed, nor read, nor held in possession without the permission of the Holy Office of the Holy Roman Inquisition." †)

Dear readers will see from this that Pope Pius regards the Bible as a dangerous poisonous book that only certain strong constitutions can read without harm, just as we Protestants read cunningly written heretical books.

\*) See Bull concerning Pope Pius IV in Decretal. lib. VII, l. 5. tit. 4. 6. 5. p. N1. 197.

\*\*) „6uin sxporimonto manilostum sit, si snora kiOlia vul- Arri lin^uu pas8inr sine disoriinin" pormittkntnr, plus indo, obllomrnum tonioritatom, dotriinonti, huurn utilitstis, oriri; bŭc in pkito jndioio opisoopi nnt inhuistoris stotur: ut ourn eonsilio pnrroodi vol oonlossarii, didlioruin " oatlloliois nuoto-ridns vor8orurn lootionom, in vulz-ai-i linZua ois vonoodoro possint, huos intolloxorint ox linjusinodi lootiono, non daw-"um, sod ũdoi uthuo piotntis auZmontum onporo posso; "pucin kLoulLtona in scriptis liLkoant. (jui "Moni abshuo t "li lrcoul- tsto, oa loZorosou 1ia6oro pmosumpsorint, nisi prius ordinario reăditis, pvvutoruin aOsoluiiononi pomipors non possint. Lidliopolao vsro, hui praodiot",in lL0ulr "t,Lin non kuisnti didlia ldiointns vul^ari oousoript" vondidorint vol "lio huo- vis inodo oonevssoiini.., lilorum prtztium, in usus pios ul> "pisoopo oonveriondum, "inittsnt, Āliishus poonis pro dolie.ti hualilLio hiusdvrn opisoopi ariitrio sulFaooant. Hv^ularos vero non nisi laultate a praolatis suis lucbit.L, sa io^oro, ant tzwerv possint." (88. ooouin. ot Aenoral. 6onoilii Tridon- tinii . (3ii.non88 ot dooreta. Lditio . , ourr" l). 6uil. 8mots. Dă. 3. 8upriorum pormissu. Liolololdiav 1851. p. 224.)

†) „Lil>lln omnis vul^nri idiomato, (lormanioo, Oallioo, Lspanioo, ltnioo, ^n^Hoo, sivo Tlnndrio ooto., oonsoriptn vullatonus vol iinprinii, vol logi, vol tsnori possunt nOshuo lieontia 8nori oŭioii 8. Romanao Inhuisionis." (Tostrnug OLtalo^us llaorotiooi urn ũornas ooniutus 1559. Dd. Vorŝo- rius. 1560. 12. p. 73- d.)

Scriptures. Therefore, no one may read the Bible in his native language, not even a religious, unless he can prove in writing that he has permission to do so from his bishop, an inquisitor or a prelate, and that includes such translations as have been made by Catholic authors. Whoever nevertheless does so will not receive forgiveness of his sin if he does not release the dangerous book.

As frightening as this decree of Pope Pius IV is, the following popes did not leave it at that. They feared that even if every bishop and prelate could grant permission to read the Bible, the papacy would still not be sufficiently protected from the Bible book that was so dangerous to it. After Popes Gregory XIII and Sixtus V had confirmed the Indians and the rules, Pope Clement the Eighth added the following "note" to the fourth rule on forbidden books:

"Concerning the above written fourth rule of Pope Pius the Fourth of blessed memory, it is to be noted that by this printing and edition the bishops, or inquisitors, or superiors of the religious clergy are not again granted the power to permit the purchase, reading, and possession of the Bible published in the vernacular; since hitherto, by order and usage of the Holy Roman and General Inquisition, they have been deprived of the power to grant such permissions to read or have Bibles in the vernacular or other parts of the Holy Scriptures, both of the New and Old Testaments, in whatever vernacular they may be published, and moreover also historical summaries and extracts of the Bible or books of the Holy Scriptures, in whatever vernacular they may be written; which, of course, is to be kept unaltered." \*)

Now some might object here: But don't many Catholics read the Bible in their mother tongue without having been given permission to do so by the Inquisition and without being denied absolution because of it? - This is indeed the case; but the dear reader should consider what we have already communicated above about Pope Gregory the Seventh. He himself has lied and claimed of the first church that it only tolerated and overlooked the reading of the Bible on the part of the people for the sake of the circumstances. Behold, here and there popes, inquisition and bishops tolerate and overlook Bible reading because they cannot do otherwise under the present circumstances. The papal prohibitions, however, are nevertheless still firm; one waits only for another time, more favorable for the papacy, in order to enforce the papal prohibitions again in all their severity, as before.

(Conclusion follows.)  
(Sent in by Pastor Hochstetter.)

## **the promotion of the Unirte on the way to Rome.**

It is a public fact that in no country is the papacy more prevalent than in England. Since most of the higher classes there belong to the Episcopal Church, the Roman archbishop and now Cardinal Manning is proselytizing with such success that the conversion of the most distinguished lords to the Roman Papal Church is now considered a common occurrence. The Puseyites are considered to be a middle link between the Episcopalians and the Papists, who introduce the service of saints and Roman orders within the Episcopal Church. However, since even in this country the High Church party is the one that most strictly adheres to the traditional principles of the Episcopal Church, we must recognize in the Romanist tendency of the Episcopal Church the actual characteristic that distinguishes the Episcopalians from the other Reformed or Calvinist church communities. The ten German preachers who, as the "Lutheraner" has already reported in No. 8 of this volume, left Cincinnati on 23. The ten German preachers who, as reported by the "Lutheran" in No. 8 of this issue, sent a petition from Cincinnati to the "House of Bishops of the Protestant Episcopal Church" in New York, in which they express their heartfelt wish to be admitted into the territory of this church, want to claim that the Episcopal Church is "evangelical in doctrine and life", and describe it as simple-minded drivel and suspicion to say that the Episcopal Church is close to Rome in its constitution. After these gentlemen had for some time been dissatisfied with the "evangelical synod of the West," to which they had hitherto belonged, for various reasons, and had also blatantly pronounced such against some pastors of our synod (as is indicated in the opening address of the Cincinnati Conference in question), they suddenly believe to have found the truth in the Episcopal Church, because "without conferring with flesh and blood, they are, after the example of the apostle Pau-



lus immediately closed", namely to a connection with the Protestant Episcopal Church! - —

Here it must first be remembered that St. Paul took the opposite path from the day of his conversion; for the same one, who until then had been hovering over the paternal law and had derived his official authority from the letters he received from the high council in Jerusalem, immediately allowed himself to be baptized in Damascus by a simple layman, i.e. by Ananias, preaches Christ and does not subject his preaching to any human prestige. He exclaims Gal. 2,6, "I do not care about those who had the reputation, because God does not respect the reputation of men! The "evangelical" German preachers in question, however, give as their reason in the petition addressed to the House of Bishops that they were imbued with the apostolic character and the primitive order and constitution in that church and inspired by the faith, that they would be able to exercise their sacred office in the Episcopal Church with greater authority and with more anointing, they also desire nothing more ardently than that many more German Christians would receive the holy sacraments "at the hands of the bishops and place themselves under their God-ordained ecclesiastical discipline"!

It is also not uncommon in other circles to have

\*) "^. "liüaävccitenäura 68t circa supr", 8eriptam yuartain ltcAuiam Inäieis Ici. rce. ?ii?apac IV. nullam per tiavo iilS>r688it>Q6rii 6t cäitioncm 6e novo tribui tscultatcru Dpiscopis, v "I Inciuisitoribus aut ltcAularium 8uperioridu8, couccäciiäi licentiaru ciDcncki, le^cncii aut rctiricnäi Lidiia vul\$ari lingua cäita; euin 6actcnu8 mavckato et U8U 8k "net "6 rymanae et univerüalis liicjuisitioniü8 8udlat" 818 tuerit l8en1tk "8 oonesäonäi liujusuloäi lic-6ntia8 lo^oiäi vol rstiv^näi Lit-lia vuloari", ttut "1i "8 8. 86ri;)tur "6 tani riovi, c^uE vet^ris ^68tamenti ;>art68, cJNÄvis vnl\$^ri lin^UÄ säits8, "6 insupor 8limmariA ot oompvvckia 6ti "m l>i8toriea eorunäkw Vidliorum 86U lidrorum 8. 8oriptur "6, <zuo6un<zu6 vul^ari iäiviliLt^ eon36ripta; c;uoä Huickvra niviotÄt6 86rvÄnäui 68t." (Odsrvvatio circa Huartain ltvAuiaic. 01. In6cx 6tc. Ovioniac 8uinx>tidus L. duultlwri 1602.)

thinks that the decline of the church can be countered by enthusiastic dreams of an impressive, grandiose constitution or by all kinds of new measures. Even where one wants to zeal against the union, as the episcopal church bulletin also wants to give itself this appearance, one puts the main emphasis on the outward ecclesiasticism, on the visibility of the church (about which there is also a special essay in Pastor Riedel's church bulletin), on ceremonies, orders and disciplines, and finally especially on the clerical office, as a special state created by ordination, which is exclusively privileged with the administration of the means of grace and only needs greater authority and anointing! In Germany, these pieces have long been brought up, and Pastor Riedel already cites as a distant authority for his present position the circumstance that Dr. Haupt from Darmstadt had a petition sent to the German Emperor for the introduction of the episcopate in the Prussian state church; in this country, however, one gets to the point more quickly, one has the Episcopalians as neighbors, and although their doctrinal articles bear Calvinism on their foreheads, Riedel's church bulletin can nevertheless pretend that these doctrines of the Episcopalians "are absolutely in agreement with the confessional writings of the German Reformed Church!" Pastor Riedel, of course, omits to mention the confessional writings, to which he refers, even in one place of his church bulletin; for the main thing for such unintelligents is the authority of the office! One is bent on teaching obedience instead of faith, and makes a Moses and law out of Christ, and a Christ out of Moses and the law. They use the words of truth wherever they can and take on the appearance of confession without having grasped the truth of the word!

Since the editor of this Episcopal church bulletin loves to read from the "Lutheran Standard" and the If the author wishes to have essays printed in the "Lutheran" journal and, for the sake of his enthusiasm for the ceremonies and the liturgy, wants to show himself in Lutheran garb, we will do him the service (all the more so because he has sent the writer of this journal a duplicate copy of the first two numbers of his journal) and prove to him from his writings what a brainchild these German Episcopalians are.

In no. 2, the beautifully written word about ceremonies from the "Lutheraner" is printed, the "Lutheraner" also receives credit for it; the article brings to mind the house blessing, the prayer bell, the mourning clothes to be put on at the celebration of Holy Communion, the genuflection and other things, finally, with reference to Mary Magdalene, the Duchess of Brunswick-Lüneburg, it is stated with blocked printing: "as long as such ceremonies still remain, so long will Calvin's forwardness in public church office also cease!" - Such a word sounds lovely in the mouth of a Lutheran who hates the Calvinist doctrine and therefore also refrains from the breaking of bread at Holy Communion along with other "Calvinist" customs; in an Episcopalian newspaper, however, such essays are only intended to throw sand in the eyes of those readers who still have a little Lutheran marrow in them. For in fact and truth the Episcopalians form a Calvinist sect permeated by the Roman leaven! Not from the ceremonies, which are greatly overestimated in comparison to the sermon, but

This can be proven from their confessional writings. Pastor Riedel must give in the same No. 2 of his sheet a translation of the 39 ReligionArticles, as they were adopted by the local Protestant-Episcopal Church in 1801. It is also noted that in the Cincinnati Conference, especially the 17th article needed a special explanation, because this article deals with predestination and election. Although it is not stated in this article what God the Lord intends to do with those people whom his predestination to eternal life passes by, the whole doctrine nevertheless proves to be Calvinistic; for it proceeds from the secret counsel of God, and therefore only allows those people to be called "in whom God works through his Spirit at the right time; they walk godly in good works. Therefore the consideration of predestination is full of sweet consolation for the pious and for those who feel the effect of the Spirit of Christ in them, but it is highly dangerous for the rash, because the devil thereby plunges them into despair or into the unconcern of a highly impure way of life! - Either despair or carnal security, these are the inevitable fruits of this teaching, in which no man can be sure whether he belongs among the elect or not! Aware of this, it has always been considered wise in the Anglican Church (as the bishop Davenantius writes) to deal only sparingly with this matter and to be as silent as possible about it. Whereas Aug. Pfeifer in his evangelical Christian school ch. 16 asserts: "Dear, what is this, they do not want to acknowledge their doctrine of the unconditional election of grace and yet they like to cover it up! If it is right, preach it at once on all housetops; what may one conceal the truth? If it is wrong, let it go: He who does evil hates the light!" Since our Concordia Formula also belongs to the confessions of the German Reformation

Church, let us remind ourselves of the 11th article of the Concordia Formula, according to which we are to pay attention to the revealed will of God according to Ephesians 1:2 and 1 Timothy 1:3. 1, 2. and 1 Tim. 1. "By His Spirit", the Episcopalians rave, God calls those whom He has chosen, - in His time, - but of the means of grace by which God calls, they are completely silent! On the other hand, the Lutheran Concordia formula to Rom. 8 teaches: "Now God does not call without means, but by the word, as he commanded to preach repentance and forgiveness of sins. "Therefore, as we read in the following Concordia formula, if we wish to consider our eternal election useful for salvation, we must stand firm in all ways, that as the preaching of repentance, so also the promise of the gospel is universal, i.e., it applies to all men. - If it were lacking in God's will that all should not be saved, "how should one who thus thinks and believes of God not therefore be God?" Thus Luther exclaims and proves from the saying: Many are called ?c.: "The preaching of the Gospel goes out generally and publicly, so that everyone should hear it, believe and accept it and be saved. But how? As it follows in the Gospel: few are chosen, that is, few hold to the Gospel in such a way that God is well pleased with them.

There are undoubtedly souls among the Episcopalians who are certain of their state of grace.

But it is clear that no frightened conscience can be comforted by the teaching of the 39 Articles of Religion! How can a grace-hungry soul become certain that it is in God's grace, if in the best case (i.e. if it should belong to the elect) it has to be told: "in its time the spirit will draw you! Or how can he who despairs of his works console himself by being pious and godly in good works! Turks and Jews are also pious in their ways, but they stand, not in grace. "The Turk," Luther wrote, "also confesses God, but denies the way, the means, the bridge by which one comes to God, which is the grace of God; they do not want to have Christ, nor any sacraments by which one comes to grace! Would it help me to hear that I have a treasure and no one would give me the key to it? They close the treasure to us (i.e., the devotees), which they should put in front of us, and lead me on a monkey's tail: the access and the handing over, the use and possession of the treasure is denied and taken away from me. That is why the gushers also say much about God and the grace of God, even that Christ died: but how I get Christ and how grace comes to me, that I get it, that we come together, they say, the Spirit must do it al.They say that the Spirit must do it alone; they lead me on the monkey's tail; they say that the outward and oral word, baptism and sacrament are of no use, and yet they preach grace. Regarding both sacraments they say: Mum, mum! The ambiguity is shown by the fact that they say at the beginning that the sacraments are not only external signs of recognition, but then equate the sacrament with such a sign, which only signifies a completely absent or distant thing! The Episcopalians teach that baptism is a sign of rebirth or new birth, thus denying St. Paul's word Titus 3:5, that baptism is a bath of rebirth by which children truly believe. We read in the Catechism of the Episcopalians for the catechumens: The children, because of their tender age, cannot do this, that they repent and believe, but they promise through their godparents to do this themselves for a later time, when they grow older! Thus, according to the Episcopalians, the baptized child has merely accepted a statute for later times, but has not received grace! - Almost worse is the doctrine of Holy Communion among the Episcopalians. Articles 28 to 30 deal with it, but nowhere are the words of institution found, which are the basis for the doctrine of Holy Communion. According to Article 28, Holy Communion is to be a sacrament of our redemption through the death of Christ! To those who receive it worthily and faithfully, the blessed cup is the communion of the blood of Christ, and so on. St. Paul, however, does not say that the cup which the faithful and worthy receive is the communion..., but: the cup which we bless, 1 Cor. 10, 16. According to the old sentence: the word comes to the element and thereby becomes the sacrament, this comes through the words of institution and the omnipotence of the present

\*) See the paper, "The Lutheran Doctrine of Justification," pp. 30 and 31. St. Louis, Mo. published by A. Wiebusch and Son. 1859.

According to the Calvinist doctrine of the Episcopalians, however, the sacrament would only be a fantasy that faith makes of itself! Therefore, article 29 expressly teaches that the ungodly and those who have no living faith eat and drink only the token of such a great thing. If, however, faith is to be the only means by which the body of Christ is received and enjoyed in the Lord's Supper, then all those communicants who want to go to the sacrament challenged by their faith must doubt whether they are receiving a sacrament at all! Where there is no faith, there would be no sharing of the body and blood of Christ. According to this doctrine, the purpose of oral eating and drinking at Holy Communion cannot be dismissed. Christ the Lord must also have committed an error if, at the institution of Holy Communion, he makes the blessed bread the means and says: "Take and eat: this is my body, which is given for you. - Not only the Concordia formula, but also the Augsburg Confession in its 10th article rejects this false doctrine of Holy Communion, which the Episcopalians have, and yet Pastor Riedel claims that the confession of the 39 articles is absolutely in agreement with the German confessions of the Reformation period! Rather, the pool stands in such a way that the Episcopalians in the doctrine of the person of Christ also no longer teach the apostolic symbolum purely and completely. In the 4th article of the resurrection of Christ it says: Christ took his body again with all that belongs to human nature, ascended with it to heaven and sits there. Nowhere does one find the teaching that Christ sits at the right hand of God, i.e. that he is not enclosed in heaven as in a spatially delimited place or has ascended to heaven like another saint, but that even after his humanity, by virtue of the personal union and communion of the two natures, he has such power and majesty by virtue of which he is with us everywhere and all the days, but especially shows his true presence where his own word points us, in the holy supper. But that Christ has such a truly divine majesty according to his humanity, as it follows e.g. from 1 Tim. 3, 16. and Col. 2, 9. is denied by the Episcopalians together with all Reformed; they have also expressly abolished the obligation to the old Athanasian symbol in the United States, because in this the doctrine of the person of Christ is clearly known, whereas in the Episcopal Book of Common Prayer, which contains the following words: "The Lord is with us all the days of our life,

as soon as it is translated, should also be introduced in the German-speaking congregations as a fixed church book, the grossly rationalistic sentence: "The natural body and blood of our Savior Christ are in heaven and not here, since it is against the truth of the body and blood of Christ to be at one time more than at one place. - Although Christ, in his assumed humanity, says: "All authority in heaven and on earth has been given to me," according to the above false doctrine he would have nothing more to rule on earth; it is also quite logical that the Episcopalians let their church be ruled in the manner of a secular state by the authority of the bishops, to whom, according to the 34th article of their religion, the authority of an ecclesiastical authority belongs.

We have now arrived at those articles which prove that not only the constitution, but the whole church system of the Episcopalians is permeated by a Romanist leaven. Pastor

Riedel believes to have models for his episcopatism in the Lutheran church of Norway, in the sum-piscopate of the Lutheran sovereigns and in the presbyters in Alexandria, which the latter had always chosen one of them and held higher and called bishop. The presbyters there therefore elected themselves the one whom they were accustomed to hold higher and regarded as the first among equals. With this passage, which he draws from the Schmalkalian Articles, Riedel has virtually refuted his Anglican Episcopalianism, just as the great difference between the German Lutheran superintendents or between the Norwegian bishops and the heads of the Anglican church is already evident from the fact that the true Episcopalians, according to their ecclesiastical rule, do not even consider the Lutheran church servants (may these be called bishops or parish priests) to be properly ordained priests! The Episcopalians claim that even if Luther dared to ordain preachers, Luther had no power to do so, because Luther himself was not a bishop, he only took the position of a presbyter in the hierarchical hierarchy! The Schmalkaldic Articles see in the constitutional form of the church a middle thing, and say that if the bishops wanted to be true bishops, then according to human right one could leave them the privilege of ordaining other preachers; one wanted to put up with this constitutional form for the sake of love, but not at all if the bishops wanted to claim such privilege as a divine necessity. But since the Episcopalians teach the difference between bishops and presbyters as existing according to divine right, and therefore want to make servants of the bishops out of the preachers of lower degree (the rectors) and want to bind the true church to the uninterrupted succession of bishops, and also consider the laying on of hands of one of their bishops to be especially beneficial, it is clear that these Anglican bishops have their beginning nowhere else than in the papacy! The editors of the "Deutsches Kirchenblatt" would do well to read the Schmalkaldic Articles to the end, for especially in the appendix: "Von der Gewalt und Obrigkeit des Pabstes" (On the power and authority of the pope) there is scriptural proof that Christ the Lord, as the only head, recognizes no other rule in his church than the power of the divine word, and this is in itself spirit and life, whether a bishop or a child may speak it! The "Deutsche Kirchenblatt" is not afraid to quote what is said in Romans 13 about the secular authorities as a norm for the so-called ecclesiastical authorities, the laity are considered mere subjects in the episcopal sect, against which the Lord Christ wants to object through Luke 22:25, Matthew 20:25 and other passages, because it says: "It shall not be so among you! St. Paul also makes all church servants equal in 1 Cor. 3, and Acts Gcsch. 20, 17. 28. find the Ephesian presbyters in Paul's mouth called bishops, which the Holy Spirit asked to be set up. However, he did not set them over the church as if they were allowed to exercise a privileged rule, but as church servants. Therefore, the Schmalkaldic Articles further prove that Christ gives the highest and last judgment of the churches, since he says: tell the church, Matth. 18,17! "For the keys belong without means to the whole church" (i.e., to the entirety of the faithful); Which is why the Lutheran catechism, whose removal from the territory of the Union is deplored in the "Deutsches Kirchenblatt," also speaks of the office of

5 The keys are taught as a special church power, which Christ has given to his churches on earth! According to the doctrine and praxis of the Episcopalians, however, the office of the keys is a special episcopal power, and according to the 33rd article, the congregation only has the honor to obey when it is informed by public declaration of an excommunication or of the reinstatement of a banned person by the ordinary or episcopal judge. Also, the various worship customs, the new Book of Common Prayer, and all ceremonies must be imposed on the episcopal congregations by the hand of church officials from above, for only the large church bodies (national churches), which are governed by a "House of Bishops," may make changes in human ceremonies. The so-called non-conformists, who wanted to use Christian freedom in such customs, were made conform by force in the middle of the 16th century, as long as the Episcopalians had the secular arm in England on their side. At that time the Episcopalians declared that the Church could exist without the doctrine of the Trinity or of the Incarnation of Christ as well as without bishops, that no human power could add to or subtract from their privilege, and that even the corrupt Roman Church (the Pabbacy) came much closer to the primitive purity of the Church than the societies of the Nonconformists! By this declaration the Episcopalians placed themselves on the side of the Pabstacy. Whoever joins them takes a journey to Rome! If one considers the dubiousness and faithless indifference which prevails among the Uniate, the ten preachers who now ask for a bishop for ten "millions" of German-speaking inhabitants would easily find successors, but a true unity of the church would not be achieved by bringing "the scattered brotherly tribes" together externally under one

episcopal hat! Just as little as the Jesuits, whom Pastor Riedel repeatedly speaks of in his papers, \*) achieve the desired goal through their church policy, just as little will the propaganda, which is now being made among the Germans here for the Episcopal Church, help the disintegrated, united church to get back on its feet! All the advantages that are praised in Episcopalism are of a carnal nature and have no more value than the shallow moral sermons (entitled Joy and its Shadow, Self-Love, etc.), which are published alongside the polemical articles in this church bulletin. This legal activity and work brings, when it comes to the top, a unity that is of a carnal kind; but of the right church unity Ephes. 4, 3: Be diligent to keep unity in the spirit!

### **Communion.**

On September 24-26 of last year, a Lutheran conference was held in Leipzig, at which the main representatives of Lutheranism in Germany were present. On this occasion, among other things, the discussion was about Ab end-.

On page 8 in No. 2 of his paper, Riedel claims that it has not yet been possible to prove to the Jesuits that they had really established the principle that the (good) end also justifies the (bad) means! But the editorial staff of the Lutheran has proved this from the books of the Jesuits (seven "Lutherans" of Feb. 15, 1872), and every nomling can take a look at it.

The negotiations were held for the first time in the year under review. Unfortunately, the result of these negotiations was a sad one. Our dear pastor Brunn speaks about this in his paper "Ev.-luth. Mission und Kirche" of November of last year as follows:

"The hardest thing on our hearts and consciences is what the conference says about communion with Reformed and Unrational Christians, i.e. about this most important question of the life of the Lutheran Church in our time, its relationship to the Union. The Conference declares, even if only under certain external conditions, that communion with the Unrationals (provided they personally share the Lutheran doctrine) is right and permitted! With this declaration, the essential inner partition between the Lutheran and the Uniate Church is broken down, the participation of said Uniate in the Lutheran Lord's Supper is made only a question of location and external circumstances. And this declaration comes from a circle of Lutheran theologians, who claim to be among the most respected and

The Lutheran Church is one of the most learned representatives of the Lutheran Church in our time.

But from where, from which source do such phenomena arise at present? It seems to us quite clear and obvious that this source is the indifference and wrong position towards doctrine that dominates Lutheran theology in our time. This is shown by the proceedings of the Leipzig Conference. It is true that they also speak of the confession of the Lutheran church as the only one in accordance with the Bible, and of the task of the Lutheran church to "independently preserve" and administer its pure Word and Sacrament; it is further declared that "participation in the Lutheran Lord's Supper is de facto consent to the confession of the Lutheran church," and that therefore "fundamental denial of communion in the Lord's Supper must be regarded as a requirement of faithfulness to the confession and a duty of self-preservation" in the Lutheran church. But that all these statements cannot be understood in their full deep and proper sense, but that they all refer only to the preservation of the external ecclesiastical order and independence of the Lutheran Church, is clear from the fact that the Leipzig Conference adds the sentence: "On the other hand, the Lutheran Church may admit to its Lord's Supper, without endangering its confessional status, individual members of the united Church who are temporarily in its midst, if they share the Lutheran confession of the Lord's Supper and thereupon ask to be admitted to the Lutheran Lord's Supper. Special reasons, however, may make it the church's duty of self-preservation to admit unitarians only on condition of withdrawal from the Union." - —

This is the confession and testimony of the Leipzig Lutheran Conference, as reported in Luthardt's church newspaper. First of all, note the blatant contradiction: participation in the Lutheran Lord's Supper is supposed to be a de facto agreement to the Lutheran confession, and yet one is supposed to be able to remain in the united church under certain circumstances, i.e., in other words, one can remain in the union and still profess the Lutheran confession. The insistence on the union and thus the union itself is therefore not a denial of the Lutheran confession, not a sin. No, it is only the duty of self-preservation of the Lutheran Church, as the Conference says that it obligates unconverted persons to leave the Union if there are special reasons for doing so, i.e. reasons that are not contained in the confession that applies to all unconverted persons. The reason for this is that it is not the Christian's duty to confess, but rather the necessity of preserving external ecclesiastical order 2c.

Is the union really a sin, i. e. it goes against God's Word, according to which every Christian is obligated to adhere to the pure, unadulterated doctrine of the Gospel and to avoid all false doctrine; therefore, the union is a sinful toleration and recognition of Reformed and other false doctrine as being on an equal footing with Lutheran doctrine, and is therefore the union a public denial of the only truth revealed in God's Word, it certainly follows from this that under all circumstances, at all times and in all places, we must impose upon every Christian the duty to renounce the union, i.e., to abstain from all fellowship with false doctrine. That is, to refrain from all fellowship with false doctrine, and to adhere faithfully and purely only to the Word of God and to confess it. The opposite of this is sin, and for our part we can never and nowhere allow a Christian to commit such a sin. To my knowledge, there is only one case in which even the old Lutheran Church administered Holy Communion to members of other churches or confessions, namely, in cases of mortal need, i.e., in such cases where external circumstances make it absolutely impossible to fulfill the church's obligation to confess. - But where does the Leipzig Conference have the right to release any unbeliever from the obligation to publicly confess the divine truth and thus the pure Lutheran doctrine and church? Does it not thereby make the grave judgment that "whoever dissolves one of these least commandments (insofar as it is God's word and commandment) and teaches the people in this way, he will be called least in the kingdom of heaven," Matt. 5:19.

One can see that there is only one reason to explain the actions of the theologians gathered in Leipzig, who



are otherwise honorable men: they have not regarded leaving the Union as a moral duty, they do not oppose the Reformed and Uniate Church with the commandment of God to "avoid heretical men", but it is to them essentially only the area of external ecclesiastical order, of necessary ecclesiastical independence. They consider the relationship between the Lutheran and the unchurched or reformed church from that point of view, and therefore, under certain circumstances, namely, where it does not hinder and violate the external order and independence of the church, it is quite right and permissible for them to admit unchurched persons to the Lutheran Lord's Supper.

Or should not the Leipzig Conference, when it declared that "participation in the Lutheran Lord's Supper is de facto consent to the Lutheran Lord's Supper," have felt at once that herewith also the withdrawal from the Union was de facto already accomplished? For the Lutheran confession rejects all false doctrine, thus it also rejects the Union, and stands in clear opposition to the Union, which tolerates false doctrine. Consequently, the unchurched person who goes to the Lutheran Lord's Supper and thereby agrees to the Lutheran confession, in fact rejects all false doctrine and union by this act of confession; but the same person is now to remain in the unchurched church and with this membership in the unchurched church he in fact declares the union to be right and permissible. Is this contradiction conceivably possible? And is it compatible with the moral duty of honesty and truthfulness of a Christian? And yet Lutheran theologians have publicly stated such frightening things.

In our part, therefore, we can only consider it a denial of the Lutheran Confession, the

The Leipzig Conference of September 24-26 of this year was guilty of this. What grave practical consequences will result from this, however, can easily be imagined in a time such as ours, in which all confessional consciousness is in any case becoming more and more extinguished, and in fact all civil, social and military conditions in Germany are bringing about more and more the ecclesiastical fusion of all German tribes. The decision of the distinguished theologians of Germany assembled in Leipzig will contribute substantially to the public sanctioning of the previous admission of university officials, soldiers, etc. at Lutheran altars in Saxony, Hanover, Meklenburg, Hesse, etc., and to make it more and more the general rule. But once the Union has become a fact in the heart of the church, at the altar, and in the consciousness of the people, how long will it be before it is elevated to that status externally as well?" - —

## **To the ecclesiastical chronicle.**

### **I. America.**

Methodist Holiness. In the "Christian Apologist" a Methodist from Indian" recently complained about the Methodist calendar and wrote: "There is on the front page the portrait of the Honorable I. Wesley and on the back page a large advertisement of a tobacco store. How does that rhyme? In the Apologist there is a warning about tobacco, and we are glad of that, because we have turned it down. But yet you display it for sale. How can sweet and bitter water flow from one source? We lose our influence through such contradictions. It would be best if you put a few cents more on the calendar." - The dear Indiana brother does not seem to "consider" that, as according to the German proverb, "Gemüthlichkeit" ceases in matters of money, so in certain sects "Heiligkeit" also ceases therein. W. [Walther]

A Lutheran Negro Congregation. The "Lutherarr" of Jan. 23 makes the interesting announcement that there is within the Synod of Pennsylvania a congregation composed entirely of colored people. It is located in Easton, Pa. and is served by Pastor W. A. Schäffer. Organized a few years ago, it presently consists of about twenty members. The Sunday School, which belongs to it, contains forty pupils of various ages. It has a property at the Ferry Str., procured by a bequest of Mr. Jakob Wagner and by contributions of other citizens of Easton.

W.[Walther]

The "Dr. Martin Luther Orphanage in West Rorbury near Boston, Mass. A report on this institution, signed by Pastor A. Biewend in Boston, as secretary of the administrative council, was published on Feb. 1. It states, among other things: "There are at present 13 orphans, 3 girls and 10 boys, in the institution. In addition, 4 poor, infirm people have a home and accommodation there. The orphan parents are teacher Senne and his wife, who work with great loyalty and love on the children entrusted to them. We cannot thank God enough for the excellent state of health that our institution has enjoyed up to now, since no member of the house has even been seriously ill since its existence. Not to be overlooked is the preceding remark: "Here we cannot refrain from rejecting a widespread opinion as erroneous and completely unfounded, namely that the local orphanage

instead of being a private enterprise of a single family, or of a single person of that family, and to be provided for by that family alone. This is not the case at all, this institution belongs to the whole Lutheran Church, and all gifts for it are welcome and pleasant, and shall, in due time, be accounted for".

## **II. foreign countries.**

A godless and stupid priest. In Grand Falls, New Brunswick, a priest recently visited a French lady who had converted to Protestantism. As it seems, he used to be well acquainted with her, and thereupon dared to burn a Bible which he found at the lady's house. However, this was not to go for him. He was sued in court, and had not only to pay for the Bible, but also to publicly ask for forgiveness. It served him right! (Columbus Lutheran Church Journal.)

Pastor Ruhland writes us again under the 17th of January among other things the following: "... Now again all kinds of news from here. Sweet and bitter. But I will bring the best at last. First of all: Mr. Gnauck has obviously fallen away from us. On the day after New Year's Day, he announced his resignation from the congregation - for himself and his house\* - under continual prayers of love and with the remark that he would continue to listen to my sermons. Already from the very beginning of the church organization (that is, before I arrived here) Gnauck showed not indistinctly that he had already disintegrated with the good cause he had driven himself. As great and ardent as Gnauck's enthusiasm for Missouri was at first (he even wanted to officially transfer the name 'Missourian' to his own), it turned into ever greater coldness and finally into hostile aversion when he had to convince himself, now reading Missourian writings more seriously, that Missouri was not a half Methodist, half Herrnhutian brotherhood, but a well Lutheran body according to doctrine and practice. Incidentally, Gnauck's once overpowering influence has, thank God, been broken. As a result of the congregational meetings that I held in Dresden and Planitz soon after his declaration of resignation, I can report that not even the slightest sympathy for Gnauck is evident, but only firm, united adherence to the good cause. - Pastor Lenk has been ours since the New Year and lives in the old town on the large Oberseegasse. At the last congregational meeting we received him first as a congregation member and assistant preacher for Dresden with great joy and thanksgiving to God, after he was given another opportunity before the assembled congregation to explain his complete agreement with us concerning certain doctrines (Scripture principle, symbols, church, ministry, Antichrist and last things) quite excellently. The following Sunday he preached again and received Holy Communion with us. - The more I get to know our dear brother Lenk, the more I am strengthened in the conviction that we have gained in him a very excellent and certainly most necessary worker. His love for the Lutheran doctrine and church and especially for us Missourians has undoubtedly taken firm root and has therefore already overcome many an objection quite splendidly. How much the dear man has been pestered not to take the "disastrous" step of separating from the national church, and when he nevertheless did it, how much he has been urged from all sides not to get involved with Missouri, with Brunn, with us.

make. Nevertheless, we have it now and certainly have every reason to praise and thank God for it. Especially I. I am no longer completely isolated here, I have a faithful, dear colleague and even more - such a strong support and such a beautiful substitute for all the many things that I cannot be, give and do for our congregations. So praise be to the Lord, the faithful God, who makes everything so good. They now also agree that I leave Pastor Lenk to Dresden, and so I do it all the more joyfully. The dear Dresdeners, however, will only accept my resignation if I firmly promise to let go of all American travel desires and to take over Planitz as an independent congregation. In some respects the departure from Dresden will not be easy for me. The congregation has shown me much good and love and has made heavy sacrifices in this love; it has faithfully and undauntedly stood by the good cause in adversity and struggle, has received the salutary teachings with great eagerness, has borne my great weakness and poverty in patience, and has often enough heartily encouraged and edified me. The Lord reward her! - It is of utmost importance that the dear congregation gets its own church locale. Oh, if only a new, compassionate captain of Capernaum could be found in America and lend or donate one or two thousand thalers to the community for the construction of a chapel! - Our congregational constitution has now finally been confirmed by the Ministry of Culture and returned to us in such a way that we have happily wrested everything we had written from the high authorities. - Now we can also publicly display our church services and that is a new blessing. The Planitz congregation is growing strongly, as close as the door is made. On Christmas Eve and Epiphany, the spacious church was so crowded that literally no apple could fall to the ground. From town and country, near and far, there are usually always listeners. The dear community is now building a parsonage and a schoolhouse, both in *miniature*, single-story and under one roof, but it costs money and is hard enough for the community, which is in debt as it is. But the people have strange courage and I would be glad if it could be strengthened now and then by a transatlantic gift of love. The congregation has a true treasure in the dear teacher Volland. He works in great blessing. - Recently a Pastor Semm from the Immanuel Synod was with me. He knows you and sends his best regards. Pastor Semm is certainly a dear man, but if he is to be regarded as a true representative of the Immanuel Synod, I did not get the best impressions of this synod through him. The high, almost throwaway tone with which he expatiated on Missouri and Pastor Brunn, the silly objections he spent against our doctrine of the preaching office and yet could prove with nothing, and finally the flippancy with which, despite the acknowledged doctrinal differences, he demanded communion and good brotherhood from us, all this almost outraged me. As much as is in my small part, I certainly want to earnestly seek peace and harmony, but, God help me, never at the expense of truth. We would be fools and fools, even godless comedians, if we first solemnly renounced the Union and then invited the same enemy back as our guest. It seems to me that both Prussian synods, the Breslau and the Immanuelites, have done this and therefore fail in the high mission they could otherwise have. - Both congregations are with

I am in complete agreement with you, God bless you, that we cannot have communion with either Breslau or the Immanuel Synod at this time. But we would like to seek doctrinal agreement with them. Above all, it is important to me that we Saxons remain in the closest fraternity with our dear pastor Brunn and his Rhenish comrades. Brunn is, after all, a faithful, loyal man who, though he walks carefully, does not give up the ground he has gained."

Temperance madness. In Scotland, a member of the Presbyterian Church refused to partake of Holy Communion because "intoxicating" wine was used. The church authorities put it under church discipline because of this offense. Here in America, as is well known, a movement is underway among Methodists and temperance friends to oust wine from the Lord's Table and replace it with a "harmless!!!" mixture. What else? (Pilgrim.)

#### **Good and bad things Luther said and wrote about the German people.**

Thus, in his interpretation of the 101st Psalm in 1534, Luther wrote about the words of the 7th verse: "False people I do not suffer in my house, liars do not prosper with me."

"No virtue has so highly praised us Germans and, as I believe, so highly exalted and preserved us so far, than that we have been taken for faithful, true, steady people, who have said Yes Yes. No no, as many

histories and books bear witness. And I don't know much about court justice, but nevertheless I have experienced how Duke Frederick was so strange to the liars, and I even heard once from his brother Duke Hans that he said (angrily): "Well, this one told me this, this one tells me this - someone must be lying! I know that for sure, that it made me laugh, such pious princes seriousness and anger about the lies. So have been many other princes before. We Germans still have a little spark (God preserve it and blow it up!) of the same old virtue, namely that we are nevertheless a little ashamed and do not like to be called liars, do not laugh at it, like the elect\*) and Greeks, or make a joke of it. And even though the French and Greek naughtiness is disappearing (God have mercy!), there is nevertheless still this left with us, that no one can speak or hear a serious, horrible scolding word, unless he scolds or is scolded as a liar." Shortly before this passage, Luther had written the following: "Every country must have its own devil, Welschland (Italy) its, France its; our German devil will be a good wineskin and must be called Sauf, that he is so thirsty and holy \*\*), who cannot be fed with such great drinking of wine and beer. And such eternal thirst of Germany will remain plague (I am worried) until the last day. Preachers have preached with God's word, rulers with prohibition, the nobility some even among themselves with obligation †); they have increased and still resist daily.

\*) Luther is referring to the Italians.

\*\*) That is here so much as: tired.

†) So there were already at that time "temperance associations" for the control of the drunkenness. How terrible it must have looked, however, especially among the nobles still in the 17th century, we see from the fact that the Landgrave Moritz of Hesse, who had fallen away from Lutheranism to Calvinism, founded an order of temperance, according to whose statutes the members were not allowed to empty more (!) than 14 cups. (S. Wachsmuth's Europäische Sittengeschichte. V., 1. p. 316.) This was then valid for noble German moderation!

## 88

We are confronted with great, horrible damages, disgrace, murder and all misfortunes that happen to body and soul, which should deter us: but booze remains an almighty idol with us Germans and does like the sea and the dropsy: the sea does not become full of so many waters that flow into it; the dropsy becomes thirstier and worse from drinking. Sirach says 31, 34. 40, 20: "Let wine be made (as also the 104th Psalm v. 15. says), that man may be glad of it, and strengthen life; so drunkenness makes us mad and foolish with it, and gives us death and all kinds of pestilence and sin with it." (See Luther's Works, edited by Walch V, 1281. f. 1285.) It is curious that the old Roman historian Tacitus, who was born in 57 A.D., already praises the same virtue, faithfulness and truthfulness, in the old pagan Germans and rebukes the same vice, boozing.

W. [Walther]

### Death notice.

On the Sunday of Septuagint, February 9, teacher F. F. Winter, in the 65th year of his age, entered into the eternal rest of the saints, after 34 years in Altenburg, and a total of **46** years of faithful service to the Lord in the school office. - So much for the time being. F. Köstering.

### Church News.

The Trinity Lutheran congregation, established only two years ago in Jefferson City, the capital of Missouri, has now called a pastor of its own. The same is Mr. I. I. Walker, who completed his theological studies at the Preacher's College.

He completed his studies at the St. Louis seminary and passed the prescribed candidate examination there in December. I. > has passed the prescribed candidate examination. On the 4th Sunday of Advent, the 22nd of December, he was solemnly ordained and inducted into his office by order of the Presidium of the Western District by the undersigned with the assistance of Pastor C. Vetter.

May the Lord JEsuS Christ, the Archpastor of His church, give this His servant strength and wisdom to carry out his ministry for the blessing and prosperity of this church. C. Thurow.

Address: 3. 3. JVulüsr,

Uox 208. rlsM-rson Oitv, Oolv Oc>.,

The Rev. G. M. Zucker, hitherto pastor at Proviso, Cool Lo., Ill, having received and accepted a regular appointment from St. John's Lutheran Parish at Defiance, Ohio, the same, by order of the honorable Presidency of the Middle District of our Synod, was installed in his new office on the fourth Sunday after Epiphany by the undersigned, according to the prescription of our Agenda.

The Lord crown the work of this servant of his with rich blessings! I. Lehn er.

Address: Rvv. (3.U. Xucüt-r, Lux 251- vküanLe, Olno.

### Church dedications.

On the Sunday after Christmas, December 29, the Lutheran congregation at Van Wert, Ohio, had the great joy of consecrating their newly built church to the service of the Triune God. In the morning the undersigned preached on the gospel of the consecration, in the afternoon Pastor G. Grüber, who serves Van Wert as a branch, preached on Romans 3:28. Said church is a frame building, 36 feet long and 24 feet wide, simple inside, but tastefully furnished.

May the Lord also here let the seed of His divine Word find hearts where it can bear manifold fruit, and make this place a forecourt of heaven for many! G. M. Schumm.

The first Sunday of Advent last year was a day of great joy for the St. John's congregation at Cole Camp, Benton County, Mo. It was the dedication of their newly built church to the service of the Triune God. Many guests from the churches at Cole Camp, Lincoln and on Lake Creek were present. Pastor Theodor Mießler preached the sermon on the gospel of the day.

The Lord Jesus Christ, who according to his promise has now also entered this house through his word, let much salvation always come to his congregation in it, since he has come to it to seek and to save that which is lost.

Lincoln, Mo. 19 Jan. 1873, E. A. Sieving.

### Conference - Display.

The Cincinnati General Conference of Pastors and Teachers will hold its sessions in Cincinnati, God willing, from the 17th to the 21st of April.

Those members and guests who intend to attend should notify the ?astor loci, R. H. Biedermann, 552 Race Str., in writing in good time.

E. Sitzmann, Secretary.

### Notice, regarding admission to Concordia College in Fort Wayne.

Since the teachers' college of the above institution believes to be in a position to finally take into account a long felt and often expressed need in the synod for the admission of pupils immediately after their confirmation, it is hereby announced that, with the approval of the supervisory authority, as of now boys are also admitted to the 8c-xta class during Easter week, and that it seems desirable that . It seems desirable that boys enter the institution at this time, although the first of September remains a regular time of admission. Classes begin on the Monday after Easter week. ! - Applications for this year's admission should be made as soon as possible. - For conditions of admission, see "Lutheran" Volume XXV, page 183.

On behalf of the Teachers' College C. I. Otto Hanser.

**"The solemn vows of godly confirmands",**

10 cents a dozen, 75 cts. a hundred, available at

M. C. Barthel.

Sermon on Reformation Day 1872 by Prof. C. F-W. Walther at M. C. Barthel for 5 Cts. not 10 Cts. as erroneously indicated.

Display for the Passion season.

To be obtained from the undersigned:

**1. liturgy for a Char Friday service**  
**2. choral chants to the liturgy for a Choral Friday service,**

both presented by Pastor Friedrich Lochner.

In drawing attention to both booklets, the undersigned does so with reference to the words of Prof. Walther in the previous year ("Lutheraner" Jahrgang 28 Nr. 12): "The music given here, a legacy of the time when truly ecclesiastical music was still created, increases the already otherwise so powerful effect of that liturgy of the Holy Friday by a significant amount.

Price of liturgy -. 5 CentS the booklet, 40 Cts. the dozen.

Price of choral songs : 10 CentS the piece, \$1.00 the dozen.

L. Volkening.

No. 22 south 5th St., St. Louis, Mo.

**For the Lutheran Orphanage near St. Louis, the** following gifts have been received since January 22:

From the Virgins' Association in Past. B. Mießler's congregation at Palmyra, Mo., \$18.00. From an unnamed person by the same 95 Cts. From H. Richter's children in Homewood, Ill, \$2.50. From the Zion District in St. Louis through H. F. Göhmman \$24.00. Through Hrn. Past. Martin L. Wyneken from teacher Aug. Schwerding \$3.00. From Mrs. Wegmann 50 Cts. Mrs. Friesch 50 Cts. Karl Grober \$2.50. Collecte der Gem. deö Hrn. Pastor A. Michaelis zu Liverpool, O., \$8.00. Bon der Gemeinde des Hrn. Past. I. G. Kunz in Julietta, Ind, \$10.00. From Mr. Pastor Gräf \$1.25. From the congregation of Mr. Pastor Tirmenstein at New Orleans \$60.00. From Mrs. G. Dahl as a Christmas gift for the orphans \$5.00. From August Steinmeyer in Trinity Distr. at St. Louis for the orphans as a thank offering \$5.00. Reformation Festival Collect in the congregation of the Rev. I. I. Oetjcn at Victor, Iowa, \$5.00. By F. Schaller at Brighton, Ill, \$10.00. By Mr. Rev. Chr. Bock at Hausers Spnng, Mo.: by Mrs. Warnken 50 cts, Mrs. H. Säger 50 cts, T. B. 50 cts. By Mr. Past. G. Rademacher at Bird Hill, Mo. from I. Reinhardt \$1.50, Mrs. Bickert 50 Cts, Mrs. Bitzel 25 Cts, Collecte at Westminster \$1.00. By Mr. Teacher I. Rademacher at Fort Dodge, Iowa, from his -school children \$3.40. By Mr. Past. Liebe in New Orleans as a thank offering \$2.00. By Mr. Past. Kothe at Litchfield, Ill, by W. Weishaus \$10.00, Bro. Lücker \$1.00, H. Niemann \$4.00, Mrs. H. Niemann \$2.00. By the Virgins' Association of the congregation of Mr. Rev. Ottmann in Collinsville, Ill, \$35.00. By Past. Achenbach in Venrdv, Ill, by H. I. Boje \$5.00. By Mr. Past. List in Adell, Wis. wedding coll. at Aug. Capelle \$2.69, collecte in Cascade \$1.06, by Gottl. Torke 55 cts, G. Pannier 50 cts. From the township of Sheboygan Falls, Wis. \$10.25, from the township of Plvmouth, Wis. \$11.50, from the township of Rev. Hörnicke subsequently \$1.50. From Mrs. Wittwe Otto in the Immanuel's District at St. Louis \$5.00. From Mrs. Johanne Stetin there \$2.00. A Prussian Thaler, ge-

found in the school of the Immanuel-Distr. in St. Louis. From the Immanuel-Distr. there, collected by Mr. Stiegemeier, 435.00, also by Mr. Wilhardt 45.00. From the Drei-Einigkeits-Distr. there, collected by Mr. Ahner, 427.00, by Mr. Blumenberg 42.00. I. M. Estel, Treasurer.

#### For the Lutheran Hospital in St. Louis

the following gifts were also received:

From Chr. Wiebusch through Past. Stephan in Echester, Ill. 42.50. Mrs. Strübing 42.00. Christine Köhnemann 42.00. From Fra" Kayser and Mr. Lindemann in St. Louis Groceries worth 412.00. From Mr. B. Hanichen 2 bedsteads. From Mr. Timenstein an invoice for tinware remitted in the amount of 410.00. From J. Keil in Pittsburg 41.00. From Messrs. Leon- bardt "k Schuricht an invoice for flour remitted in the amount of 440.00. From the congregation of Mr. Past. Riedel in Homewood, Ill. 42.00. from Felix Buschmann 45.00. from Messrs. Kalbfleisch and Comp. a Mchtrechnung enacted at 447.55. from Messrs. Friedr. Buchholz 44.00. by Collector Neumüller in Altenburg, Perry County, Mo., 48.00. A bequest from N. N. 4100.00. From Mr. Brockschmidt "k Co. a flour bill remitted with 417.00. Desgl. from Messrs. Heinicke Berg a bill for kitchen and hospital dishes in the amount of 434.40. From Messrs. Meyer Brothers sa Co. 1 barrel of coal oil. F. W. Schuricht, Kassirer.

For Pasto'r Ruhland in Dresden received from Pastor Th. Siek 41.00, for his congregation in Dresden through Mr. Cassier Grahl 411.00, for the former from Mr. Lange allhier 410.00. For poor students by Past. Beyer in Pittsburg by Mr. Nieländer 45.00. By Mr. M. C. Barthel from an unnamed person in Baltimore 42.00. C. F. W. Walther.

I hereby certify that through the kindness of Professor Walther from various congregations of the Venerable Synod of Missouri I have again received 90 thalers and 4 pennies, as well as through the kindness of Mr. Wolter in Buffalo from the Lutheran Holy Trinity congregation there 58 thalers for my support. Finally, I also certify the correct receipt of 64 Thaler and 5 Groschen from the congregation of Pastor Stürken in Baltimore for the church building in Planitz. Heartfelt thanks to all the dear donors! May the merciful God remember them, as they have remembered our need, and richly reward them for their love and kindness in time and eternity! Dresden in January 1873.

F. C. Th. Ruhland. Pastor at Dresden and Planitz.

For the traveling preacher, Mr. Past. Torney in Ludington, Mich. the following contributions have been received:  
From the Virginian's Association at Grand Rapids 410.00. From the parish at Hadley, Lapeer County, 41.30. By Mr. S. Riedel, teacher, at Frankenmuth 411.75. From the parish at Rosr- ville 410.00. From the parish at Monroe 410.00. From the parish at Adrian 410.00. From the parish at Richvillr, Tuscola County, 45.75. From the parish at Manistee 45.00. From the parish at Tandy Creek 45.20. From the parish at Jda 43.50. From the parish at Waldenburg 413.35. From Mr. Denke as thrl repayment of his debt to the mission fund 410.00. K. L. Moll.

For Michigan students and scholars:

From the children of Mr. Joh. Vizthum in Detroit 44.00. By Mr. Past. Müller from Amelith 43.40. By the women's association of the Trinitatis congregation in Detroit 48.00. By Mr. Past. Sievrs of the congregation in Frankenlust 412.12. By the same Thanksgiving Collect 421.50. K. L. Moll.  
From the sewing club in the Immanuel parish here, poor students received 34 bust shirts, 4 front shirts, 17 pairs of stockings, 2 skirts, 2 vests, 2 pairs of pants during 1872. Baar expenditures 457.30. Fort Wayne, Ind, Jan. 24, 1873.

W. S. Stubnatzi".

For poor students received from Mrs. Schwirder m Scotia through Mr. Pastor H. Flachsbart as a thank offering 410.00

E. A. Brewer.

With heartfelt thanks, the undersigned certifies that he has received 415.70 from the congregation of Mr. Pastor Sievers and 410.00 from Mr. Kassirer Roschke for the construction of the church here. Big Rapids, Mich, 7 Fri 1873. C. L. Wuggazer, Pastor.

With heartfelt thanks to God and kind givers, undersigned certifies to have received through Mr. Pastor G. Feustel 43.55 from his congregation at Effingham, Ill. St. Louis, Concordia College. Herm. Bartels.

410.00 by\*Mr. Pastor J. M. Hiebei of Peter Grude eA- pfangen to have, certifies with cordial thanks St. Louis, Concordia College. E. Döring.

With heartfelt thanks, the undersigned hereby certifies to have received 416.15 from the congregation of Mr. Past. Bundenthal. Fort Wayne, Concordia College. Karl Franke.

#### Correction.

In the receipt for teacher Fr. Dörfler in No. 8 of the "Lutheraner" page 64 read instead of "K. Dammeir" : Koch and Dammeier  
"Karl Strigmann" : Karl Slicgmann  
"E. Nehling" : F. Vrhling  
"F. Dickmann 41.00" : F. Dickmann 42.00.

Changed address:

6. hlian, teacher,

Printing Office of the Synod of Missouri, Ohio u. o. Et.

8 "rl)in, Lustrop Oo., Iexus.



### Passion songs.

#### 3rd Peter's Case.

IMel. I Dearest JEsu, what have you done).

O woe, there in Caiaphas' palace, bound and alone, the much-hated Lord Jesus Christ;  
Where are those who, chosen, swore allegiance to Him?

Alas, poor Peter, by the charcoal fire, With Christ's enemies it is not safe: "Are you not also  
From this person One? "  
He denies, "None!"

He goes out, wants to stride to the forecourt, The first cockcrow could mean the second fall for him:  
But he denies  
In front of them all.

For the third time despite eye and ear witnesses  
Dare he bend the law with curse and oath;  
"I don't know Him!"  
The other cry of the cock  
Must admonish Petrum!

With one look the Lord turned to him, Then he thought of the word that he had misunderstood, And went out, weeping bitterly, until Easter came. (Hasta.)

#### **The antichristic papal ban on reading the Scriptures in the mother tongue.**

(Conclusion.)

What the "infallible" popes think of Bible reading on the part of the laity, Pope Clement the Eleventh has further revealed to the whole of Christendom by **condemning in** his infamous bull "*Unigenitus*" in 1713, among others, also the following Christian sentences concerning Bible reading from Pasquier Quesnel's writings:

"It is useful and salutary at every time, in every place, and to every kind of people, to investigate and learn the spirit, piety, and mysteries of the sacred Scriptures." (Damn!)

"The reading of the Scriptures is for all." (Damn!)

"The holy darkness of the Word of God is no reason for the laity to hold back from reading it." (Damn!)

St. Louis, Mo., March 15, 1873,

No. 12.

"Sunday is to be sanctified by Christians through pious lectures, and especially through the reading of the Holy Scriptures. It is condemnable to withdraw the Christian from this reading." (Damn!)

"It is a deception to persuade oneself that the knowledge of the secrets of religion should not be imparted to women by reading the sacred books. It is not through the simplicity of women, but through the arrogant science of men that the abuse of the sacred Scriptures has arisen and the heresies have arisen." (Damn!)

"To snatch the New Testament from the hands of Christians or to keep it closed to them by depriving them of the means of understanding it, that is, to shut the mouth of Christ to them." (Damn!)

"To forbid Christians to read the Holy Scriptures, especially the Gospel, is to forbid the use of light to the children of light, and to make them suffer a kind of excommunication \*\*). (Damn!)

Consider, dear reader, all these sentences have been condemned by a pope! We think, who does not already see from this, that the papal religion is a completely different one than the religion of the Bible, and that the pope, who wants to be Christ's governor and the head of the church of Christ, will be the prophesied Antichrist.

*\*) Utile et necessarium est omni tempore, omni loco et omni personarum generi, studere, et cognoscere spiritum, pietatem et mysteria sacrae scripturae." Lectio sacrae scripturae est pro omnibus."*

*Obscuritas sancta verbi Dei non est laicis ratio dispensandi se ipsos ab ejus lectione."*

*"Dies dominicus a christianis debet sanctificari lectionibus pietatis et super omnia sanctorum scripturarum. Damnosum est, velle Christianum ab hac lectione retrahere."*

*Est illusio, sibi persuadere, quod notitia mysteriorum religionis non debeat communicari feminis lectione sacrorum librorum. Non ex feminarum simplicitate, sed ex superba virorum scientia ortus est scripturarum abusus et natae sunt haereses."*

*„Abripere e Christianorum manibus novum testamentum seu eis illud clausum tenere, auferendo eis medium illud intelligendi, est illis Christi os obturare."*

*Interdicere christianis lectionem sacrae scripturae, praesertim evangelii, est interdicere usum luminis filiis lucis, et facere, ut patiantur speciem quamdam excommunicationis."* (The original text of this and the translation of it given above are found in the edition of the Canones et decreta Concilii Tridentini by D. W. Smets. P. 276. f.)

We say that whoever does not already see this from the condemnation of the above Christian propositions must himself be afflicted with anti-Christian blindness. There is no question: as many as there are irreligious parties in Christendom, Pabstism is something worse; it is not merely something heretical, no, it is nothing other than - antichristianity. God protect all souls from the "mystery of wickedness" that has been revealed in it.

In 1794, at the Synod of Pistoia, Pope Pius VI condemned and condemned in a bull "the doctrine which states that only a total incapacity can dispense with the reading of Sacred Scripture, adding that it shows the obscurization which has come about through the neglect of this rule on the most excellent truths of religion".

"as false, audacious, disturbing the tranquility of minds, earlier already rejected in Quesnel." - — \*)

When the British-Austrian Bible Society was founded in 1804 and this work soon found support and imitation throughout the Protestant world, the popes soon realized what a terrible enemy had risen against their antichristian power. So they were soon at hand with their banning cops to protect at least their subjects from God's word, as from the poison of hell. The popes Pius VII. (1816), Leo XII. (1824), Pius VIII. (1829) and Gregory XVI. (1844) condemned \*\*) the Bible societies around the bet.

*\*) "Doctrina perhibens a lectione sacrarum scripturarum 'nonnisi veram impotentiam excusare', subjungens, ultro se prodere obscuracionem, quae ex hujusce praecepti neglectu orta est super primarias veritates religionis",*

*falsa, temeraria, quietis animarum perturbativa, alias in Quesnellio damnata." (op. cit.) S. 303.)*

*\*\*) The latter (Gregory XVI), in his decree on the Bible ban of May 6, 1844, says: "Through the care of the apostolic See of Peter and with God's blessing" (what diabolical hypocrisy!) "it has been possible for some careless Catholics to recognize the fraud of the Bible Societies and to separate themselves from it, and the rest of the people of the faithful have remained unharmed by the contagion. . . Let it be known to all that those are guilty of the highest crime before God and the Church who undertake to join, serve, or in any way favor one of these societies." (Citirt in the "Protestant Answer" cited below, p. 201. f.)*

Perhaps the dear reader thinks that the present pope, who is praised as such a pious man by the Catholics, would not have done that. But this is by no means so. It is true that the present pope, Pius the Ninth, has come in second in the future of dissimulation than many of his predecessors, but he has revealed his antichristian plans almost more clearly than all his predecessors. Many things that they did not dare to attack, e.g. the declaration that Mary was conceived immaculate, without sin, and that all popes are infallible, the present pope has not only tried to enforce with truly diabolical cunning, but also with the help of his faithful henchmen, the Jesuits, he has really succeeded in enforcing. Even in the condemnation of the Bible societies he has not wanted to let his godless predecessors take precedence. No sooner had he ascended the chair of the Antichrist than he immediately issued, namely on November 9, 1846, "to all patriarchs, primates, archbishops and bishops" a circular in which he announced the program of his papal government. In it, after speaking of the plans for the overthrow of the papacy, he writes, among other things, the following:

"This is what the so deceitful Bible Societies want, who, renewing the old art of the heretics, do not want to stop translating the books of the Holy Scriptures, which have been translated into all the vernacular languages against the so holy rules of the Church, and often interpreted in wrong explanations, in an exceedingly large number of copies and with tremendous effort to all people of every kind, to all people of every kind, even to the uneducated, so that they all, rejecting the divine tradition, the teachings of the Church Fathers and the authority of the Catholic Church, interpret the sayings of the Lord according to their own private interests and thus fall into the greatest errors. These societies, which Gregory XVI of honorable memory (in whose place we are placed, although unequal to him in merit), imitating the example of his ministerial forefathers, condemned by his Apostolic Letter \*), we also wish to condemn." \*\*)

This condemnation of the Bible Societies was repeated by Pius IX at various times, among others in his circular letter to the Archbishops and Bishops of Italy on December 8, 1849, where this clean pope also refers to the fourth rule communicated above and to the sentences which were added to the list of forbidden books in 1757 under the authority of Pope Benedict the Fourteenth. †) The last time, however, the present

\*) Pius IX himself cites in a note the circular letter of Gregory XVI of 1844 against the Bible Societies, which begins with the words: "Among the principal artifices". Pabst condemned the Bible Societies -in 1864 in the infamous "Syllabus" § IV.

It is true, however, that there has been a Catholic Bible Society itself. Wittmann, the head of the seminary in Regensburg, founded it in 1805, and Catholics like Professor Leander van Eß in Marburg, Sailer, last bishop of Regensburg, Goßner, then priest in Munich, Bishop Karl von Dalberg, Baron von Wessenberg and others, promoted the work. However, these were all men who had fallen apart with the Church of the Pope, and who were looked down upon by true Catholics precisely because of their zeal to spread the Bible, which could not be stopped immediately due to the circumstances of the time. But times became more favorable again for the papacy in Germany. Thus a papal bull forbade Bible distribution only in the Gniezno parish, and in the spring of 1817 the Regensburg Catholic Bible Society was abolished! The author of the "Protestant Response to the Letter Addressed to All Protestants by Pope Pius IX." (Erlangen, 1869.) relates: "When one day Wittmann, with a sorrowful heart, told Bishop Dalberg that he had incurred the wrath of the Roman court because he was spreading the New Testament in the German translation, Dalberg sweetly replied: 'Am I not your bishop? Did you not do it with my knowledge and will, not even on my admonition? I am subject to the wrath of Rome, I know it well; but I have only done my duty and am justified before God and my conscience. .. The New Testament is the book of books. Because Rome regards this book as the deed of her dominion, she will not permit anyone of the people to read it, that the arrogated dominion may remain secure; but the Lord has promised his Spirit to all who truly believe in him, and the fundamental truths of the blessed religion are laid down in those books, that everyone may read and know them.'" (Page 203. f.)

So, dear reader, do not be misled by the fact that the popes, especially here in America, where the non-Catholics still make up the great majority of the inhabitants, continue to deny that the reading of the Bible in the vernacular is forbidden in the Catholic Church. The only truth in this denial is that the popes cannot enforce their prohibition in all places and at all times, and that there are Catholics, even priests and bishops, who take advantage of this impotence of their popes. A so-called "good Catholic", however, will never read the Bible diligently for his edification, at most for the purpose of resisting the proofs from the Bible, which Protestants

bring forward, by Bible distortion; but as soon as Catholics really begin to search diligently in God's written word, as every true Christian should do, they are then immediately suspicious of true Catholics. For a true Catholic knows that many popes from Gregory the Seventh to Pius the Ninth have forbidden the reading of the Bible in the vernacular without special written permission, with the threat of excommunication, and that therefore every Catholic who acts against this prohibition commits a grave sin according to the Papal Church.

Therefore, dear reader, be warned against the papacy and its most faithful squires, the Jesuits! It is true that there have been many bad sects in Christendom and there are still some that a Christian should avoid, as dear as the salvation of his soul is to him; but all sects, no matter how bad, are golden against the papacy.

*inter praecipuas machinationes1\*)*.

\*\*) „Hoc volunt vaferrimae Biblicae Societates, quae, veterem haeticorum artem renovantes, divinarum Scripturarum libros contra sanctissimas Ecclesiae regulas vulgaribus quibusque linguis translatos ac perversis saepe explicationibus interpretatos, maximo exemplarium numero, ingentique expensa omnibus cujusque generis hominibus etiam rudioribus gratuito impertiri, obtrudere non cessant, ut, divina traditione, Patrum doctrina et catholicae ecclesiae auctoritate rejecta, omnes eloquia 'Domini privato suo judicio interpretentur, eorumque sensum pervertant atque ita in maximos elabantur errores. Quas Societates Suorum Decessorum exempla aemulans recol. mem. Gregorius XVI, in cujus locum, meritis licet imparibus, suffecti sumus, suis Aposto licis Litteris reprobavit, et Nos pariter damnatas esse volumus." (Vid. Pii IX. Pontif. Max. Acta. Pars prima. Romae 1854. p. 12.)

+) L. c. p. 207.

Because all sects at least allow and recommend their members to read the Bible, even admitting that they may and should be examined and judged according to the Bible; only the Papists forbid the Christian people to read God's word in a language known to them, because they cannot understand the word of God, and allow the Christian people even less to examine and judge them according to it. The teachers in the papacy thus prove that they are the true Pharisees in the church of the New Testament, by despising the common Christian people in the manner of the old Pharisees and saying: "Are you also deceived? Does any ruler or Pharisee also believe in him? But the people who know nothing of the law are accursed." (John 7:47-49.)

But let these insights, dear reader, not only serve you to guard against the papistry, as the church of the Antichrist, but also thank God that you, if you are a Protestant, do not have to ask anyone in the world for permission first, if you want to read God's word and search in it, and use this wonderful, unrestrained Christian privilege with the greatest zeal. Do not be fooled into thinking that the Scriptures are dark, that an unlearned person cannot understand them, and that he can easily get into error by reading the Bible. It is not true. In the things that you need to know and believe for your salvation, the Bible is so clear that it calls itself a light, as the apostle Peter, whose successor the pope mendaciously claims to be, writes: "We have a firm prophetic word, and you do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. (2 Pet. 1, 19.) The errors do not come from reading the Bible, but only from reading the Bible, but not believing what it says. What kind of people are those to whom the Bible seems dark, Paul says when he writes to the Corinthians: "If therefore our gospel is covered, it is covered in those who are perishing." (2 Cor. 4, 3.) If the papists call the word of God dark, say with David: "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119, 105.), then you will always be able to confess with the same David: "The testimony of the Lord is sure, and makes the foolish wise." (Ps. 19:8.) I conclude with the familiar rhymes:

Where there is no Bible in the house, There it looks so desolate and sad, There the evil enemy likes to enter, There the good Lord may not be.

Therefore, child of man, O child of man, lest the evil one gain room. Spend your bare thaler and buy a Bible book in the house.

Read with prayer and close it only with the lid of the coffin.

Of the reading and the life run beginning and stop with it.

W. [Walther]

(From Past. Brunn's Missionsblatt from December before. year.)

### **The Saxon Separation.**

For a long time I have kept silent about the Saxon separation and the newly formed separated communities in Dresden and Planitz. I did this for two reasons; firstly, for the sake of the matter itself, since it was not possible to talk much more about it in public,

But I also kept silent for my own sake, so that I would not appear to be a party man who blindly fights for the cause of the Separates or who even takes a sinful pleasure in the destruction of the German national churches and separation in general, because of my personal connection with the Missourians, who, as is well known, have sent their pastor to the Saxon Separates. For more than 25 years I have experienced here in Nassau the struggles, pains and sighs that separation costs, so that dear readers may well trust me not to be too hasty in such a matter, but to consider it with serious consideration.

It is now an established fact that there are two separate Lutheran congregations in Saxony, one in Dresden, the other in Zwickau and Planitz, along with a few nearby towns. Beyond the worries and struggles of the first formation and establishment, the matter is now already so far beyond that both congregations have adopted a firm congregational order (which has already been confirmed by the government) and are building themselves in peace and blessing under their pastor Ruhland, who came to them from America in the spring. Admittedly, it is a most arduous task to build up, since Pastor Ruhland constantly travels back and forth between Dresden and the far-flung Planitz near Zwickau and must divide his Sundays between the two places. But there is no lack of faithfulness and self-denial in making such heavy sacrifices. In Dresden, a hall is used for holding services, and in Planitz, the separated congregation has already built its own little church in the first zeal of love. However, just as all God's works have to go through various struggles and trials (for where would there be people who did not have human traits clinging to them, which the heavenly melter would have to sweep away in the fiery furnace of contestation? We must therefore especially praise the divine grace that in Pastor Ruhland has placed a man of such a thoroughly faithful, humble, firmly grounded in Lutheran knowledge and at the same time so completely sober ecclesiastical mind at the head of the Saxon separation. He visited me here in Steeden and stayed with me for a few days. However, I am pleased to be able to testify to my dear readers here that Pastor Ruhland soon became a dear friend and brother to me, who in all respects has won me the most intimate love and esteem. He has repeatedly testified to me that he does not think of any ecclesiastical agitation or proselytizing, separatist activities, etc., but of all opposition. He repeatedly testified to me that he was not thinking of any kind of church agitation or proselytizing, separatist activities, etc., but one could sense from all his expressions how he was only concerned with carrying out his divinely commanded ministry within the limits of his profession, to feed the souls entrusted to him in humility and faithfulness and to keep them in these dangerous times with the pure teachings of the divine word, in order to make himself blessed and those who hear him. Pastor Ruhland recently wrote to me again in the same spirit, that with so many heavy things, which he has to bear in his present position, as can easily be imagined, it is his comfort, next to God's gracious promises, that he generally has to deal with "honest souls, who want to become blessed and also want to live God-fearing, and therefore receive God's word with love and gratitude". May the dear readers hold it to my credit that I have

Yes, without a doubt the way to the final complete ruin and downfall of the German people and empire. But can we weak Christians prevent and endure this? Once the last sorrowful evil times have come, and all the misfortune and destruction that God has prophesied in His Word about the last times breaks in with power, we cannot change it, no matter how many tears and sighs it costs us; we can only open our eyes to recognize and judge the signs of the times correctly, and above all, in such difficult, evil times, we must look to the Word of God with increased faithfulness and conscientiousness, so that we may keep faith and a good conscience and not become entangled in the general destruction, but find our Pella, the safe refuge, before God's judgments fully befall our time.

This is how my heart and conscience face the sad and increasingly disintegrating ecclesiastical conditions in Germany. Therefore, I cannot deny that it makes a deeply saddening impression on me when I see how so many of our present-day believers cling to the sinking edifice of the German national churches as if salvation lay only in it, how they think they must preserve at all costs only this old, rotten national ecclesiasticism and therefore blindly close their minds to every thought of separation, condemning and rejecting it. I see a terrible danger for souls in this, one misjudges the time in which one is afflicted by God and in which one should "consider" what serves peace, one allows oneself to be entangled and chained in the general ruin of the national church, allows oneself to be held back by all kinds of merely human and earthly concerns, thinks it is peace, has no danger, and then later, when ruin will quickly break in, it is too late for salvation, the right time is missed, and everything is lost. I fear that this will also be the fate of countless people in Germany in ecclesiastical matters.

It seems to me that the clear, irrefutable basic insight from which we must start, if we do not want to be and remain struck with blindness, is the insight that the time of our German national churches is over. Not as if one wanted to anticipate God's guidance or prophesy future things; no, it is only a matter of the facts that are openly before everyone's eyes; namely, first, that unbelief, public apostasy from God's Word, false doctrine generally prevailing in churches and schools are present to the greatest extent, so that in fact our German national churches are no longer confessional communities that stand on the foundation of pure Lutheran doctrine. And secondly, it is equally obvious that, on the whole and on a large scale, neither our German people, especially in its predominantly educated part, wants to return to the old faith of the fathers, nor that any German church regiments or authorities can be found that have the necessary strength of faith and determination. On the contrary, for the past 20 years we have mostly had to see in the ecclesiastical sphere that the highest goods of the church are given away in the most shameful way for the sake of a rotten peace and that the unbelieving spirit of the times gives way and leaves more and more room. These are the signs of our time. From this, indeed, no other conclusion can be drawn than that, if there is mention these personal things here. Here and there, the Saxon separation has been viewed with much suspicion from the beginning; after all, separatist desires and all kinds of ambitious human thoughts could easily be behind it. It is therefore of the greatest importance for us in the whole matter to know that God has placed at the head of it a man in whom one may trust that he will lead his work with a faithful heart and far from all carnal and human activity on the pure and honest basis of the Word of God. And I wanted to give this assurance to my dear readers, that it is only the pure teaching and preaching of the Gospel, around which the Separates in Saxony have gathered, and which forms the sole and only center, purpose and goal of all their doings and activities.

Thus, the newly formed separated congregations in Saxony quietly go their way. In any case, they are not a large group that makes a lot of fuss and noise in front of the world, and that much growth will be in store for them in Saxony can hardly be expected from a human point of view. The cause of separation is too despised and lowly before men, it demands too heavy sacrifices, it is too much opposed to the more pietistic-subjective Christianity of our time, and it finally presupposes too much ecclesiastical-Lutheran knowledge for large groups to fall to it in Saxony, as everywhere else in Prussia, Nassau, and so on. Thus, especially in Dresden, the new separated congregation has grown little in number of members, more participation and growth is shown in Planitz.

But it is of greatest importance that now in Saxony also a pastor, Lenk in Siebenlehn, has come forward

with a decisive testimony against the damages of the regional church (Aufruf an alle Christen der sächsischen Landeskirche, bei J. Naumann, Dresden 1872), and has declared himself in favor of separation. Even if Pastor Lenk's writing, already for the sake of its popular form, suffers here and there from some inaccuracies, or if one or the other would have been better emphasized and

Although the main emphasis may have been placed on the new ordination formula, there is no question that on the one hand the writing clearly bears the warm heart and conscience position on the forehead from which it flowed; on the other hand, that it quite decisively brings the actual main matter to light, and testifies with a bright trombone tone over all of Saxony to what it is about. Pastor Lenk clearly proves that the new ordination formula in Saxony, which was introduced by the state synod and the Ministry of Culture, is a work that has been screwed on and therefore denies the faith and destroys the church, a concession to the liberal spirit of the times, from which it obviously originated. He concludes with an appeal to all believing Christians in Saxony to unanimously rise up to urge the high Ministry of Culture, as well as a new synod to be appointed, to abolish this unbelieving formula, otherwise the Saxon state church would cease to be a Lutheran church and therefore the duty of separation would arise.

I do not belong to the large number of those who think that one should throw stones at the Saxon separation without further ado. One may have the deepest affection for the traditional institutions of our German people's and regional churches inherited from the fathers, one may appreciate their partial, great blessing and lament the terrible misfortune that lies for our German people when the church of its fathers and with it the preaching of the Gospel is taken away from it and it is completely given over as a prey to the liberal spirit of time and freedom. It is the



If this continues for only a few more years, the spirit of the age will have completely devoured everything and seized control of the church. This should be recognized and it should be understood that the time of decision has come. Either we believers must make up our minds and put a stop to the church-destroying work of the spirit of the age with God's help, or it will and must come to pass in a short time that everything will go to ruin and we will have to take the path of church separation if we want to have and keep God's Word with us.

From this point of view I also evaluate the new ordination formula in Saxony. To me, it is only one step forward, one more piece in **the** destructive work of today's spirit of the age. That is its character, its meaning, which we must recognize above all if we do not want to give ourselves over to the grossest deception.

It is therefore hardly comprehensible to me how the Luthardt'sche Kirchenzeitung, in discussing Lenk's little paper, declares the new Saxon ordination formula to be something so completely harmless and innocent that it believes it can defend it "against all attacks and misinterpretations", that only "wrongly" the new formula seemed to some to be a relaxation (weakening) of the earlier one, that any "semblance of justification" for such accusations falls away. The Luthardt'sche Zeitung itself admits that "there was a justified need on all sides to settle the question concerning the change of the old ordination formula, which had once been raised and could hardly be held back. Where did this need come from, if one really wanted to leave everything as it was with the new formula? - —

Nevertheless, the Luthardt'sche Kirchenzeitung maintains that the expression of the new formula, "preach the gospel of Christ 2c. is from the beginning and according to the biblical usage the received and conventional expression for the whole of Christian doctrine," likewise that the expressions: "to the best of our knowledge and conscience" only mean: "faithfully and conscientiously," or as it is called in the old formula: "without falsehood. Even if it is admitted that all this is perfectly correct, and that in other circumstances the new formula would therefore be quite harmless, it is nevertheless a complete misjudgment and shift of the facts that Luthardt's newspaper refers to this. In the present case it is not at all a question of what the expressions in question mean in themselves and in the purely biblical or old church usage of language, but it is only a question of the party of the rationalists and liberals and what meaning they have attached to those expressions; It is this liberal party alone with which one had to deal in the Saxon synod; it is this liberal party which now demands justification in all German regional churches, and it was only to it that the old ordination formula in Saxony was abolished, because it was a thorn in the flesh of this liberal party, and a new formula was introduced, which the liberal party accepted with a large majority, because it found justification for itself in it. The Luthardt'sche Kirchenzeitung cannot help complaining that the new formula was adopted "without clear and definite explanations against misunderstandings. Why this complaint, if the formula offered no danger or possibility of misinterpretation? Was the latter possible in the present circumstances, in the struggle with the

If, however, the liberal party was obviously present, then the new formula could not be accepted without an authentic express declaration in which sense alone those expressions were to be understood. And this declaration had to come not only from one party of the synod, but from the synod and the church authorities themselves. To remain silent here and under such circumstances is obviously to deny and tacitly accept the interpretation or sense in which the liberal party proposed and accepted the new formula.

In the meantime, another event has happened in Saxony that is well suited to open everyone's eyes about the state of affairs. The liberal preacher Sulze of Osnabrück, who some years ago turned down an appointment to Chemnitz in Saxony because his conscience forbade him the old Ordinatkonseiv, has now accepted this appointment because he no longer sees any obstacle in the new formula to hold an office in the Saxon regional church. In view of such facts, it can only appear as an incomprehensible and criminal blindness, if one still declares the new ordination formula to be something completely innocuous and harmless, and cannot even see "a semblance of justification" for all attacks on it! That means, indeed, not to be able and not to want to see the made breach in the wall, if the enemy already stands in the middle of the fortress. Well then, if the enemy is brought out again with the help of the same breach through which he entered, we will believe what Luthardt's church newspaper says, that the breach is quite harmless or actually does not exist at all.

However, it is not difficult to understand why the army camp of modern theology, in which Luthardt's Kirchenzeitung also stands, is quite satisfied with the new Saxon formula of praise. One is in deep inner and essential harmony with it, perhaps without admitting it to oneself. Our newer theologians also speak of the

"whole of Christian doctrine," which the new formula is supposed to comprehend as well as the old one. But do they really mean this "whole"? No, for it is neither the opinion of Luthardt's Kirchenzeitung that the un-Lutheran doctrines of the newer theology concerning free will, the person of Christ, the last things, church and ministry 2c. The new Saxon formula demands that the gospel of Christ be preached, nor does the Luthardt'sche Kirchenzeitung really mean that the "whole" of Christian doctrine, as it understands it, should also include non-fundamental doctrines, e.g. the symbolic Lutheran doctrine of the Antichrist. One would like to convince oneself from this what a shaky concept it is again when one speaks of the doctrinal whole and how the boundaries of this doctrinal whole were drawn quite differently ages ago than they are now. In this deep inner discord of our modern theology with the entire doctrinal position of our old Lutheran church, therein lay without doubt "the need", which the faithful part of the Saxon Synod also felt, to change and relax the old strict obligation to the symbols.

Dr. Münkel's Zeitblatt in one of its latest numbers also finds the wording of the new Saxon Gelöbniß formula quite innocuous, but adds, "only this formula may be used as proof of what it says, not the speeches and statements that fell about it at the Synod." Should not such an astute man as Dr. Münkel tell himself that

depending on the context in which it is presented, depending on the opponents to whom it is opposed, and depending on the purpose for which it is used by such opponents, a speech often has a completely different meaning and sense than otherwise? And must I not judge every speech according to the context and meaning in which it is presented? If the new Saxon ordination formula is so completely clear and unambiguous in itself, why do even such determined opponents of Saxon separation, such as the pilgrim from Saxony, judge that it is very questionable and dangerous, confusing the conscience 2c?

This is the only essential and decisive main point, which we must insist on, that the church of our time is in a struggle with a liberal spirit of the times, and that it was only this spirit of the times against which the whole change with the Saxon ordination formula proceeded. Here, then, is quite the case of which the Concordia Formula Art. X., namely, that even in mediocre matters (and considered in itself, an ordination formula is also a mediocre matter) adversaries who deal with "suppressing the pure doctrine by force or deceitfully, in order to introduce their false doctrine leisurely into our church, can by no means be yielded to with an unharmed conscience and without detriment to divine truth," but rather that "at the time of the confession, when the enemies of God desire to suppress the pure doctrine of the holy gospel," "even in such mediocre matters, the adversaries can be yielded to with an unharmed conscience and without detriment to divine truth. not to yield to the adversaries even in such matters, nor to have the same .... imposed by force or deceit for the weakening of the right worship of God and the planting and confirmation of idolatry." Yes, at other times such formulas, like the new Saxon one, and like they are said to have existed from time immemorial in Mecklenburg and elsewhere according to Mönkel's Zeitblatt, may be quite harmless, but in present time conditions they are a concession and an open door for the liberal spirit of the times, and therefore, according to Concordia Formula Art. X., they cannot be yielded to with an unimpaired conscience and without harm to the truth.

This also settles the assertion, which the pilgrim from Saxony recently repeated, that the new ordination formula does not change the confessional status of the Saxon regional church, and therefore any separation is completely unjustified. If, in the present circumstances, the new ordination formula in Saxony is an ambiguous, uncertain one, which is in fact interpreted and interpreted differently in the widest circles, the Lutheran Christians in Saxony irrefutably conclude from this: Either they must obtain that the new formula of confession be repealed again in their regional church, that it be given an authentic and certain public explanation, and that the validity of the confession be thereby preserved, or they must henceforth put up with the deviations from the ecclesiastical confession permitted by the new formula, and thus abandon the old Lutheran doctrine. God's Word and the confession of the Lutheran Church, however, strictly and firmly command that all false doctrine be shunned and departed from.

We must therefore demand of the pilgrim from Saxony and all like-minded people to prove to us that the change of the ordination formula in Saxony did not happen under such circumstances, nor in the sense and with the intention that thereby the strict and strict obligation to the church confession was extended and thus the handling of the confession, the old Lutheran doctrinal discipline.

would be loosened. Until this proof is provided, the separation in Saxony remains in its right. It arose only from the conviction that the pure Lutheran doctrine no longer has the necessary legal protection in the Saxon state church and, according to the latest ecclesiastical regulations, can no longer have it; the separated have therefore acted faithfully according to biblical and Lutheran principles only if they have avoided the danger of sooner or later becoming entangled in the aberrations and networks of false doctrine. However, there is no other way out for all faithful Lutheran Christians in Saxony than to either restore the breaches and gaps in the walls of the Saxon state church or to follow the Separates if they want to be safe from the enemy.

### **To the ecclesiastical chronicle.**

America.

Lottery. The Lottery Bill, writes the Christian Messenger, which was recently passed by the lower house of the Ohio legislature, would, as the One. Volksblatt" says, would in fact also put an end to all so-called "fairs." The ladies who habitually hold such fairs would not wish to expose themselves to the danger of incarceration. A motion to exempt fairs for religious or charitable purposes from the provisions of the law was voted down. A clergyman, who is a member of the House, expressly stated that all such raffles are sinful and that a pious purpose should not be served by illicit means. We hope the Senate will give its consent to the bill. The "fairs" should be banned.

The General Evangelical Lutheran Synod of Ohio and other states held an extra meeting in February for the purpose of deliberating whether its institution, located in Columbus, O., should be moved to another location. The following 13 proposals were received: 1) Groveport - a tract of land of 162 acres, in best condition, with large dwelling house and other buildings offered for sale at \$27,000 - plus cash contribution of \$3000; 2) Marysville offers a cash contribution of \$40,000 if an institution building is erected at a value of \$50,000; 3) Dayton - ten acres of land and \$20,000; 4) East Columbus - ten acres of land, together with five building lots, each one acre in size, for professors' apartments and a church, and together with \$5000 to build the church (at first the sum of \$2000 was offered); 5) North Columbus - ten acres of land, exclusively for institutional purposes, with several conditions attached; 6) Crestline - 30 acres of land and \$3000 in money; 7) Winchester - 15 acres of land together with \$10,000; 8) Hamilton - 15 acres of land (\$7000 value) and \$5000; 9) Somerset - 92 acres of land, with excellent springs, provided with timber and a quarry, \$6000 value and \$4000 in money; 10) Thornville - six acres of land and \$10,000; 11) Canton - three acres of land together with a probable allowance of \$10,000 to \$15,000; 12) Bucyrus - six acres of land, one mile from the center point of town and \$20,000 (first \$15,000); 13) Alliance - a college building, originally said to have cost \$120,000, for sale for \$30,000 to \$40,000. After the Synod hereupon approved the building site in East Columbus.

had personally visited, it was decided to drop all proposals except the four from Winchester, Marysville, Bucyrus, and East Columbus. Finally, Synod decided in favor of East Columbus by 66 votes to 27. Shortly before, a new proposal had been telegraphed by New-Lerington, offering \$150,000, of which \$20,000 to \$30,000 would be at the free disposal of the Synod, and the remainder for the endowment of professorships in money or money's worth, without specifying the conditions to be attached. A committee was appointed to immediately obtain further information about these conditions; however, no answer was received to their telegraphic inquiry. No proposal could or would be accepted without some violation of ecclesiastical principles, however brilliant it might have been. After East-Columbus had already been accepted, a lively discussion ensued on the question of whether the election that had taken place should stand as the final decision or whether one should wait for an answer from New-Lerington; but the Synod finally decided that it did not want to be a "waiting" one and that it would drop the proposal from New-Lerington altogether. At the end of the report on this, which we find in the "Luth. Kirchenzeitung" of March 1, Prof. Lehmann writes: "Thus ended this important meeting, which is closely connected with the prosperity of our institution. The relocation had almost become a necessity because of the unsuitable equipment, the dilapidated condition and the unsuitable neighborhood of the present building; in addition, the value of the present property had increased to such an extent that it would be possible to establish a more suitable facility in every respect without much effort. If we now continue to work with united forces and renewed zeal, we may confidently hope that what has been done, with the Lord's help, is a significant step forward for the better and a forerunner of a more prosperous future. May God grant and create that we all earnestly desire this and faithfully cooperate in it. On the whole, the meeting was unexpectedly unanimous and fraternal, even though the opinions and wishes often differed. Usually, especially in the negotiation of such matters, the temptation to clumsy warmth and the material for discord are very close at hand. Here, too, such a thing was to be feared. Thank God that we were able to end the meeting in the best of spirits." We are very happy about this result. May God continue to be the high patron of this institution, which is so important for our Lutheran Church in America.

W.[Walther]

How the Papists will behave if they are treated in America as they are now in Germany. - The Cincinnati printing office of the Catholic Telegraph has recently published a pamphlet entitled: "The Persecution of Catholics in America." In it, according to the "Christian Messenger" of February 19, it is stated as follows: "Against open, lawless attacks by the hypocrites and sectarian bigots, American Catholics will invoke the protection of the laws in the future as in the past. But if they make written laws of persecution, they will resist such laws in love of their faith and in the pride of true manhood. If special exemption laws are ever made against them, as in Prussia, then we pity those who are charged with the enforcement of these laws.

will be harassed. They will have to muster a whole army to support them, for they will find a whole army of Catholics in resistance. Too late they will realize that the Catholic Americans are made of a tougher stuff than the Catholics in Prussia. If ever a part of the Catholic clergy of this country is to be banished (Jesuits expelled), the Catholic Americans will cover the beaten road with the corpses of their enemies. Thousands of Catholics may fall, but they will not go unavenged." - One can see from this that while the papists show great reverence for the holy martyrs outwardly, they are not at all minded to 'become martyrs' themselves. The Lord says of his apostles that he sends them like sheep in the midst of wolves; but the papist apostles do not want to be sent at all, but play wolves against wolves. They are far from wanting to endure, like the first Christians, the robbery of their goods with joy for the sake of their faith (Ebr. 10:34) and, if they are persecuted, to endure it without revenge (1 Cor. 4:12). That they, where they had power, bloodily persecuted, they declare to be their good right; but that they are persecuted, that they do not want to suffer, but to drive out violence with violence. But the worst of all is that no one intends to persecute them, that they only want to prevent them from seizing the world regiment and thus regaining the old power of persecution; and even when they are prevented from doing so, they threaten them with bloody revolution! One can only wonder that the gentlemen are so bold in their speech. They give us the most convincing proof that the Roman Church, in so far as it has become Jesuit, is indeed a power that is highly dangerous to the state.

W. [Walther]

Secret Societies. Alleghany Presbytery (*United Presbyterian*) has enjoined its pastors to preach against

these societies, especially the Masons and Odd Fellows, and to put members of its congregations who belong to such societies under church discipline. (*Luth. Observer.*)

The New York "Methodist," organ of the Methodist Episcopal Church (Northern), brings the following severe indictment against the preachers of his church: "Many of our preachers are unconverted, and openly object to the old Methodist way of conversion as taught by the Bible and commended by Bunyan, Wesley, Whitefield, and our fathers. Their heart is not in the work; they are lustful after the world. Their dress, food, novel-reading, and idle conversation bear but too clear testimony to this. How can such preachers, even dead, revive dead churches?" (Luth. Herald.)

The Methodist Church of the United States. In this community, unity seems to be in a rather deplorable condition. Thus the "Family Friend" of March 8, an organ of the Southern Methodist Church, writes: "That the Methodist Episcopal Church (Northern), at least the leading men of it, were not sincere in their offer of union with our Church, we have believed and said for years. The former gossip editor of the Zion Herald, now Bishop Haven, published three years ago that the offer of union with our church was only to be regarded as a stratagem to make it easier to cut us up and devour us. They wanted only by their friendly, however hypocritical offer,

mislead weak souls and gather them into their hurdles without the slightest hope that our church would ever unite with them as a church. Now also comes Dr. Curry, the soul of the Northern Church, editor of the N. Y. Christian Advocate' and frankly confesses that an organic union with other Methodist church bodies is not at all sought or desired by his church. He knows of only one means of bringing about said union, and that is absorption of other church bodies by his church. He wishes that his church as a big fish devours the other Methodist fish. Therefore, let no one be deceived by the glittering prospect of a future union of the northern church with ours. This promise is a trap to catch - to absorb - gullible souls. An organic union of the two churches will probably never come about, because both churches are against it."

**That only through the doctrine of the Lutheran Church alone all glory is given to God, an irrefutable proof that the doctrine of the same is the only true one.**

The following theses concerning this subject have been submitted to our Synod of the Western District, for public discussion on the occasion of the next meeting of the same in Schaumburg, Ill, on the 7th to 13th of May of this year:

#### Thesis I.

Since religion is the way of worshipping God, only the one that gives all glory to God alone in all its teachings is the true religion.

Isa. 42,8. Rom. 1,21.25. Joh. 7,18. 8,49. Luk. 2,14. Rom. 3, 27. 4, 20.

#### Thesis II.

Since a visible church is an assembly of people who "profess one doctrine and religion," only the one that gives glory to God alone through all its teachings is the true one.

Ps. 26, 8. Rev. 14, 6. 7. Joh. 5, 44.

#### Thesis III.

Only through the teaching of the Lutheran Church is all glory given to God alone; this is evident from its teaching, among other things:

1. from the word of God;
2. the cause of sin, death, hell and damnation;
3. from divine providence;
4. From the general means of grace: God's;
5. The reconciliation and redemption of the human race;
6. The justification of the sinner by grace alone through faith in Jesus Christ without merit of works;
- 7" of the necessity of rebirth and sanctification;
8. The foundation, validity, power and immutability of the means of grace;
9. from the conversion;
10. From the invocation and worship of God;
11. Of obedience to men in matters of faith and conscience;
12. Of the election of grace.

#### **Church provision for people of color in the United States.**

From the "Wanderer," a Catholic paper published in St. Paul, Minnesota, of February 15, we see, among other things, the following.

In Cincinnati a Catholic so-called "Peter-Claver-Association" has been formed to care for the Negroes living there, especially for the education of their children. The members contribute one dollar each month for this purpose. The Jesuit Father Weninger, who communicates this, reports that the association came into being as a result of the call issued by the bishops assembled in Baltimore in 1866 for the emancipated Negroes to be taken care of, "so that they would not be drawn into the snares of the sects and perish forever with their children. The association seems to be working successfully to make the Negroes Catholic. Knowing that his

loyal subjects do not easily do anything out of free love, the pope has given the members of the Association. The association had been fooled into believing that it had all kinds of advantages associated with its work for this mission. Mr. Weninger lists the following:

"1) If Pius IX, by his own breve of Dec. 4, 1868, has confirmed the association, and has given to each member at the

Entry into the association and at the hour of death granted a plenary indulgence.

2) Moreover, the Holy Father has granted a partial indulgence with every good work of charity that the members of the Association perform, which can also be given to poor souls.

3) A Holy Mass is said every week for the living and deceased members of the Association.

4) Daily, the children pray twice a day at school for the benefactors of the association."

However, the work of converting the Negroes to the Pabst is to be pursued more vigorously from now on, and the association is therefore to be spread throughout America. Mr. Weninger continues: "In order to do the same in all other larger cities of the Union where Negroes live, means are needed. In order to obtain these, it was therefore decided to establish the

Peter Claver Association on a broader basis and to spread it throughout America. - And in order to make this possible also for all Catholics, it was decided that for admission to this highly important association, no more would be required than that everyone, in whatever place in the United States, merely send his name and one dollar to the direction of the association. By this pittance he becomes a member and enjoys the above-mentioned spiritual treasures of grace.

German Catholics of the United States! The Methodists, by their activity and effort, have drawn to themselves over 225,000 Negroes since the war. God knows how many of these were once Catholics, but were abandoned by their Catholic masters after emancipation. How many more Negroes were taken by the Baptists and Presbyterians. Catholics of America! Will you show less zeal for the love of God and the souls purchased by Christ's blood than these people? What a responsibility you would thereby incur before the judgment seat of Christ. Therefore prove that you are worthy to be called Catholic and to call yourselves children of the true apostolic church. Join this association without delay by this contribution of one dollar. Thereby a fund should be created.



to provide for the conversion and salvation of the Negroes in the United States. The fathers of this organization have already taken over the Negro community in Baltimore, and they are ready to come to Cincinnati and everywhere else where workers are needed for the salvation of the Negroes. But they must be supported, since the Negroes themselves are not in a position to do much about it.

The conversion of the old adult Negroes is not in mind, but that their adolescents receive a Christian education and instruction, and thus gradually their conversion and acceptance into the Catholic Church is prepared and initiated; first of all, however, in order not to force the Catholic Negro children to go to Protestant Negro schools for lack of a Catholic school, and thus certainly also to lose the holy faith and give up their souls to perdition.

Therefore, German Catholics, send in your names and a dollar without delay, and you will be accepted into the association forever and will have the benefit of so many indulgences and holy masses. So little can even a poor man do. Give the English Catholics this honorable, genuine Catholic example, and hopefully they will follow you. Do it all for your comfort in life and at the hour of death. Thousands of saved Negro children will thank you for it in the day of the Lord, and the Lord will be gracious to you." - —

Should this matter not be important enough to be discussed in the Lutheran synods? Should not the Lutheran Church of America recognize that it, as the church of the pure confession, is a debtor before others even to the Negroes (Rom. 1, 14.), who are now given up to all kinds of proselytizers? W. [Walther]

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### **Miscellaneous.**

Freemasonry. The Leipzig Allgemeine Evangelisch-Lutherische Kirchenzeitung reports in one of its most recent issues that the Crown Prince of Prussia was initiated into the Masonic Order by his Imperial Father and admitted with the usual hocus-pocus after taking an oath. The sheet communicates on this occasion the oath from the newest edition of the "Constitutionsbuch der Freimaurer" (Frankfurt am Main 1873). It reads literally, as follows: "I hereby vow and swear in the presence of Almighty God and this venerable assembly that I will conceal and hide the secrets or mysteries of Masonry or Masonry, if they shall be revealed to me, and never discover them except to a faithful and lawful brother, after due inquiry, or in a proper and venerable lodge of brothers and fellows. I further promise and vow that I will not have them written, printed, drawn, engraved or engraved, whether in wood or stone, in such a way that the visible signs or the impression of a letter appear. All this under no lesser penalty than that my throat be cut off, my tongue taken from the roof of my mouth, my heart torn out from under my dear breast, then buried in the sand of the sea the length of a cable rope far from the shore where the tide changes twice in 23 hours, my body burned to ashes, and my ashes scattered on the surface of the ground, so that

so that not the slightest memory of me remains among the masons. So help me God!"

The "Deutsche Wacht" (a Christian-political newspaper published by Pastor Quistorp in Ducherow), after having reported the oath, exclaims: "Is such abuse of the oath and the holy name of God not truly abominable?" And the "Volksblatt für Stadt und Land" remarks: "Such silliness, blasphemously embellished, is what one puts in the place of the mysteries of our faith. A synod that does not seriously address the secret society system is guilty of a grave sin of omission, as everyone can see from that oath. In vain she consoles herself with the fact that she is practicing the pure teaching of the divine word. What good is this heavenly seed if it is sown under such hedges (Jer. 4:3), yes, in such devil's undergrowth? W. [Walther]

#### **The book of all books.**

A French rationalist, Reville by name, relates the following:

One day, in a meeting of serious-minded men, the question was raised: which book would a person sentenced to life in solitary confinement have to choose, who would be allowed to take only one book into his cell. But there were Catholics, Protestants, philosophers and even materialists, who believe neither in God nor in an immortal soul, together in that society. Which book, do you think, dear reader, will have been suggested by this colorful company as the one that one could research daily and not explore, that one could occupy oneself with day and night until death and not get tired of? - All agreed that the choice could only fall on the Bible! - And do you, dear reader, know any other book? - Think of it! - Certainly, even if you were not a Christian, you would not know any other. What daily bread is to the human body, that is the Bible to the human soul. Happy is he, therefore, who would not only choose this book of all books for his lonely dark prison as his only light and take it with him, but also lets it be the only lamp and light on his way outside the dungeon!

W. [Walther]

#### **The Weimar Bible Works.**

Of all the printed materials that have appeared so far within our synod, the so-called "Altenburger Bibelwerk" is without doubt the most important and most blessed. Since it is arranged in such a way that each chapter is preceded by an edifying preface and a summary of the contents, before closing with a short anointed prayer, there can hardly be a more suitable book for reading aloud in a Christian family. This incomparable book has found its way into many thousands of homes and is still finding its way into more and more every day. Through this nourishment of the soul, a healthy faith is undoubtedly awakened, maintained and strengthened in countless hearts under God's gracious blessing, and thus a true, living and active Christianity is planted.

It cannot be denied, however, that Christians should have, in addition to such an edifying Bible for daily home worship, an interpretative Bible in which the true meaning of each passage would be given in short and concise words, its application to teaching, punishment, correction, comfort and chastisement in righteousness would be shown, and any difficulties that might be found therein would be resolved as far as possible. The Holy Scriptures are so bright and clear that even the simplest person can learn the way to salvation from them, even without all interpretation, from

The better the Christian, the greater his desire will be not only to know as much from God's word as is absolutely necessary for salvation, but also to penetrate the shaft of God's word as deeply as possible and to see more clearly, more completely and more thoroughly what God has revealed to men in it for the advancement of their salvation, in short, to grow in all doctrine and in all knowledge. The better a Christian is, the greater will be his abhorrence of being blinded by others in matters of faith, as the Corinthians were before their conversion, and of whom the apostle says that when they were were still pagans, had gone to the dumb idols "as they were led by their priests" (1 Cor. 12:2). Righteous Christians, like the Bereans, will not believe anything in matters of religion unless it is proven to them from God's clear written word; they will therefore search the Scriptures daily to see if it is as they are taught and preached (Acts 17:11). Righteous Christians, even if they have come to the knowledge of the truth through men, will not cling to them in idolatrous trust, but will search the Scriptures, as Christ demands of all His own (John 5:39), so that they, like those Samaritans to the Samaritan woman, can say to their preacher: We continue not to believe because of your words: we have heard, read and known for ourselves what the saving doctrine and truth is (John 4:42).

There are now many excellent Bible works, which are equipped for the Christian reader with all kinds of important aids for the investigation of the right sense; among all, however, the so-called "Weimarische Bibelwerk" deserves the prize. But since this work, which has long been out of print, is once again to be published, we want to give a short report on it in accordance with the promise we made in the 8th issue of this newspaper. - —

At the time of the Thirty Years' War there lived in Germany a prince such as there have ever been few in the world. Brave in war and wise in peace, he was as concerned for the spiritual as for the physical well-being of his subjects. A true David and Josiah. This was Duke Ernst the First of Saxe-Gotha. For the sake of his active Christianity, he is known in history as "Ernst the Prayerful" or "Ernst the Pious"; old Löscher also calls him a "true prince of God. \*) In this prince's time also lived the famous schoolman Magister Sigismund Evenius, who proved in several splendid writings, how the ruin that had penetrated into church and school through the war should and could be controlled. These writings drew the attention of Duke Ernst to him, and in 1634 he appointed him to his church and school council. Among other reformatory means for the reconstruction of the church and school, Evenius recommended to the duke the care for the publication of a good interpretative Bible for everyone. And on this the pious duke went with great joy and untiring zeal.

a. In order to achieve his purpose, he first turned to the professors of theology at his University of Jena, where at that time the Doctors of Divinity Johann Major, Johann Himmel and above all the world-famous Johann Gerhard were shining as true lights in the sky of the church. These noble men also immediately went up with great joy.

They jointly defined the principles according to which the work should be carried out, and called upon a whole group of godly and learned theologians of Germany who were alive at that time to collaborate in this important work. Among these collaborators, whose number exceeded 30, were Dr. J. Michael Dilherr, Dr. Salomo Glassius, Dr. Andreas Kesler, Dr. Arnold Mengerling, Mag. Balthasar Walther (Superintendent at Gotha) and others. In order to ensure that the entire work was worked on evenly and that everything that was in any way questionable was kept out of it, the duke had appointed his Jena theologians as a collegium to which all works were sent and by which they had to be reviewed in regular meetings and, where necessary, improved. Special rules were also prescribed for this Collegium, according to which they had to proceed in their revision. The first four of these rules were: "1. each one must see to it that the interpretation of all passages is in accord with the similarity of faith (Rom. 12, 7.) and with the confessions of our church; 2. that it corresponds in all respects to the meaning of the Holy Spirit, the final purpose of the same, and the preceding words; 3. that it is written in clear, pure, and distinct words; 4. that, although Luther's translation of the sacred Scriptures is in harmony with the original, it should not be misleading.

\*) See: Innocent News. 1744, page 411.

We take this information about the history of the origin of the Weimar Bible Work from the fifth volume of the *Acta historico-ecclesiastica*, p. 976. ff. Since Duke Ernst resided in Weimar at that time, and he not only drafted the plan for the work, but also supported its execution with significant financial grants, it has been given the name of the Weimar Bible Work.

werkes", although it was printed in Nuremberg.

The text of the Bible is not to be changed, but the interpretation is not contrary to the basic text (Hebrew and Greek) of both the Old and New Testaments. \*) The director of the commission appointed for the revision was Johann Gerhard. This noble man died, as he himself had suspected, before the completion of the work, on which, as Dilherr writes, he had "often worked from the first ray of the morning sun day and night until the next morning light, immobile, with a spirit withdrawn from his body into solitude, thinking and praying"; but the main work was already done by him when he died. His next successor in office, Dr. Sal. Glassius, also took his place as the first auditor. Thus, after five years of work by a whole choir of excellent theologians, the blessed work finally appeared in folio format in 1641 in the famous printing house of Wolfgang Endter in Nuremberg, after the last sheet had left the press on December 24, 1640. On New Year's Day in 1641, God was publicly thanked for the success of this important work at all the pulpits in Nuremberg and a sermon was preached about it, as can be seen from two sermons that were printed at that time (by Marcus at St. Lawrence Church and by Saubertus at St. Sebald Church). Thus, even a hundred years later, in many places in Germany, a jubilee celebration was held to commemorate the event. How highly the work was appreciated can be seen most clearly from the fact that although it was an expensive book for the common man and a lowly preacher, and although it appeared in a time of almost general impoverishment, it was already in its twelfth edition in 1720. \*\*) To mention only a few praises of the work, Dr. Michael Walther wrote: "This Bible work pleases me so much that I can never praise it, since it is above all praise. Truth and conscience compel me to pronounce only this, that for more than a thousand years the sun has neither seen nor ever shone with its rays a more thorough and useful interpretation of the thrice holy book. May JESUS Christ reward the so pious Duke for the plan he first conceived, the most blessed soul of Gerhard for the Directory, and others for the assistance which all together have rendered to the orthodox Church in such abundance, and grant, according to His so great goodness, that through this salutary network of the deeply opened divine Word, untold thousands of souls may be saved.

will be caught." †) Furthermore, the Württemberg councilor Andreas Carl writes in his memorabilia of the 17th century

Duke Ernst of Saxe-Gotha graciously ordered certain highly renowned theologians to explain everything in the Holy Scriptures that requires any kind of interpretation clearly and concisely by means of very short and concise notes, and in no other way than that the Scriptures be their own interpreter everywhere and that every difficult passage be explained by words that are used in other clearer and more concise passages. This so great boon is acknowledged with the most grateful heart by the orthodox churches professing the unaltered Augsburg Confession, and will, if the world still stands longer, still be praised by late posterity, to the end of time, with guilty praise." ††) Abraham Calov, at last, in the introduction to his own great Latin Bible work, says of the Weimar Bible: "Not seldom is it better than whole commentaries." ‡) Among the papists, of course, our Bible work has a very bad reputation. Among others, the Jesuit Erdmann wrote: "I am convinced that so far no heretic and enemy of the faith has published a more harmful and cursing work than that glossy Bible; but at the same time such a one, which, if it was published by the most illustrious duke (under whose favor it is said to have been published), would have been considered by the so

The Jesuit, however, the more furiously this Jesuit attacks our bible work, the more certain he makes a Lutheran that it must be a quite excellent work. ‡‡) But the more furiously this Jesuit has attacked our biblical work, the more certain he makes a Lutheran that it must be a quite excellent work.

As far as the various editions of our interpretative Bible are concerned, those published from 1641, 1644 in small folio without copper, 1692, 1700, 1720, and those

published from 1736 to 1768 are considered the best, and just as excellent, but at the same time the most complete among all.

\*) See Buddeus' Isagoge ad theologiam universam. Lips. 1727. S. 1599.

Unbound, it cost 18 gulden or 12 riksdaler. In the Duchy of Saxony-Gotha, the Bible was purchased by each congregation and placed in the sacristy for the use of the preacher. Certainly highly imitative", worthy!

†) See the preface to his Centuria Miscellaneorum theologie.

††) See Memorabilia eccles. Tubingae 1697. i, 965.

‡) ***Biblia illustrata. I, fol. 13.***

‡‡) See: Parallela ecclesiae verae et falsae, citirt von J. Musäus in his writing "von der Bekehrung", where the same has answered the Jesuit at the same time after dignities.

in which latter year our Bible was published for the last time. \*) After each new edition had received only insignificant improvements and additions until "around 1736, Duke Frederick III of Saxony, a descendant of Ernst the Pious, made the plan to have the work of his ancestor published again in unabridged form, but at the same time to have it equipped with all kinds of important additions (recognizable by added signs). The godly prince entrusted this work to all superintendents of the Saxon-Gotha and Altenburg lands under the direction of the well-known learned theologian Ernst Salomon Cyprian. Of this new edition of 1736, V. E. Löscher writes: "The worthy work of the so-called Weimar Bible has now, almost after a hundred years, become a blessed phoenix in a new and improved form (but with retention of all that is first and old), and the Protestant Church regards it with comfort and joy as a sign that the Most High will not let the eternal grace, which He has promised her, become obsolete in these miserable times, but will preserve and renew it in His power. Now one has old and new good together in an almost marvelous brevity, so compiled that scholars and unscholars can use it for their benefit." \*\*) —

May God then, after more than a hundred years have passed since the last publication of this highly blessed work, allow this treasure trove of healthy interpretation of Scripture from Scripture to be opened to the Church again in our time.

Regarding the conditions that the entrepreneur, Mr. Dette, must impose on the buyers, since he is not a man of property, we refer to the advertisement of the same in the 8th number of this sheet of the current volume. W. [Walther]

\* \* \*

Following the above, I inform you that, in the interest of the subscribers, I have provided a security that is recognized as sufficient and that the printing will be completed even in the event of death. A letter to this effect has been deposited with Pastor Bünger.

At the same time, I would like to point out that I will do my best to comply with all requests and will get the printing done as soon as possible.

Bro. Dette, 710 Franklin Ave, St. Louis Mon.

\*) For the most erroneous editions are those from 1670 to 1686.

\*\*) See: Sammlung von alten und neuen theol. Sachen. Volume 1744. p. 411. f.

## Church News.

The congregations in Sheboygan Falls and Plymouth, orphaned by the removal of their previous pastor, called in the fear of God Pastor J. J. Hoffmann, who had been forced to resign from his former office the previous year due to illness.

The same, by God's grace in the meantime sufficiently strengthened again, accepted that profession and was on the third Sunday after Epiphany by order of the honorable Präsidii of the Northern District of the undersigned under assistance of Mr. Pastor Hörnicke of Town Wilson in both congregations in his office introduced.

May the Lord of the Church bless the shepherd and the flock! O. Spehr.

Address: llov. 3. 3. lollinanv,

8ü "l)ø^Aan L'ulls,

After Pastor I. v. Brandt had to resign from his office at the Lutheran congregation in Middleton due to his weakened health, this congregation appointed Pastor F. W. Franke, who had formerly belonged to the Canada Synod, but had resigned from it due to conscience. After a public colloquium held with him, he was inaugurated by me with the assistance of Pastor v. Brandt on the 4th Sunday after Epiphany.

God strengthen and fortify the departing dear brother and bless the newly arrived one!

W. Linsen when.

Address: Rsv. l'. VV. Tranks,

Dolüi, Noi-lollc 6o., Oniario, 6auacka.

## Display.

**Sermon preached on the** first Sunday after Epiphany in the church of the first German Lutheran congregation at Pittsburgh, Pa. by J. P. Beyer, pastor. (Published by L. Volkening.) St. Louis, Mo. 1873.

A delicious sermon that should be read and - taken to heart in every family. A proper sermon for the home, which carries out Luther's rhyme: Ein jeder lern sein Lection, so wird es wohl im Hause ston. It is available from the publisher Mr. L. Volkening in St. Louis, Mo., the copy at 5 cents, the dozen at 40 cts, postage 8 cts.

W. [Walther]

## Conference - Displays.

The Western Kansas Speckalconferrnz will assemble, God willing, from the 18th to Listen April at the home of Rev. H. Wesche in Humboldt, Kansas. C. H. Lüker, Secretary.

The Cleveland Districts Conference will assemble, God willing, at Cleveland, O., on the 19th of April, and hold its sessions on the lists, LLstrn and 23rd of April.

To preach: Pastors Knies and Schmidt on the Gospel of Sunday, Horn and Crämer on the Epistle, Horst on a freer! Text. Their substitutes are: Pastors Sallmann, Rupprecht, Lothmann, MecS, Husmann.

I. Rupprecht.

The Baltimore DistrictS Conference meets, D. v., the full week after Easter, from LLstrn to 24th of April at the home of Rev. C. Stärken in Baltimore.

The subjects of the negotiations are:

1. the doctrine of Christ's ascension into hell;
2. the doctrine of Christian freedom with special reference to shooting clubs, life insurance, picnics, etc.;
3. the pastor in his study room;
4. a catechesis.

Each member of the conference must bring a short (written) exegesis of the Bible passage assigned to him.

L. Lochner, Secretary.

The Cincinnati General Conference of Pastors and Teachers will hold its sessions in Cincinnati, God willing, from April 17 to April 20.

Those members and guests who intend to attend should notify the Dastor loei, R. H. Biedermann, 552 Race Str., in writing in good time.

E. Seat when, secretary.

**Received in the Western District treasury:**

On the synod treasury: from Past. Jungk's congregation at Jack-son, Mo., \$5.30. Past. Voigt's congreg. at Frankenberg near Perryville, Mo., \$7.50. From Trinity - District in St. Louis \$14.70. From Past. Ramclow's Gem. at Prairietown, Ill, \$8.84. Of the Immanuels - Distr. at St. Louis \$11.65. Of Past. Lauritzen in Waupacca County, Wis. \$2.95. of Past. Claus's Gem. in St. Louis \$6.35. Past. Kleist's gem. in Washington, Mo., \$4.55. Past. Osterhus' gem. in Dubuque, Iowa, \$8.00. Past. Hahn's Gem. in Staunten, Ill, \$17.00. Past. Gräbner's Gem. in St. Charles, Mo., \$17.50.

To the College Maintenance Fund: From Trinity Distr. in St. Louis \$11.00. From Immanuel Distr. there \$11.00. From Past. Beyer's district in Pittsburgh \$26.00.

To the Synodal - Missionary Fund: From Past. Claus'Gem. in St. Louis \$9.50. From the school children of Teacher Große at St. Louis \$2.20.

For inner mission: From Immanuels- Distr. in Samt Louis 90 Cts. From Past. Gräbner's congregation in St. Charles, Mo.

For Past. Brunn's Anstalt: From W. Weithaus through Past. Kothe at Ltchfield, Ill, \$10.00. From an unnamed person at Collinsville, Ill, \$2.00. Past. Gräbner's comm. in St. Charles, Mo., \$10.00.

To the all gem. building fund: from Past. Reisinger's congregation in Danville, Ill, \$23.00.

On the emigrant mission in New York: From an unnamed person in Collinsville, Ill, \$2.00.

On the Hermannsburg Mission: By W. WeithauS through Past. Kothe at Litchfield, Ill, \$10.00. Past. Gräbner's Gem. at St. Charles, Mo., \$6.40.

On the Leipzig mission: Collecte der Gem. des Pastor Schöch in Perry County, Ill, \$6.50.

For poor students: Harvest Festival. Collecte of the Gem. of the Past. Ramelow in Prairietown, Ill, \$31.66. From some women of the St. Pauli - Gem. of the Past. Dörmann in Randolph County, Ill, \$3.014. From an unnamed person in Collinsville, Ill, \$2.00.

E. Roschke, Kassirer.

For poor students received through Rev. H. Meyer in Lincoln, Ill, collected at wedding of Mr. I. Schroeder \$5.85. From an unnamed person in Sheboygan (for Seminarian Hinnenthal) \$5.00.

For the congregation Pastor Ruhlands received through Rev. Sievers, collected at a funeral service of Mr. A. Pound's wife at Frankenlust, Mich. \$12.54. C. F. W. Walther.

Through the kindness of Prof. Walther, I again received the sum of 81 Thaler and 18 Groschen from various dear congregations of the Synod to support me and my congregation. I gave 20 Thaler to the Dresden congregation and 20 Thaler to the dear Pastor Lenk. - We all thank God sincerely and invoke His richest blessings upon the loving givers and faithful intercessors.

Dresden, February 5, 1873, F. C. T h. Ruhland.

Twenty Thalers were given to me today by Pastor Ruhland as a contribution to the church building fund of the local Trinitatis congregation, which I hereby acknowledge with thanks.

Dresden, Jan. 30, 1873, Heinrich I. Naumann.

Having received twenty thalers in love offerings for my personal support from several Christian brethren of the Missouri Synod through Mr. L. F. Th. Ruhland, Lutheran pastor here, certifies and acknowledges with heartfelt thanks

1873, Emil Otto Lenk, Lutheran pastor.

For the seminar - budget was given: By Hr. Past. Koth" von Gehnrr \$2.00, G. Lucker 50 LtS., Nobbe \$2.00, Marienau \$1.00, Hein \$2.00, Dickmann \$3.00, Schön \$1.00, Berkenkam 50 Cts, Löw \$1.00, F. Niemanu \$5.00, Großenheider \$1.25, Weithaus \$20.00, Stelter 50 EtS^ Wildmann 25 Cts, F. Lucker \$2.00, Schneiderwieg \$1.00, H. Niemann \$6.00, Schlüter \$1.00. From the congregation of the Mr." Past. E. Lehman" 7 barrels of flour. From some members of the community in Frohna 35 barrels of flour, from the miller Wein- hold and sons there 3 barrels of flour. From the parish of Mr. Past. Bergt 1Z barrel of flour. By Mr. Past. Heineman" from his parish \$126.30 cash, 1 pig, 7 pounds of buttes 5 bush, dried apples, j bush. Twine, 2 hams, 2 school" terns, 4 sides. By Mr. Matten of the parish dr- Mr. Past. Streckfuß \$125.75. by Mr. Past. WangerinS parish 16 sacks of wheat and 1 barrel of molasses.

For poor istudents: Collected at the infant baptism of Hr". Koehler \$3.50 for Fort Wayner sophomore I. Krause. From the Staunton Women's Association 2 bus shirts, 2 sheets, 4 pairs of underpants, 2 undershirts, 6 towels, 6 handkerchiefs, 1 pair of stockings. Through Mr. Past. Dörmann from his "St. Petri" parish \$6.00, from the women's association there \$9.00, from his St. Pauli parish \$1.00. Through Mr. Past. Holst from some" members of his congregation \$10.00. By Mr. Past. Siek from his congregation \$4.25, from himself \$1.00, from a "member" as a thank offering \$2.00. By Mr. Past. H. Sauer from PL. Franke \$10.00. By Mr. Past. Jä'bker from his congregation \$20.00 for C. Germann. By Mr. Past. Buszin \$9.80 for Leuthä'user. By Mr. Past. Schuricht from the Women's Association "his" parish \$10.00. From the parish in Staunton \$8.06 and from the Sewing Association 1 quilt and 2 pairs of woolen stockings. By Mrs. Rev. Wüstemann of the Collinsvillrr Women's Association 8 busew- shirts, 26 towels, 3 pairs of stockings, 12 handkerchiefs.

A. Crämer.

or the preachers and teachers widtven vnd orphans sassr (western districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of February 1873.

1. contributions.

Of the pastors and teachers: P. Beyer, Hahn, Th. Junak, Emrich, H. A. Loßner \$5.00 each, Benj. Gotsch \$4.00, I. G. Röcker \$2.00.

2. gifts.

From the congregation of Mr. Past. Achenbach in Venedy, Ill, \$7.15. Of the congregation of Mr. Past. Köstering in Altenburg, Mo., \$18.45. From the congregation of Mr. Past. Mennickr in Rock Island, Ill, \$10.00.

At the same time, the undersigned hereby acknowledges with sincere gratitude (most exceptionally and in order to prevent possible precedent, so that those who are unfamiliar with the matter do not get the opinion that support for this fund would also be collected from other districts than the western district without being collected by their district treasurer), \$54.60 as a gift to the widows' fund from the middle district, namely from Mr. Heinrich Scheidt of the congregation of Mr. Past. A. Heitmüller, Bartholomew County, Ind.

L>t. Louis in March 1873.

Oskar Gotsch.

For teacher Dörfler

I have received the following additional gifts of love:

From the congregation of the Rev. Müller in Amelith \$5.35. By the congregation of Mr. Past. Biltz in Concordia \$10.00. By Mr. Past. Leemhuis \$11.00, namely \$5.00 from "his" St. Paul's parish, \$1.00 from I. Voß, \$2.00 from himself and his wife, \$1.00 from V. S. Leemhuis, \$1.00 from P. L. Leemhuis, \$1.00 from I. H. Leemhuis. By Mr. Teacher Jung in Collinsville from Mr. Past. Fick \$1.00, A. Junghans 50 Cts" Schuricht 50 Cts, Kühlenbeck \$1.00, G. Burkhardt \$1.00, Grostt 50 Cts, by himself 50 Cts. By Hr. Past. Wund" \$25.20, namely: \$15.20 from some members of the congregation" de" Mr. Past. Riedel, \$10.00 as a collecte of the congregation of Mr. Past. Nustmann near Bremen, Ill. by Mr. Past. Martin Wyneken by Mr. Teacher Schövering \$2.00, by N. N. \$2.00. By Hm. Teacher Sauer from St. Johannis - Parish in New Orleans \$13.50. From the parish of Mr. Past. Henkel

Monroe, Feb. 8, 1873.

I. S. Simon.

Having received 9 bust shirts from the women's association of the congregation of Mr. Pastor Brömer in New Röchelte, certifies with heartfelt thanks against God

St. Louis, Concordia College.

Fr. Mackensen.

#### Correction.

The "erroneously listed in our calendar for 1873" address F. O. Gotsch should read:

L O. Ootseü, 1810 Loutli 8tU 8t., 8t. Dorns, Hlo.

One asks to bring this yes, namely with money transmissions for the widow fund of the western district.

Oskar Gotsch.

Changed address:

kiev. 6. I'eustel,

III. -

The Lutheran is published twice a month for the annual subscription price of one dollar and fifty cents for out-of-town subscribers, who must pay the same in advance and pay the postage. - In St. Louis, each number sells for ten cents.

Only letters containing information for the paper are to be sent to the editor, but all other letters containing business, orders, cancellations, funds, etc. are to be sent to the address: L. O. vurtkei, Oornvr c>l 7tk "na Streets, 8t. L.oiils, Llo., to be sent to. - In Germany, this paper is available through ZustuS Raumann'S Buchhandlung in Lrtpziz and Dresden.

Printing Office of the Synod of Missouri, Ohio, et al. S1.

(Submitted.)

## It's me!

"Who are you looking for, with sword and sticks, "AIS would a murder have happened here?"

"Jesus? It's me! Lead me captive, "I am ready to go to death!"

The Savior speaks it, His eye is majestically directed to the crowd, A ray of the eternal divinity illuminates His pale face wonderfully.

Then the pack falls as if crushed to the ground before the Lord of the world, as when a strong tree, defoliated by the thunderclap, falls to the ground.

The dust to the dust from which it is taken.

The worm crushes, before whose foot,

From whom all things come, To whom wind and sea must obey.

O, what comfort, what blessed hope - When fear and trembling consume us - That the Savior freely and openly declares "I b i n' s before all the world!

O, what a hold on the refuge of faith - When our faith wavers and gives way - That those two so small words showed us His divinity!

O, what an example of renouncing the highest heavenly glory, When we lament for little joy and a world full of heartache!

Oh, that His gentleness would drive us to kiss the hand that strikes us, And without complaint, for His love, to bear what is imposed on us! (H.

Ruhland.)

(Submitted.)

## "It is done!"

It is done! This is how it resounds through the world.

Do you understand the meaning?

From God's mouth you hear how it is ordered:

That I am redeemed now.

So hear it, sin, death and devil!

I am certain of it, quite beyond doubt:

It is done!

It is finished! This is how it sounded in the beginning, when God created the world.

From God's hand went, as you rightly say, The man who answered His call



St. Louis, Mo., April 1, 1873,

No. 13.

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From the bottom of my heart I obeyed and desired only what God wanted. It was done!

It was done! Satan heard it well, therefore he was full of envy, and already at the hour he thought in his resentment: "You shall fall, and today!" And so he flattered them with flattery, That feigned them great friendship.  
Then it was night!

Night fell! The first parents ate from forbidden fruit.  
In the deepest bottom of the soul ruled even  
The greatest jealousy:  
Considering the Creator as the enemy And therefore despising His commandment - So it was night!

It was now night! But God, who himself is the light, soon appeared in the garden.  
His eternal counsel will not our death - Redeem young and old, When His time would have come, That to Him alone the honor remain.  
And so it was day!

Yes, it was day! The faithful were filled with hope and love  
To their God. Through the promise splendor of faith remained with them.  
So they endure four thousand years, preserved by the word that is clear. Then it was done!

It was accomplished! The servant of the Lord appeared, the salvation of the whole world.  
In lowliness He boldly took upon Himself the sin as our hero.  
It is His life that purchased salvation, His death that death died. Thus it was accomplished!

It is done! How much it has cost you, O deep and deep!  
Lord Jesus Christ! You, the comfort of all nations!  
You our letter of grace!  
How you cry, "God has forsaken me!" No man can comprehend such your suffering. It is finished!

It is finished! So that I could grasp it completely: the world is redeemed.  
Now completely! And this word resounds - So He has ordered it Himself -.  
From land to land, from time to time And remains in force forever.  
It is done!

It is done! So now our hero calls -  
Mark it! - for me and for you.  
With His own mouth He calls it into all the world;  
His voice amplifies, And mountain and hill halls again  
Through millions of jubilant songs:  
"It is done!"

It is done! Say, man, don't you hear it? Flee from the desert Sin!  
Come, then! Come quickly and do not delay;  
Accept the loud grace.  
Hear how the mouth of the Savior reports, "The old manuscript is destroyed!" - —  
"It is done!"

It is finished! How do I thank you, O Lord, for this grace?  
O, have thanks! Always roar along  
And rise sky high  
The Christians' songs of victory and jubilation;  
The whole world reverberates with it:  
"It is done!"

It is done! So shout it out again and again in all lands!  
As far as the world, it resounds from place to place, In every hut and house:  
"Done!" "Done!" Let it be sung with a thousand million tongues!  
It is done! (Elpizon.)

(Submitted.)

**"He is risen!"**

Risen is the Lord, the Lord who lives forever -  
Risen us too well. - We lift it through the hearts!  
He died for our sins;  
But the fact that He rose from the dead testifies to God's mercy.

The Lord is risen, He, the life of us all, Our righteousness, given to us by the Father. What the Lord has done today is good for the poorest. You hear, the Lord Himself says, "Go, tell Petro."

"Risen is the Lord," resounds today in all places, And this One Word gives peace here and there.  
Praise be to the Lord for ever and ever,  
Who Himself so gave us Christ's righteousness.

(Elpizon.)

### **"Of the Justification of Christ by His Resurrection."**

The old special superintendent of Stuttgart, M. Georg Cunrad Rieger, preached an Easter sermon on the above topic, which can be found in his larger "Herzens-Postille". After he has shown in the first part how Christ was first justified for his own person by his resurrection, he continues as follows:

"With and in Christ all men have been justified at the same time. This can be seen first of all from the connection and relationship that Christ had for our sake before the divine judgment, namely as a guarantor (Is. 53:8). And as such He was attacked by God at the time of His suffering for the sake of our sins, taken into fear and before the court. Since Christ was made sin for us (2 Cor. 5:21), and all our sins were imputed to Him, we were left between fear and hope as to whether our guarantor would do enough for us and sufficiently and pleasingly blot out our sins, which He took upon Himself. Now that Christ has been raised from the dead, we are freed from this doubt, and on the other hand are assured that we will no longer be accused, admonished, afflicted, or called before God's judgment for any sin, because the judge has released the guarantor and thus declared that enough has been done by him for all of us together. This is what Paul indicates when he says: Christ was once offered to take away many sins, but the second time He will appear without sin to those who wait for Him for blessedness (Hebr. 9, 28.). One might think, what wonder is it that Christ will appear without sin? Who will suspect sin in the most holy Lord of glory? But the apostle does not speak of Christ's own sins, which He did not have even at His appearance in the flesh; but of foreign sins, of our sins, with which He was burdened in the first future, but at the other it will be evident that God has absolved Him of them. And so it is even more comforting that Christ will now appear the second time without sin than that He appeared the first time with our sin. For from this it is evident that His atonement for our sins has been accepted, and that He has been released from judgment. But if He is released, we are released with Him; and since He, our guarantor, has been set at liberty, we have much less to fear that we shall be accused of sins. According to this, Christ is also to be regarded here as our Head, who represents the whole human race. Since at the time of Christ's resurrection He was justified as the head, the grace of justification was also acquired for all people who stand under Him. This is clear from the example of the first Adam. He is called the first man, and Christ the other man (1 Cor. 15:47); as if otherwise there had been no man in the world after Adam until Christ, and after Christ there would be no man until the last day. Why? Because these two presented all other men to God as heads, in whom all other men were included. As we all died in Adam, so we are all made alive in Christ (1 Cor. 15:22). (Rom. 5:12, 18.) Just as the sentence of death and condemnation pronounced on Adam affected us all, because Adam presented us all before God, so the absolution of Christ through His resurrection affects us all, because Christ also presented us all before God. What happened to Christ, our mediator, is also considered as if it had happened to us ourselves; when He died, we all died before God (2 Cor. 5:15); when He was raised again, we all rose with Him before God. For Christ rose from the dead and became the firstfruits among those who sleep (1 Cor. 15:20). The likeness of the firstfruits indicates His mediatorial office. According to the Levitical law, the Jews had to bring a sheaf of the firstfruits of the harvest to the priest to be woven before the Lord, so that it would be acceptable to them, and thereby the whole harvest was sanctified (Deut. 23:10); to which the apostle refers when he says: If the beginning is holy, then the dough is also holy; and if the root is holy, then the branches are also holy (Rom. 11:16; Deut. 23:4-15). So, since we were all dead in sins, Christ was raised as the firstfruits in our place, and with Him we all; for the firstfruits were brought on Easter, and thus looked to the time of Christ's resurrection. In his resurrection, therefore, he took the place of the whole human race before God as the head; as he is the firstfruits in all the other works and benefits of God, so also here; what God willed to do and give to us, he first did and gave to Christ, as our head; but what our head received, it received for its members. For example, since God willed to sanctify us, He sanctified Christ (John 17:19), and us in Him; thus, since God willed to raise us up, He first raised up Christ; since He willed to justify us, He first justified Christ; and again, since He raised up Christ, He also raised up us; since He justified Him, He also justified us.

This is also confirmed by clear sayings of the holy scriptures. Thus Paul says: God, when we were dead in sins, raised us up with Christ (Eph. 2, 5. 6.); especially he says: as by one man's sin condemnation came upon

all men, so also by one man's righteousness justification of life came upon all men (Rom. 5, 18.). There we see how the apostle holds both side by side, namely the condemnation in Adam, that it came upon us because of the natural covenant, since Adam was to be our progenitor; and then the justification of life in Christ, that it comes upon us because of the covenant of grace, since Christ was to be our head and mediator. Just as we all died an eternal death through Adam's fall, so God renewed what was corrupt through Christ's death and resurrection. We all died with the dying Adam; we have all been justified with the justified Christ. As in death the righteous died for the unrighteous, so in the resurrection the righteous, who had no need of justification of life for himself, was justified for us the unrighteous, and so we were justified with him.

III. we have to consider and learn how now every man can have such justification.

The first thing that has been said so far applies to acquisition; now it must also be seized and used by everyone. What has been said so far applies to the acquisition; now it must also be seized and used by everyone. Of course, at the resurrection of Christ, God the Lord publicly announced and declared that through Christ's atonement all debts had been paid off; but this general conclusion must be carried out afterwards on everyone who comes into the world little by little. The angel preaches here: He is risen. Thus one must let faith work in him from the preaching of the Gospel; and faith then seizes for itself in particular what has been generally acquired. In the resurrection of Christ, justification took place in such a way that all people can participate in this benefit; but in our conversion to faith, we are incorporated into Christ and really receive a share in his justification (Is. 53:11). But whoever remains without faith, as here the public enemies of Christ, the Jews, or who would only endure with the women over a crucified, killed and buried Jesus, remains subject to the judgment of eternal death.

Now it should not seem superfluous that I have explained this in such detail; it is worth the effort that such a part of our blessedness is set on a firm footing. Behold, what a deep and immovable reason this gives us to boast and be glad before God and all men! I know how otherwise I lay closed under sin, how the sentence of condemnation oppressed me, how God's justice persecuted me. But from all this I am justified, set free and absolved. As Christ was justified from all debts and punishments imposed on Him at His resurrection, so am I; as not a single sin stuck to Him, so also not to me; as God no longer wants to claim a penny from Christ in eternity, so also not from me. I am as perfectly justified as Christ himself. What an unspeakable confidence against God this gives me when I am in Christ! Why should I not draw near to Him with all joy? After all, I am justified by Him! What should frighten me? The sins? I am publicly absolved from them. The devil, death? What do they have in a justified person? Nothing! They may make use of sinners who do not believe in Christ, who are not in Christ, they may torment them, drive them away, frighten them; they have as little to claim from me as from Christ. Yes, if they can prove that Christ has left only a mite of our sin debt unpaid, and that therefore the Father let Him go a moment too soon out of partiality, then they may bring their complaints before God's court again. But they will have to leave it alone. Christ did not remain half a penny in the rest; therefore He has been completely justified, and so have I and all who believe in Him. Christ was given for our sins, and raised again for our righteousness (Rom. 4:25)."

Without Christ's fulfillment of the requirements of the divine law, which is completely sufficient and vicarious and which true Christians steadfastly hold in faith, they would also be eternally lost in their good works; and without His just as steadfast vicarious endurance of punishment, they could not escape the curse of the law.

**The fatal either-or for the rationalists or believers in thinking with regard to Christ.**

It has always been like this, is like this now and will always remain like this, that the congregation of true believers in Christ within the visible church or the congregation of those called by the preaching of the gospel is a "small army", as Christ calls it; yes, the closer the last day comes and the greater the apostasy from God's word becomes, the smaller this army will become, according to Christ's testimony Luc. 18:8. On the other hand, the mass of those who resist the gospel and do not want to believe in Christ is always large within the congregation of the called. In our day, these include first of all the open deniers of God, who were already present in David's time and of whom he says in Ps. 14:1: "The foolish say in their heart, 'There is no God. They are good for nothing and are an abomination with their nature.'" Our time has a good number of such fools and good-for-nothings. But there are two kinds of them. The first is the grossly unsophisticated race of Epicureans or epicureans, to whom the belly and sensual pleasure is their god, and who do not eat and drink in order to live, but live in order to eat and drink, and whose motto is: "Let us eat and drink, for tomorrow we will be dead. The other sort of open deniers of God consists of those who consider themselves wise in that they firmly deny, even against the natural reason of the respectable heathen and the voice of their own conscience, the creation, preservation and government of the world by an all-powerful, all-wise, all-good and just God apart from and above the world. Rather, these wise men assert - and thereby they show themselves to be fools even according to the judgment of the educated pagans - that the world, heaven and earth, came into being from and through itself and now remains constantly in its continuance, that everything developed from an original substance and that, for example, from the plants the animals and from these, preferably the ape, man came into being.

In both kinds of God-deniers, who are malicious enemies of the Bible and haters of Christ, it is just an inner judgment of God, who has allowed the devil to completely blow out the little rational light of the natural knowledge of God, which is still left in man from the Fall, similar to the pagan gross idolaters, so that in their hearts and heads there is nothing but vain hellish darkness. And it is no less a terrible judgment of the Zome of God that the speeches and writings of this second kind of God-deniers and mockers find people who agree with them; namely those who are still baptized and called Christians, while certainly the reasonable and sittigen heathens would judge that such speakers, teachers and writers, as madmen, belong in any case in the madhouse and fool's house.

Between these two kinds of rough head and belly atheists and the few truly believing Christians there is still a large number of so-called nationalists, friends of light and believers in thinking (namely people who think that they believe and believe that they think), who still hold on to the natural knowledge of God from the light of reason. These, however, assume a personal God, who, as the almighty, all-wise and all-good, has created heaven and earth, maintains

and rules and is above and outside the world. Thus they also say that man is a moral being, that God has written a moral law in his heart and given him a conscience, which already inwardly judges his behavior against this law, and that he is also responsible to God, the just judge; for he will duly reward good behavior against this moral law of his, as virtue, but will duly punish the violent transgression of it.

Aren't they, some would like to exclaim, excellent people, compared to those confused and wild rabble-rousers, what else are they lacking? Answer: Not more than everything. For from the biblical and Christian point of view - and they all want to be Christians, and enlightened and enlightened ones at that - they are just as much children of unbelief as those and only somewhat finer atheists. For they lack, first of all, a thorough knowledge of the spiritual nature of the divine law, as the eternal, immovable and unchangeable rule of God's will, which with relentless severity demands perfect inward and outward obedience and fulfillment of the same, He demands perfect holiness and righteousness of the whole human being in heart, mind and will, in short, the divine image, which He created in Adam for all human beings, and even the slightest deviation from this rule, even in the heart, is cursed and the deviant is condemned to eternal hellish damnation.

Secondly, precisely because of this lack of knowledge of the spiritual nature of the divine law, they lack knowledge of the carnal, hereditary, sinfully corrupt nature of human nature. They do not realize, nor do they want to realize, that since the fall of our first parents, all human beings have been begotten of sinful seed, and that their mothers conceived them in sin; that every newborn child is a child of wrath by nature, because it is burdened with the guilt of original sin, and therefore in God's judgment it is guilty and condemned; and therefore they also do not believe that the thoughts and aspirations of the human heart are only evil forever. And just by their contradiction against this clear truth of the holy scripture they confirm the same and thereby testify the inherent wickedness of unbelief and disobedience against the clear word of God.

Third, they lack the troubled spirit and the broken heart, in short, the right godly sorrow and repentance toward God and therefore the hunger and thirst for grace and forgiveness of sin. They are like the Pharisee, but not like the tax collector Luc. 18, and have not the slightest desire for a deliverer from God's wrath and judgment, from the curse of the law and eternal damnation; for their God is not the God who reveals Himself in the holy Scriptures as the One who has eyes like flames of fire and searches hearts and kidneys, and who is a zealous one, i.e., eager for His glory. He is a consuming fire against sinners, who also visited the sins of the fathers on the children already in temporal punishments beforehand up to the third and fourth generation. Their God is essentially and actually only a hollow thought-thing and rational idol, whom they imagine under the image of a so-called heavenly father, who at most strikes once when his dear children on earth do it too roughly and break out in obvious vices also against the pagan morals. Otherwise, however, he, as the loving father, sees through his fingers and takes it with the naughtiness of his dear children.

He does not know exactly how to treat children, since he knows that they are afflicted with many weaknesses and infirmities, and it would be unreasonable of him to demand moral and spiritual perfection from them.

Fourthly, they therefore lack the scriptural evangelical knowledge of Christ. This foundation and cornerstone of salvation for poor sinners becomes the stone of stumbling and the rock of their disbelief to their pride in reason and virtue. In him in particular their innate unbelief of ignorance about the way of salvation worsens into the unbelief of evil will against Christ. For in his gospel of his perfect merit, which alone is valid before God, he turns all their wisdom into foolishness, all their righteousness into sin, all their piety into hypocrisy.

At it especially the rationalists or believers in reason, who do not place their reason below but above God's word, get into an either-or that is fatal for them, at which their reason is clearly revealed as unreason. This is what happens:

The entire Holy Scripture, and on the basis of it the entire Christian church, unanimously testifies that Christ is not only a true man, born of the Virgin Mary, but also the only and only Son of God, begotten of the Father in eternity in one person, the true God and eternal life, God above all, vowed forever. Christ himself confesses himself as such, as can be seen especially in the Gospel of St. John. For example, He asked the man born blind, who had received his sight through His almighty power and divinity, Joh. 9, 35: "Do you believe in the Son of God? And when he answered and said, "Lord, which is he, that I may believe on him?" Jesus said unto him, "Thou hast seen him, and he that speaketh with thee is he. And he said, Lord, I believe, and worshipped him." Likewise, Christ asked Mat. 22, 42. His enemies, the Pharisees who disbelieved against Him, the

spiritual fathers of all self-righteous and works saints of all times and nations: "How think ye of Christ, what Son is He?" And this, indeed, is the question of all questions, in the right believing answer to which, if it is made from the right faith of the heart, the certain salvation and blessedness of all poor sinners is comprehended and decided. And when the Pharisees answered: "David's", Christ continues and says, naturally referring the following prophecy to himself: "How then does David in spirit call him a Lord, since he says (Ps. 110, 1.): The Lord has said to my Lord: Sit at my right hand, until I put your enemies at your feet? If then David calls him a lord, how is he his son?" (by which, of course, he did not want to deny his descent from David, according to human nature, as he so often and so gladly calls himself the son of man).

Although the Pharisees could not answer him, they still did not want to acknowledge him as the Son of God and believe in him as their Lord and Savior. And just so do their spiritual children, our rationalists and so on. According to 1 Cor. 2:14, it is and remains "foolishness" to them that God, the Father, has such a Son; that He became man after the expiration of the Old Testament; that this God-Man, through His meritorious suffering and death on the trunk of the cross, actually redeemed the sinful human race, reconciled God to them, granted them forgiveness of sins and eternal life.



and that all this has been powerfully demonstrated by his resurrection. And it is no less "a The "foolishness" that God has put all this into the preaching of the Gospel and sealed it by the sacraments, and that sinful man is justified and saved before God by grace alone, for Christ's sake, through faith in Him.

Summa, their wisdom is and remains that Christ is only a mere man, but nevertheless one of the greatest, if not the greatest wise man who ever lived, a model of moral perfection, a virtuous hero like no other, who willingly endured death for the truth of his conviction, and who is presented by God to all morally minded and virtuous men as a model to imitate. So Christ is and remains for them only the stopgap and helper for their own excellence.

With such praise of Christ, however, these very children of unbelief come into a vexatious squeeze. For they can and must be asked: "Say yourselves: Is this a wise and discerning man, who has so little self-knowledge, to think of himself as a superior, which in fact and truth he is not at all? An actor and king of the theater could, however, fall into the madness of believing himself to be a real king, even after his role is played out; but this would be bad for a wise man. If, however, he fell into it, his foolishness would be all the more annoying and ridiculous, and at the same time all the more regrettable, the greater his wisdom would have been; and so, for example, the fall of the "highly famous" wise King Solomon into the folly of idolatry through the seduction of his foreign wives and through the deceit of his flesh is much more offensive than if this had happened to his imprudent and hot-headed son Rehoboam.

Furthermore, if a fool in an insane asylum, originally deceived and seduced by the devil of pride, considered himself to be God's son and declared himself to be such, this could only arouse in a Christian heart heartfelt pity and deep melancholy over the corruption and disruption also of the human mind by the troublesome Satan and Adam's fall. But the case would be different if a highly wise man, famous far and wide for his moral excellence and exemplary character, declared himself in an exclusive sense to be God's own unique, true, natural Son, begotten of the Father in eternity, of one essence and of the same Godhead with him, as having no other Son. Since Christ, although also a true man, declares himself to be such a Son of God and, moreover, as the only Redeemer and Judge of all men, and solemnly confesses and testifies to this, even before the high council, the rationalists are necessarily forced to the following either-or, that they must say: Either Christ is the Son of God, as the prophets before him and the apostles after him unanimously testify, or he is the worst liar and deceiver, the greatest fool and Thor, even the most presumptuous blasphemer and rebel against the majesty of God, or at least the most arrogant liar that the earth has ever borne and the sun has ever shone upon, and even worse and more corrupt than Mohamed, but by no means even a mediocre wise and virtuous man, let alone the paragon of all wisdom and virtue.

It is impossible for the unbelieving reasoners to escape this either-or, and in it they reveal only their malicious foolishness and unreasonableness in the face of the clear wording of the Holy Scriptures.

### **To the ecclesiastical chronicle.**

#### **I. America.**

In the "Church Bulletin" of the Iowa Synod of March 15, published by him, Pastor Härlein gives us a serious rebuke for having ridiculed his accusation in the "Lutheran" of Feb. 15 that our Synod has certain horrible heresies. Similar things, as we have done, have been repeatedly done by papers such as the "*Lutheran and Missionary*", the "*Lutheran Observer*", the "*Lutheran Visitor*" and others (as we could prove with a large number of examples), without being found unchristian; but if a Missourian allows himself to do such things, he is given a punitive rebuke, which shall stamp him as an unchristian before all the world. Know then, Mr. Pastor Hörlein, according to which principle we are guided here, and judge for yourself whether the principle is unchristian. We believe that we do not have to refute accusations, but at most simply ridicule them, if those who make the accusation against us obviously do not believe it themselves, nor do any of their readers who care about truth at all. But since we were sure that Mr. Pastor Hörlein does not believe it himself, nor any person who cares about us, when he accuses us Missourians, we taught, "God damn those who do not deserve it", therefore we chose jest instead of seriousness. And according to this principle, as long as God sustains us, we will continue to act, according to Proverbs 26:5. Or did Pastor Härlein really seriously believe that we Missourians taught and believed what he accused us of in those words? If he can assure us of this on his conscience, we are ready to publicly and solemnly retract our entire essay. But let Mr. Pastor Härlein be careful not to ascribe

anything to himself contrary to his conscience, for God knows the hearts of men. That Mr. Pastor Härlein really believed, because Mr. Pastor Hügli in "Lehre und Wehre" quoted a passage from Luther, in which those words are found, and tried to interpret it well, so as to be able to get us and put us at one with it, we gladly concede to him; but that he really believed that we taught and believed what the quoted words say apart from the context, that seems to us to be inconceivable. But let our opponent speak out; we are ready to believe a serious assurance on his conscience even the hardly conceivable. By the way, the Lowans are less likely to use the weapon of ridiculing our accusations against them (the reason is not difficult to guess); but on the other hand, they accuse us of the grossest heresies and deny us Christianity. Evidence for this is again provided by the very number in which Pastor Härlein gives us his punishment sermon. In it, among other things, the Anabaptist false doctrine is attributed to us, that Christians are "only born pastors", and that we came to this false doctrine through Luther's letter to the Bohemians, just as Luther himself came to his "false view, driven by the Roman hierarchy". Such cameos swallow the masters and mosquitoes seigen them. W. [Walther]

Bible Ban. Our dear readers will perhaps be curious to know what the papists answer to our article about the antichristic Bible ban. So, first of all, we communicate what Fr.

Oertel in his "Katholische Kirchenzeitung" of March 20, among other things. The answer is strangely tame and meek, why, the dear reader can easily imagine himself; because the pathetic papist sees and feels himself beaten and exposed. After he has quoted all kinds of sayings of Catholics in favor of the Bible, he continues: "Now the Protestants come and accuse us Catholics that reading the Bible is forbidden in our country, that the Antichrist in Rome does not suffer to have the Word of God, the dear Bible, in the house, so that we might not thereby come to the knowledge of the 'evangelical' truth and renounce the papal superstition 2c. One calls out to us on the Protestant side: Have not popes issued bans on the Bible and condemned those who read the Bible? Did not Pope Leo XII in particular warn against Bible societies in a circular letter to all bishops (May 31, 1824)? Did not Pius VIII (May 29, 1829); Gregory X<sup>^</sup> (May 8, 1844), as well as Pius IX (Encycl. v. Nov. 9, 1846) do the same? - Especially in recent times the 'Lutheran' in St. Louis makes a big noise about the Bible prohibition in the Catholic Church. But to speak with respect, gentlemen, you are on the wrong track. There is no question of a ban on the Bible in the Church, but only of a restriction on the use of the Holy Scriptures. All prohibitions that have ever emanated from the ecclesiastical authorities in this respect have always referred only to certain Bible translations and to certain persons. Warnings were issued against the Protestant Bible societies because they tried to lead the people away from the true faith with their falsified Bibles and anti-church tracts. Even Lutheran pastors have spoken out against the activities of the London Bible Society several times. If our church has dutifully warned the faithful against such Bible societies and still does, and in general opposes the spread of all non-church-approved translations of the Bible among the Catholic people, only sectarian nonsense can see in this a Bible prohibition." \*) In the following, Mr. Oertel even dares to pronounce the verdict: "It is a great superstition to think that people become better and walk the path of salvation by reading the Bible. Is this not enough and also to see from this answer again what enemies of the Bible the papists are? W. [Walther]

Henry Ward Beecher, "the great American pulpit orator", i.e. the common swashbuckler and world piffle, gave two lectures in Chicago, in which he talked about national education, compulsory education, emigration and other things, of course, the same things that one has already read so and so often in ordinary papers and left unread. In the course of this, he once came to speak about churches and orthodoxy (orthodoxy) and their "intolerance" of other sects, i.e., about what to think of the struggle about what is right and wrong faith or doctrine. Here he said: "Churches have a great resemblance to dogs. When two come together in a yard, they begin to sniff each other, and it is not long before they fall upon each other to see who is the stronger." This was a real tidbit for the incredulous German newspaper

Mr. Oertel, in his well-known Jesuit wisdom, is silent about the prohibition of approved Catholic translations.

W. [Walther]

writes and -reads. But if a Christian considers with what holy earnestness the dear Lord Christ, the holy apostles and prophets and their faithful followers at all times have been fervent against false faith and doctrine, then he also recognizes what blasphemous disgrace is hurled at them with that outburst! Verily, only a doglike and with the unbelieving world courting priest can talk like that! - And for these two lectures, of one hour each, *Preacher Beecher was paid* three thousand dollars, that is, for one hour each \$1,000.00!

A. W.

## **II. foreign countries.**

Emigrant Mission. We read the following in the Leipziger Allgemeine ev.-luth. Kirchenzeitung of February 20: "On January 30, some Bremen, Hanoverian and Oldenburg clergy and laity were gathered for a meeting about the appointment of a church agent for emigrants. The matter had been in preparation for about two years, and now the emigrant missionary of the Missouri Synod in New York had come over to help bring it into being. Those present constituted themselves as a committee and decided, after finding a suitable personality, to let him undergo an apprenticeship of about half a year under Pastor Keyl in New York for instruction and training and then to send him to Bremen to work. As soon as the agent will begin his work, the committee will approach other circles of the Lutheran Church to procure the necessary means.

### **St. Louis Lutheran Secondary School, Mo.**

As most of the readers of this newspaper probably know, there has been an institution here since 1867 under the name contained in the title, which has the purpose of giving such boys, who have already enjoyed instruction in a community school, a further education and thus thoroughly preparing them to take up any profession in life. The subjects taught are: Religion, German, English, Latin, World History, Geography, Natural History, Physics, Arithmetic and Algebra, Bookkeeping, Writing and Drawing. As a condition of admission, the student must be able to read and write German and English and, as far as arithmetic is concerned, must be familiar with the four species (i.e. with the first four types of arithmetic, addition, subtraction, multiplication and division). The goal is to be achieved through a two-year course of instruction. Latin is included among the subjects to be taught, especially for those boys who want to prepare themselves for entry into a Latin school, so that other pupils are exempted from taking part in this instruction at the request of their parents. Above all, care is taken to awaken, maintain and strengthen a truly Christian sense in the pupils. Foreign pupils are accommodated in Christian families or in a private boarding house where they are not exposed to harmful influences.

This citizen school for boys is followed by one for girls. The subjects in which they receive instruction are: English, German, geography, history, arithmetic, writing, drawing and female handicrafts.

Tuition is \$40.00 per year for boys and \$20.00 per year for girls, who have a shorter school term, and the same is payable in quarterly advance. Room and board may be procured for \$12.00 to \$14.00 per month.

The institution was founded by a society consisting of members of the local Lutheran congregation, has been maintained by the same (with not insignificant sacrifices in subsidies) and is supervised by a board of directors chosen by it.

The present teachers are: Mr. A. C. Burgdorf, Director of the whole institution, Mr. A. L. Gräbner, Mrs. Ada Kasler and Miss Anna Freund.

The undersigned can hereby testify with a joyful conscience that our "Höhere Bürgerschule" is at present in such a flourishing condition as never before. Therefore, may many parents take advantage of this wonderful opportunity to provide their children with a good spiritual education, while at the same time keeping them under the daily influence of the precious Word of God during the most important time of their development. Here they can make a capital investment on permitted, and in addition eternal interest, as almost no other opportunity! -

—  
This announcement is made herewith because after Easter is again the first recording date in the year, while the second is set for September 1.

A detailed report concerning the institution in pamphlet form has just been submitted to the press; as soon as it is ready, two copies will be sent to each of our preachers for the members of the congregation to read. From this, the readers will be able to gain an exact insight into the condition of the institution in every respect.

Parents and other persons who wish to entrust boys or girls to our institution are requested to report this verbally or in writing to Director A. C. Burgdorf (No. 1816 Fulton St., St. Louis, Mo.), who is also prepared to send the printed detailed report free of charge to all who request it.

C. F. W. Walther, Chairman of the Management Committee.

Annual report on the Lutheran hospital, orphanage and asylum in and near St. Louis.

Through the receipts for the many contributions to the charitable institutions mentioned in the heading, especially for the orphanage, which were repeatedly read in the "Lutheran" during the past year, everyone has probably already learned that these institutions continue to exist and enjoy heartfelt participation and divine blessing. Who should not have wondered, when reading about the rich gifts, about the special care of our God for these charitable institutions? - Illicit means of exhibitions, lotteries, special purpose dinners, drinking, dancing, and the like, which are now almost universally used to raise money for good causes, are not being used.

The methods of obtaining support were not used here, but the need was simply presented and a request for support was made, and this was granted willingly and with joy from many sides. The Lord has opened the hearts and hands of His dear Christians. Therefore, we cheerfully give Him all the glory!

In addition to the reports and accounts filed below, some remarks will be welcome to the dear readers.

I. In the hospital we had several changes of attendants in the past year. Our dear Friday, on account of his weakened health, was obliged to give up the office of orderly, which he had administered with much love and fidelity, in March, 1872. He moved to Milwaukee, Wisc., to strengthen himself in a much cooler climate; but it pleased the Lord to deliver him already in November of last year by a blessed death from all evil and to help him out to the heavenly kingdom.

His successor lasted barely a quarter of a year in the arduous service. Since June 7, 1872, a local parishioner with his dear wife, Mr. Th. Schulz, has taken over the service and will gladly continue it in the future with God's help. There was no lack of sick people. The number of the same has increased compared to previous years. The epidemic of smallpox that struck St. Louis caused great distress. Because the hospital is located in the middle of the city, it was difficult to admit patients, especially in the beginning. The neighborhood eagerly spied on whether there were any sick people in the house. Of course, we could not and were not allowed to make our house a public hospital for smallpox; but as a private hospital, especially for our fellow believers, it was later also open to such patients, especially when the smallpox first broke out in the hospital. Among the deceased, the following should be noted in particular: 1. the eighty-year-old old man who had found care here as an asylum seeker, then Jakob Hörnlein. He had immigrated to America more than thirty years ago

as a persecuted Prussian Lutheran. 2. the dear brother in Christ, Heinrich Koke, who spent his last years as a servant in our local preacher's seminary and came to his death through an old fracture. He passed away in true faith in his Savior. 3) A dear godly student, Georg Rabus from Bavaria, who has certainly entered eternal bliss. 4. Mrs. Agnes Schmidt from Würzen in Saxony, who was found seriously ill with her two small children in the Mullanphy emigrant house here. One child soon followed the mother, the other was taken in by a Christian family from St. Louis. Most of the deceased had already been brought to the hospital when they were dying, so that not much work could be done on their souls. For young people from our neighboring communities, who serve here, the hospital has repeatedly been a desired refuge and home in their cases of illness. Some seriously ill people have also been brought to us from far away to find care and help here.

II. In the orphanage, things have progressed especially through God's blessing. We have won the theologian Mr. Johannes Walther as principal of our orphanage school for the first class. He took up his office on the last day of April, 1872. There were forty children in his class. Of these, seventeen are orphans, ten boys and seven girls. The other children belong to the Evangelical Lutheran Church of St. Paul parish. We have made an agreement with this congregation, in whose district the orphanage is located, that they will receive the second teacher and provide the schoolroom, and we, on the other hand, will receive the first teacher and provide the schoolroom for the first class. We send our

We take the younger orphans into the second class free of charge, but we take the older and sponsored children of the community into the first class free of charge. In the first class, in addition to catechism and biblical history, an equal amount of time was spent on German and English reading, writing and arithmetic, as well as geography, world history, singing and drawing. There are now 25 orphans in the second grade, 17 boys and 8 girls. The number of orphans had come to 54 this year. Since six half-orphans have been taken away again and a larger boy has run away after a shorter stay, all from St. Louis, there are 47 children in the orphanage at the end of the year, namely 18 whole orphans, 10 boys, 8 girls; 25 half-orphans, namely 15 boys and 10 girls; 4 children from very unhappy parents, namely 2 boys and 2 girls. These children come from the following places: from St. Louis and vicinity, that is, from Missouri, 16; from Richmond, Virginia, 4; from Little Rock, Ark., 4; from Memphis, Tenn., 2; from Illinois 9, namely, from Belleville 4, Springfield 2, from Centreville 1, from Jacksonville 1, from Proviso 1; from Vincennes, Ind., 2; from New- Orleans 1; from Germany just immigrated 9, all fatherless orphans, of whom 2 fathers died on their arrival in New York. The mothers together with the children were sent here by our emigrant missionary Pastor Keyl. Because of the many generous gifts for the orphanage, the beginning of a larger stone building could be made, which will subsequently consist of two large wings and have a projection of about 15 feet in the middle, in which middle building the main entrances with the stairs are to be installed, so that one still has a safe way out of both wings in the event of a fire. The wings are so wide that there is a corridor in the middle and living, teaching and sleeping quarters on both sides. Now we have built the eastern wing up to the roof, which costs H9000.00 without the interior furnishings. It has a ground floor for the kitchen and dining room, then two floors of rooms for the orphan parents, for a teacher and for orphans, and then a mansard roof with many small chambers for individual asylum seekers. Probably the boys will stay in the old house with a few asylum people and the girls will be taken into the new house. Now we probably have room for 80 and more orphans. The dear orphan parents, Pastor Lehmann's, who until now have done the great work alone with the larger girls, can no longer do this in the same way with the increase in population. Especially a female helper, for example a godly still spry widow, who has no children and willingly submits to every housework, or another single woman, who for God's sake gladly wants to serve the orphans, would be very desirable and necessary. Such help is also requested herewith. A remuneration shall be gladly granted. In a few weeks, God willing, the new house is to be solemnly inaugurated and then an exact description together with the use of the same is to be communicated, perhaps also a picture of the whole house in its former completion.

III. our asylum for old and invalid people has also increased in number of inhabitants. At present there are 4 men in the hospital. Two of them are constantly lying down and two of them help as much as they can in the waiting. In the orphanage are 5 men, three of whom do some work in the field and in the house, and a widow who only sews and mends. Together ten people.

Where there are still deficiencies, dear friends will see from the accounts and will well think about remedying them. There should be no debts on charitable institutions, at least no interest-bearing ones. Now the Lord, who has so kindly provided so far, will also continue to provide and may all gifts of love be amply rewarded.

St. Louis, Mo. in March 1873.

The Board of Directors for the German Lutheran Hospital, Orphanage and Asylum.

On behalf of the same:

I. F. Bünger.

**Annual accounts of the Lutheran HoS-italS in St. Louis for 1872.**

		Intake.	
Balance at last financial statement	\$217		.68
By bequest received		\$100	.00
Received from clubs	69.45		
Through regular monthly contributions received			548.35
Through Extra contributions have been received			315.49
By the inmates have been paid		1146.45	
		Total revenue	
		\$2179	.74
		Revenue and inventory	
		\$2397	.42
		Issue.	
For repairs, white washing, wallpapering, fire insurance		rc\$139	.45

For home appliances	259.00
For household	1126.90
For operation	614.20

Summader output	\$2139	.55
Remains stock	\$	257.87
Issueand stock	\$2397	.42

St. Louis, Feb. 17, 1873.

F. W. Schuricht, Kassirer.

**JahreS - Abrechnung des ev. - luth. Waisenhauses und Asyls bei St. LourS vom 9. Febr. 1872 bis 14. Febr. 1873.**

Charitable gifts through collections, thank-offerings, bequests and other gifts according to the list in the cash book and receipts in "Lutheraner"	Intake.	\$ 7797.82
For boarding some orphans	638.75	
For products sold	144.25	
Non-interest bearing bonds	1525.70	

Sum of revenue	\$10106.52
Cash on hand at last annual accounting	\$ 225.76

Sum of revenue and stock \$10332.28

Issue.

For food, clothing, feeding 2c. ..	\$2118.36
Als Dirnstlohn refuted	50.00
For furniture	137.12
For "house" and country estates	221.70
For buildings	37.50
To tuition	24.00
To teacher salary for Mr. Rector I. Walther	350.00
For the new construction the ter due until now	
mine paid	4735.07
Random output	115.S5
Borrowed funds repaid	725.00

Summa of the output	\$8513	.80
Remains cash balance	\$1818	.48
		\$18332.28

The orphanage company still has liabilities:  
for the new building, according to the contract next  
payable\$4473 .13  
to various persons for non-interest bearing bonds 2585.70

together \$7058.83

Of which the cash balance with	\$1818	.48
Remaining to be raised	\$5240	.35

I. M. Estel, Cassirer.

**Report of the family doctor**

of the Lutheran Hospital and Asylum in St. Louis for the year 1872.

On January 1, there were 4 sick persons under medical treatment, 3 male, 1 female. Newly admitted were 135 males, 12 females; together 147. Of the invalids, about



grtrten 1 male. Total number of patients: 152, 139 male, 13 female. Cured were 113, 108 male, 5 female. Unhealed were 11, 8 males, 3 females. Unhealed were discharged 7, 6 male, 1 female. Transferred to other institutions 3, 2 males, 1 female. 2 males escaped. Deaths: 10, 8 males, 2 females. On Dec. 31, 1872, 6 patients remained under treatment: 5 males, 1 female. The total number of patients treated was 152: 139 males, 13 females.

Died: from the first to the 10th year: none; from the 10th to the 20th 1; from the 20th to the 30th 4; from the 30th to the 40th 1; from the 40th to the 50th 1; from the 50th to the 60th 1; from the 60th to the 70th 1; from the 70th to the 80th 0; from the 80th to the 90th 1; from the 90th to the 100th 0.

Died as follows: 1. Johann Kemper, 20 l. old, au- Missouri, Lutheran, on April 24, of exanthematic fever (measles?). 2nd Agnes Schmidt, 32 l., of Saxony, Lutheran, on June 18, of dropsy of the heart. 3. Konrad Pfeifer, 47 l., au- St. Gallen, Protestant, on June 22, of chronic diarrhea. 4th August Saling, 64 l., of Hesse, Protestant, on August 19, of chronic dysentery. 5. Heinrich Koke, 54 l., of Hanover, Lutheran, on August 26, of inflammation of the bowels. 6- Lorenz Tychsen, 25 l., of Holstein, Lutheran, Aug. 27, of UntrreibS- typhoid fever. 7- Hermann Röpke, 20 l., of Prussia, Lutheran, Sept. 8, of meningitis (inflammation of the meninges). 8- Elisabeth Metzger, 23 l., of Earondriet, Missouri, Lutheran, on Oct. 25, of phthisis. 9- Georg Rabus, 17 l., of Barern, Lutheran, i-tuä. dtivol, on Nov. 29, of pneumonia. 10. Jakob Hömlrin, 82 l., of Prussia, Lutheran, on June 12, of old age. V>. Karl Reiß.

## Church News.

On the second Sunday after Epiphany, January 19, 1873, Pastor W. Zschoche, having been duly "called" by the Lutheran congregation at Atchison and dismissed in peace from his former congregation at Paola, was installed in his new office by the undersigned on behalf of the Reverend Presidium of the Western District. May the Lord be his sun and shield and make him a blessing to many! M. Meyr.

Address: Uov. 4V. Tsokoekv,

Lox 446.

^tskison, Kansas.

After Pastor I. M. Moll had received and accepted a regular call from the Lutheran congregations in Lansing and Jonia, Mich., he was installed in his new office on the 4th Sunday after Epiphany by the undersigned on behalf of the honorable President I. A. Hügli.

May the Lord make him a blessing to many!

E. C. Georgii, Pastor.

Address: U "v. 4. Ll. Lloll,  
Lox 838.

Danuina,

By God's gracious guidance, the local Immanuel congregation, which had become vacant due to the departure of Pastor G. Reinsch, is now also supplied again. On Sunday Estomihi Mr. Pastor G. Kühle of La Porte, Ind. could be introduced by the undersigned on behalf of the honorable President of the Northern District.

May God bless the dear congregation of La Porte, which has made a difficult sacrifice for the sake of the Lord, and may He make the one who has been introduced here a teacher "adorned with much glory"!

Milwaukee, March 10, 1873.

Eh. H. Löber.

Address: Uvv. (4. Lusoöls,

1122 öorcukircn 8t. Llilvauks, 4vis.

On Sunday Oculi last, Rev. I. Strikter, who, with the consent of his former congregation at Peru, Ind. accepted a call from the Lutheran congregation at Proviso, Cook County, Ill., was appointed there by me, assisted de- Hm. Past. Th. Gotsch by order of Hrn. Präses Pastor Franke- introduced. Mr. Past. Gotsch preached with reference to 2 Tim. 2, 3-6.

May the Lord in grace confess to the dear Pastor Strikter and his work now also again in the new field of work of the same!

C. A. T. Sellr.

## Church dedications.

(Delayed.)

On January 12, 1873, the new church of the Immanuel-- congregation of the Rev. K. L. Moll in Detroit, Michigan, was dedicated to the service of the Triune God.

Due to the large increase in the congregation since 1866, it had become necessary to build a new, large church, as the old frame church could no longer accommodate all the people who came to hear the Word of God. The new church is 112 feet long, including steeple and altar niche, and 48 feet wide, a handsome building; I. Ch. Kammeyer of Adrian, Mich. built it. A steeple 140 feet high towers far above the surrounding houses.

At 9 o'clock in the morning the congregation gathered once again in the old church, where Pastor Markworth from Wyandotte gave the farewell address, and now they moved into the new magnificent place of worship, which soon filled up, especially since several neighboring congregations had come to the celebration. Here, Rev. Böling said the consecration prayer. The consecration sermon was held by Praeses Hügli. In the afternoon Pastor Crull preached in English and in the evening Pastor Halboth in German. The singing was accompanied by a new organ built by van Dinier from Detroit.

Emil Dankworth.'

After a long yearning, we too in western Kansas can once again report a church dedication to dear Lutheran readers. The "first" Sunday in Lent was the desired day for the Lutheran congregation of St. John's in Alma, Wabaunsre Countv, Kansas, to consecrate their little church to the service of the Triune God. After the dedicatory prayer was said by the undersigned, Pastor G. Schaaf of Clarks Creek preached the sermon on Matth. 21, 42. from which he showed "the glorious building of the church of JEsu Christ", namely 1. the firm and immovable foundation on which it is built; 2. the means by which it is built. Thereupon the Holy Communion was celebrated and the first service closed. In the afternoon the undersigned preached on Offeub. 21, 3. The subject of the speech was: Our built little church a tabernacle and dwelling place of God. Thereby he showed 1. that it is such; 2. for what purpose it is such.

The faithful God also fulfilled our desire in that he gave us favorable weather on this day and the little church was crowded. May he continue to bless his dear church and congregation, so that from here his honor will spread, his kingdom will expand and children will be born to him like the dew from the dawn!

At the same time, I would like to express my heartfelt thanks on behalf of my congregation to those who have given us gifts of love. The Lord will not leave his promise (Matth. 25, 40.) unfulfilled.

H. C. Senne.

#### The Western District of the Synod of Missouri, Ohio and other states.

will hold its meetings this year, God willing, in Schaumburg, Ills. from May 7 to 14.

Pastors are requested to bring their parochial reports or send them in on time.

From 10 a.m. Tuesday, May 6, cars will be ready at the Palatine station of the North-Western Rail Noad to pick up Synod guests. The first train will leave Chicago about 9 o'clock in the morning at the North-Wrstern Council! Roab Depot, at the corner of Kinzie and Canal St.

All who intend to attend the meetings are hereby requested to report in time to the local pastor, Mr. Pastor H. Schmidt. C. S. Kleppisch, Secretary.

#### **Astronomical Conversation on the Infallibility of the Copernican Solar System.** By **J. C. W. L.** St. Louis, Mo. 1873.

A little book with the above title has just come out of our synodal printing house. It is small - only 26 pages in the format of "Lehre und Wehre" - but a grain of gold in the latest literature, which unfortunately! is mostly a pile of garbage.

As is well known, the newer astronomers or stargazers claim that the Copernican system, according to which the earth revolves around the sun, thoroughly refutes and overturns the Bible, according to which the sun revolves around the earth; and yet these gentlemen demand that Christians now believe as firmly in the Copernican system as they did before in the Bible religion. For, they say, who does not belong to the astronomers of profession, has also no right to judge about what they teach; it is therefore a true shame that there are still people who are not astronomers of profession like them and who nevertheless do not want to believe everything on their word. The people of the world now generally let themselves be put in the mock horn by these power sentences and ban bulls of the astronomical popes who want to be infallible; in order not to fall under the stargazer's spell and in order to be considered enlightened, they repeat everything in blind charcoal-burner's faith what those "infallible" popes tell them. They patiently admit that they do not understand anything about astronomy and therefore cannot judge about it, but if one should consider them clever, they have to close their eyes finely and only believe firmly. But it is different with the Christians. As firmly as they believe their God on the word, as hard-believing they are towards human opinions; there they want to be convinced by irrefutable reasons, otherwise they do not believe there.

But how little reason Christians have to consider the Copernican system as infallible as the Lord Astronomers do.

This is shown by the little paper with the above title. The author has had the happy thought to catechize the astronomers once, or rather to examine them and, since they are difficult to bring to the answer, to get their answer from their own writings themselves. Then it becomes apparent that the gentlemen themselves have already had to admit in clear words that the certainty and security of their system is simply nothing, that they themselves do not believe in it and only demand belief in their infallibility from the uninitiated. Read the scripture and you will soon be convinced that this is really the case. The author has only asked the questions, the answer is taken every time word for word from the writings of the gentlemen astronomers themselves, and exactly the place is indicated where the given answer stands.

Whoever is interested in true enlightenment about the new solar system should read the booklet and will find full satisfaction. The paper costs 15 cents and can be obtained through our general agent Mr. Barthel. W.

#### Correction.

The sermon by Pastor Bey er (published by L. Volkening here) shown in the previous number costs 50 cents per dozen, not 40 cents, as erroneously stated.

### Conference - Displays.

The St. Louis One-Day Conference will meet on April 15, not the 2nd. E. D. C. Evil.

The Concordia - Conference will meet, God willing, according to resolution, from the 22nd to the 24th of April at the home of the Rev. F. A. Herzberger in Pittsburg, Pa. - All brethren are requested to attend.  
F. E. Ficketßen, d. Z. Secretär.

The Southern Michigan Pastoral Conference will meet, God willing, on April 22 and 23 in Monroe at the home of Mr. Rev. Hattstädt, not in Wyandotte. E. Dankworth.

The Grand Rapids Specialconference will meet, God willing, on the 29th and 30th of April at the home of the Rev. Crull in Grand Rapids.

Task: Dispositions on Epistle and Gospel on the feast day of Philippi and Jacobi. Nik. Sorget, secretary.

The Fort Wayne Preachers and Teachers Conference will meet, God willing, at Fort Wayne on Tuesday, April 15, being Easter Tuesday, and will hold its sessions from said day in the afternoon until the following Friday, April 18, at noon.

Objects of the hearing are outside the ordinary:

- 1) A work on the connection of the doctrine of justification with the other articles of Christian doctrine.
- 2) Theses on the doctrine of the symbolic books of good works.

To preach have: Pastor Heinrichs on one of the pericopes of the third day of Easter, and Pastor Bundenthal on the first part of the sixth chapter of the Catechism. Their substitutes are: pastors Heintz and Schumm. - Holy Communion is held on the first evening of the conference.

A. Krafft, Secretary.

The Leavenworth Specialconference will meet, God willing, on Tuesday and Wednesday after Easter at the home of Rev. Meyer in Leavenworth. W. Zschoche.

The Western Kansas Specialconference will meet, God willing, April 18-21 at the home of Rev. H. Wesche in Humboldt, Kansas. C. H. Lüker, Secretary.

The Baltimore Districts Conference will meet, v. v., the full week after Easter, from the 22nd to the 24th of April, at the residence of Rev. C. Stücken, in Baltimore.

The subjects of the negotiations are:

1. the doctrine of Christ's ascension into hell;
2. the doctrine of Christian liberty with special regard to shooting clubs, life insurance, picnics, etc.;
3. the pastor in his study room;
4. a catechesis.

Each member of the conference must bring a short (written) exegesis of the Bible passage assigned to him.

L. Lochner, Secretary.

The Cincinnati General Pastors' and Teachers' Conference will hold its sessions in Cincinnati, God willing, from the 17th to the 21st of April.

Those members and guests who intend to attend should notify the Dnstor loei, R. H. Biedermann, 552 Rare St., in writing in good time.

E. Sitzmann, Secretary.

The Cleveland Districts Conferrenz will assemble, God willing, at Cleveland, O., on the 19th of April, and will hold its meetings on the 21st, 22nd, and 8th of April.

To preach: Pastors Knief and Schmidt on the Gospel of the Sunday, Horn and Crämer on the Epistle, Horst on a free text. Their substitutes are: Pastors Sallmann, Rupprecht, Lothmann, Mees, Husmann.

I. Rupprecht.

The Buffalo Specialconference will assemble, God willing, from noon of the 22nd to noon of the 24th of April at the home of the undersigned in Tonawanda.

L. Frese.

#### Received in the Northern District treasury:

For synodal debt repayment: From Past. F. Schneider's congregation in Conrord 4-5.00.  
For poor students in Fort Wayne: don of Jm- manuels parish in Cedarburgh 44.25. From Grand Rapids, Mich. by H. C. 4-5.00, by G. H. 42.00.  
To the hospital in St. Louis: Collecte at the funeral of I. G. Beißler in Frankenlust 47.75. From M. Förster there 4'2.00. Past. K. L. Schulze's congregation at Prairie Mount 43.25. From the Women's Association of the congregation at Tandy Creek 43.00.  
To the college household in St. Louis: from Past. F. Schneider's congregation in Concord 43.00.  
On the Hermannsburg Mission: From Pastor Werfel- mann's Gem. in Milwaukee 43.46. Past. Spehr's Gem. in Sheboygan 4'5 00. Mrs. M. D. in Horicon 42.00.  
Past. Buechele's Gem. in Grafton 44.31.  
On the emigrant mission in Baltimore: HochzeitS- Collecte in Past. Bernthal's parish 43.25.  
To the Widow's Fund: From the Pastors: Fürbringer 41.00, E. Multanowski 44.00, I. M. M. Moll 4-2.00, E. G. C. Markworth 4'2.00, Präger 44.00, F. Wesemann

4'2.00, F. Jske 44.00, A. Ch. Bauer 43.00, A. E. Winter 41.00, A. Henkel 44.00, E. L. Wuggazer 44.00, W. Hndtloff 44.00, F. A. Ahner 48.00, E. Aulich 4'4.00. Collecte der St. Johannis-Gem. in Frazer 44.32, on Ad. Heisner's wedding collected 43.25. From Past. Sievers' congreg. in Frankenlust 4'20.00. Past. Markworth's Gem. in Caledonia 4'2.36, at Schroeder's Corner 42.66, at Rat River 41.08, at Almond 71 Cts. From Past. A. Ch. Bauer's comm. on Sandy Creek 45.60, by Past. Hörnicke of N. N. 45.00, by N. N. at Trostville, Mich.

For emeritus preachers and teachers: Don Past. Hattstädt Congreg. in Monroe 47.00.

On the heathen mission in Leipzig: From Past. Lifts Gem. in Town Sherman 47.50. Collecte in Sebewaing, Mich., 42.32. From Past. Schmidts Gem. in Saginaw City 412.1D. Past. Sievers' Gem. in Frankenlust, 424.50. M. Förster, 41.00. M. Beißer, 41310. Reuter, 42.00. Christmas gift from school children in Bay City, 415.00. From Past. G. F. Loßner's school children 90 cts. From the Gem. in Frankenmuth, Mich. 426.76, Past. Spehr's Gem. in Sheboygan 45.00.

For the needy in Persia: Don Past. Hattstädt Gem. in Monroe 4'6-00.

To the orphanage at St. Louis: Don Bodendörfer at Cedarburgh 4'1.00. From Frankenlust: by M. Förster 41.00, F. Zill 41.00, HochzeitS-Collecte at C. Müller 4'15.19. From Immanuel's-Gem. in Milwaukee 416.85. Past. Rüff's Gem. in St. Clair 47.25. from Nehmeyer 42.00. past. Lemkc's Gem. in Manistee 417.23. Past. I. F. Muller in Amelith 41.50, whose parish 4'13 50, of whose children 42.06, of school children there 44.94. Past. F. Schneider in Concord 41-00. I. Jäger in Milwaukee 41.00. Collected at Karl Lübke's wedding in Freistadt 43.35.

For Pastor Krause in Minnesota: Don Past. I. L. Daib 42.00.

For teacher Dörfler: From Past. K. F. Schulze's congregation at Prairie Mount 45.00. Past. Rrnnicke's Gem. 419.00.

For Georg Häffner: By Past. Präger 45.00. High time Collector at Mr. Besrniann in Kirchhain 47.39.

For Job. Villagers in Addison: From the Women's Club at Sandy Creek 42.50.

For church construction in Stevens Point: Wedding collection at Joh. Klug's in Freistadt 413.09. By Past. F. Lochner collected in missionary hours 4'6-50.

For poor students in Addison: Kindtauf-Collecte at F. Rockstroh 41-00, at G. Schilling 4'1.50. HochzeitS-Collecte at F. Hinhe in Sebewaing 4'2.55. From Past. Schumann's Gem. in Freistadt 46.00.

For inner mission: By Past. Crull, collected in mission hours 416.00. Don Past. BernthalS Gem. in Rich- ville 46.10. Funeral.Collecte at A. Trammcl in Frankenlust 45.54. Don Past. LoßnerS Gem. in Richland Cntr, Wis. 44.70. Missionary Collecte at Past. Lochner's Gem. in Milwaukee 45.06.

On the emigrant mission in New York: Don Past. Ruff's congregation in St. Clair, 44.80. Past. Schulze's Gem. at Courtland, Minn. 410.00. Past. H. Meyer's Gem. at Cedar Creek 45.18. Past. Schumann's Gem. at Freistadt, Minn. 411.00. Don Past. Spehr's Gem. 43.50.

To the orphanage in Boston: Don A. Hackbarth 50 Cts. Past. Präger 50 Cts.

For Past. Brunn's Anstalt: HochzeitS-Collecte at Frmk in Milwaukee 4'2.00. Don F. K. in Grand Rapids, Mich. 45.00. Past. Sievers' Gem. 412.53. Past. A. E. Wiuter 42.00. Jak. Jäger in Milwaukee 41 00. Past. Buechele's Gem. in Grafton 47-30, in Town XI. 42.50.

For teacher salaries: Don Past. LöberS St. Stephen's parish in Milwaukee 4'21.50. Past. Sievers' congregation in Frankenlust 421.00. I. G. Weiß there 42 00. Past. HattstädtS Gem. in Monroe 4'11.23. Past. WitterS Gem. in Maple Works 44.00.

To the synod treasury: From Past. Werfelmann's congregation in Milwaukee 44.62. Past. Keller's congregation in Mequon 44.50. Past. Roesch's Gem. in Cedarburgh 4'6.40. Past. Multanowski

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22.00. Past. Crulls Gem. in Grand Rapids, Mich. 216.00. From Past. Wambsganß' upper Immanuel's - Gem. 29.70, from lower Jmm. Gem. 27.50. Past. Molls Immanuel's-Gem. m Detroit 2'6-88. four collects in the Gem. at Sebewaing, Mich. 223.60. from Past. Sievers' Gem. in Frankenlust: Kindtauf-Collecten at Selle 22.00, at M. Neumeyer 23.16, at Reiß 21.58, Hauswrih-Collecten at A. Pfund 21.66, at Selle 22.55, from Andr. Götz 21.00, bequest from Aug. Götz 22.28, Collecte be: emer kleine Conferenz 21.37, Collecte bei I. C. Schmidts Begräbniß 25 34, bequest from A. Grammel 225.50, Hochzeits-Coll. bei Sebald 210.00, bei Luckhard 23.20, church coll. at First Advent 217.78, at Christmas 216.39. From Rev. Allwardts Gem. at Crystal Lake 28.50, at Newton 24.50, at Neshkoro 23.61, at Harris 23.65. From H. Thalacker 21.00. G. Lippert 50 Cts. C. Beck 21.00. Past. Daib 21.25. whose comm. at Oshkosh 29.33. Past. HLRnickr 21.00. Whose Gem. in Wittson 23.35. Immanuel's - Gem. in Milwaukee 27.40. Past. Ruffs Gem. in St. Clair 26.50. Past. Präger 21.00. Whose Gem. in Town Milwaukee 23.47, in Granville 24.57. Gem. in Frankenmuth, Mich. 229.70. Past. E. Dankworth's St. Paul's comm. 212.00. Past. A. Ch. Bauer's comm. on Tandy Creek 26.66. Past. Schumann's comm. at Freistadt 214.00. Past. A. E. Winter 22.00. Past. A. Henkel 21.00. whose congreg. at Burr Oak 23.00. Past. Wuggazer 21.00. Rev. Links Gem. in Lebanon 213.00. Past. I. I. Hoffmann's Gem. m Sheboygan Falls 27.21, in Plymouth 29.05. By Past. Ren mcke 21.00. whose gem. in Town Morrison 27.85. Past. E. Aulich 2100. past. Böling's Gem. in Waldenburg 217.00.

For the building fund: From Past. List 22.00. From some members of his congregation 27.00. Collecte of St. John's congregation in Frazer, Mich. 210.29. Past. Moll's congreg. in Detroit 27.73. Past. Bernthal's Gem. in Richville 25.50. From Past. Sirvers' Gem.: von Ammon 21.50, I. G. Arnold 21.00, I. M. Arnold 21.00, G. A. Bauer 21.00, Seb. Bauer 21.00, I. C. Bauer 23.00, Beißer 21.00, Bachenlander 25 cts, Frau Bachhaqr 50 cts, Eichhorn 21.00, Elbingrr 15 cts, Engelhard 21.51) M. Engerer 22.25, G. L. Enser 50 cts, I. I. Eschenbacher 21.00, Fischer 21.50, F. Förster 25 cts, Mich. Förster 21.50, A. Götz 25.00, I. A. Götz 50 Cts, M. Götz 50 Cts, G. Gehringer 50 Cts, L. Gehringer 21.00, A. Grammel 21.00, Mrs. Schmidt 50 Cts, Grimm 50 Cts, Hachtel 22.00, Hecht 22.00, Heitzig 21.00, Helmreich 21.50, Jttner Sr. 21.50, Keith 21.00, Kernstock 21.00, Kesemeyer 22.50, B. Koch 21.00, H. Koch 50 Cts, Kolb 21.00, Mrs. Schneider 20 Cts, Lang 21.00, List 21.M, Leinberger 24.00, Mrs. Lederag 2'1.00, Mackensen 21.00, Möller 25 Cts, E. Müller 75 Cts, I. Neumeyer 22.00, Chr. Neumeyer 21-00, M. Neumeyer 21.00, Pfcister 25 Cts, A. Pfund 21.00, P. Pfund 50 Cts, Johanna Quinte! 10 Cts., Reuter 21.00, I. G. Noth l k. 21.50, Schindler 21.00, I. Schmidt 21-00, Schlieker 21.00, I. I. Schwab 21.00, M. Schwab 23.00, Sebald -Di.OO, B. Staudacher 22.00, G. Staudacher 24.00, I. P. Stewer 21.00, Vogel 25 Cts., Voß 23.00, Walther 45 Cts, L. Wegener 50 Cts., W Wegener 22.50, Weggel 50 Cts, White 22.00, Wuertth 22.00, Zeilinger 21.M, Ziegler 21.50, F. Zill 21.00. Past. Aulich's Gem. at Howards Grove 25.80. Past. C. Markworth 21.00. Whose Gem. at Wolf River 210.14, at Fremont Noad 22.50, in Weyauwega 22.47, in Caledonia 111 Cts. Past. F. Schneider's Gem. in Concord 25.00. From Past. Schumann's Gem. in Freistadt for extension of college in Fort Wayne 275.05. From A. Henkel's Gem. in Burr Oak 2'3-00. C. H. Sprengeler's Gem. in Earver 28.25.

Milwaukee, March 1, 1873. c. Eißfeldt, Cassirer.

To the college maintenance fund: from the New York parish 211.00. parish in Alleghany 25.00 for Fort Wayne.

To the orphanage in Boston: From Stuckert's children in Baltimore 22.00.

For poor students: 1) in St. Louis: from Ed. Felder 210.00; 2) in Addison: from the Gem. in Martinsville 213.00; 3) for Magenscn: from E. Grube 22.00, from C. Otto 22.00 ; 4) for Kröning: from the Gem. in Martinsville 220.00, from C. Stürner 50 Cts.; 5) for Läwen: from the Gem. in Bergholz 23.84, collected at Nubbett's wedding 21-23, collected at Schulmeister's wedding 23.57.

Correction.

In the receipt for love offerings for the Castle Garden Mission in No. 3 of the current volume of the "Lutheran", 27.00 of "Past. MeiserS" Berggemeinte receipt; however, it should read: Past. Michaels Berggemeinde.

Likewise, for poor students through Pastor Michael, a Kindtauf collerte was sent in to Lehning from 21-65 and was carried on by me, but, it seems, forgotten in the receipt.

New York, March 1, 1873. I. Birkner, Cassirer.

## Castle Garden Mission.

The receipt for these contributions will appear, for the sake of greater completeness, only after Pastor Keyl returns from Germany.

Nn" A"ri. dm t. Mi,i <878,

I. Birkner.

## Report of the treasurer of the Prediger- und Lehrer-Wittwenund Waiseu-Kasse on income and expenditure from Jan. 1, 1872 to Jan. 1, 1873.

Intake.

By Mr. Kassirer Birkner: Contributions  
Gifts

By Mr. Kassirer Eißfeldt: Contributions  
Gifts

By Mr. Kassirer Grahl: Contributions  
Gifts

By Mr. Kassirer Kunz: Contributions  
Gifts

By Mr. Kassirer Gotsch: Contributions  
Gifts

Miscellaneous revenue

Inventory according to previous billing ...

Sum of revenue expenditure

## Entered the caste of the Eastern District:

To the synod treasury: from the Jobannisburg congregation 27.14. Eden congregation 28.00. from Rev. Michael 21.00. from Tonawanda congregation 22.40. from Bergholz congregation 24.05. from Cambria congregation 27.00. from North East congregation 26.35. from Olean congregation 27.00. from M. Geuder 25.00. from Alleghany congregation 26.00. from College Point congregation 210.75. from St. Andrew's congregation in Buffalo 27.50. from Rev. Grossberger 22.50. From the congreg. in Wolcottville 27.41. congreg. in Rich. mond 210.00. Trinity congreg. in Buffalo 244.66. congreg. in New Rochelle 210.00. congreg. in Port Richmond 230.10. congreg. in Williamsburg 210.25.

To College. Building in Fort Wayne: From the congreg. in Eden 220.00. Past. Michael's Mountain Parish 27.54. From Zion's Parish in PittSburg 27.00. Trinity Parish in Buffalo 220.00.

To the Widow's Fund: from Pastor Michael 24.00. Collected at C. Spoth's birthday party 23.10, on A. Spoth's birthday party 23.00.

To the orphanage near St. Louis: From Rev. Michael 22.00. W. Wendt 22.00. From the congreg. in Wolcottville 212.20. From Ed. Felder 25.00. M. Mönch 23.00. P. Seuel 22.00.

To the Hospital in St. Lou,iS: By Ed. Fields 25.00.

On the emigrant mission in Baltimore: From the congregation in Wolcottville 22.50. From the Zion congregation in Boston 210.00. From the congregation in Williamsburg 210.00.

For the proseminar in Steeden: From the church in Eden 216.04. Gem. in Olean 24.00. From Ed. Fields 210.00.

For teacher salaries: From St. Paul's Parish, Baltimore 234.00.

On the heathen mission: From Father Brauer's son in Buffalo 21.00. From the congregation in Olean 22.57. From the congregation in Alleghany 21-77. From the Sunday school students of Mr. Past. Hiller 22.70. From the congreg. in Rorbury 212.54. From the Zions congreg. in Boston 210.00. From the Zions congreg. in Pittsburg 210.00 for Leipzig, 210.00 for Hermannsburg. From Ed. Felder 210.00. From the congreg. in East Boston 2'5.00 for Hermannsburg. From St. Paul's

congreg. in Baltimore 231.00.

For inner mission: From I. G. Wiedemann 21.00. From Richmond congreg. 25.00. Port Richmond congreg. 242.22.

For Pastor Ruhland: By A. Dohrmann 2'3.00.

For church building in Big Rapids: from Sanct Pauls parish in Baltimore 220.35.

2 93.86

36.39

2 130.25

2265.60

194.83

2 460.43

2 19.25

312.71

2 331.96

2264.35

58.15 2

H417.35

223.96

2

2

322.50

641.31

277.49

2 402.06

22566.00

22220.50

Remains present stock2

345.50

Postscript. All members of the Society are requested to send in their contribution (24.00) soon. - Mr. I. Birkner is

Kassirer of the eastern, Mr. Pastor I. G. Kunz is Kassirer of the middle, Mr. teacher O. Gotsch is Kassirer of the western and Mr. C. Eißfeldt is Kassirer of the northern district.

St. Louis, March 1873.

E. D. C. Böse, d. Z. allgemeiner Kassirer.

#### **Received for housekeeping in school teachers' seminary at Addison, Ill.**

From the community at Addison: From H. Neuhaus 4 sacks of potatoes, 2 s. grain, 2 s. oats. H. Plagge 4 s. wheat, 2 s. oats. Wm. Rabe 6 s. apples. H. Fiene jun. 2 p. apples, 2 pieces of bacon. D. Kruse 4 p. potatoes. G. Rittmüller 3 p. potatoes. B. Wilken 2 p. potatoes. F. Graue 100 lbs. flour, 1Z p. apples. D. Kornhaas 3 p. oats, 1 p. potatoes, 1 p. apples, 3 p. grain. F. Precht 2 p. oats, 1 p. grain. L. Hahne 1 p. oats, 3 p. grain. Joachim Thiemann 1 p. oats, 1 p. potatoes, 1 p. turnips. H. Kücker 1 p. potatoes. Ch. Tonne 2 p. oats, 1 p. grain. F. Andermann 1 p. oats. F. Tonne 1 p. oats, 1 p. grain, 1 p. potatoes. H. Heidorn 2 p. potatoes, 1 turnip, 1 piece ^rpeck. Ad. Buchholz 1 p. oats, 1 p. grain. F. Bartling 1 p. oats, 2 p. grain. H. Heuer 4 p. oats, 4 p. grain, 2 p. wheat, and 2 hogs (300 pounds). Bro. Eickhoff 1 p. apples, 1 p. grain, 13 cabbages. Ch. Wiegert 1 p. oats, 1 p. coru, 1 p. turnips. Wittwe F^ommiling 2 p. oats, 2 p. grain, 6 cabbages. F. Liepitz 1 ls. Grain, 1 p. potatoes, 6 cabbages. D. Wühler 1 p. oats, 1 t-s. Grain. F. Oehlerking 1 s. Haft?, 2 s. Korn, 1 Ävtück Speck. F. Tonne jun. 1 p. oats, 1 p. grain, 1Z p. turnips, 1 peck beans, 1 roll butter. I. Hagenow 1 <L>. Oats, 1 p. cor". 11 cabbages. F. Pollworth 21.00. I. Kühlmann 3 p. potatoes, 2 p. grain, 2 p. oats, 7 cabbages. F. Kuhlmann 2 p. potatoes, 2 p. oats, 3 p. grain, 1 p. rye, 1 p. turnips. Wm. Heuer 4 p. wheat, 4 p. oats, 4 p. grain, 3 p. potatoes, 1 p. cabbage, 28 lbs. butter. H. Oehlerking 5 p. potatoes, 2 p. grain, 2 p. oats, 5 rolls butter. Bro. White 2 p. potatoes, 2s. Oats, 1Z peck beans, 4 p. potatoes, 7 lbs. lard, 1 p. rye. Fr. Lührs 4 p. oats, 2 p. grain, 1 pc. bacon, 1 peck pearl barley. F. Kücker 2 p. potatoes.

From Harlem, Ill: From G. Amling 3 p. grain, 2 p. wheat, 5 rolls of butter.

From Schaumburg, Ill: From Pentecost 1 p. wheat, 2 grain, 2 p. oats, 2 p. potatoes, 2 p. apples, 3 p. turnips, 2 p. cabbage, 1 piece of bacon. H. Becker 1 quart beef, 2 Ä' potatoes, 1 S. wheat, 1 S. cabbage, Z Bush. Beans.

From Rodenberg, Ill: From Aug. Meyer 1 p. flour.

H. Meusching 1 p. wheat, 2 p. oats, 4 p. grain, 40 **lbs.** beef, 8 lbs. butter. H. Hinze 1 pig (140 pounds), 6 rolls of butter, 2 p. oats, 1 p. grain.  
 From Dun ton, Ill: From H. Kraft 80 pounds of beef. Don of the local community 1 cartload of grain. From H. Sieburg 1 quarter of beef.  
 From Niles, Ill: From the community there 1 Fuder grain.  
 From Matteson, Ill: From the congregation of Hrn. Past. Pissel 2 boxes of meat, 1 pig (90 lbs.), 1 box of butter, 1 S.g dried apples, Z S. beans, 50 Bush.  
 Potatoes and  
 From St. John's parish at Trete, Ill: 75 lbs. butter, 150 lbs. meat, 14 pieces of sausage, 6 hams, 2 p. flour, 1 p. wheat, 1 bush, dried apples, 1 barrel and 1 bag  
 of beans, 1 box of grain and \$32.00.  
 By Mr. Kassirrr E. Roschke: \$31.23 and \$11.00.  
 By Mr. Wald, teacher in Wyandotte, Mich.: \$ By himself \$2.00. By the community \$6.41.  
 From the congregation of Mr. Pastor Wambsaanß: 110 lbs. of butter.  
 Don Mr. A. Heinicke in St. Louis: Kitchen shop M worth \$30.00. i  
 By Mr. Kassirer I. Birkner: \$16.20.  
 From M. Hölscher in Elmhurst, Ill: 30 lbs. of butter. ' From Elk Grove, Ill: From Ch. Jltén 2 p. grain, 1 p.  
 Wheat, 2 p. oats, 2 hams. From H. Jilke 1 pig (100 pounds), 1 p. grain, 2 p. oats, 2 l. Potatoes, 1 p. Wetztn".  
 From Fr. Thiepe 3 p. potatoes, 1 p. wheat. M  
 Addison, Ill, March 12, 1873. H. Gehrke.  
 With heartfelt thanks to God and the benevolent givers, I certify the receipt of the following additional gifts of love:  
 By Mr. Past. H. G. Crämer \$20.57. By Mr. Past. Sitz- ! mann \$18.40. By Mr. Past. Karl Frincke \$22.60. By Mr. Past. H. Bremer \$10.50. By Mr. Past. G. A.  
 Müller \$2.00. By Mr. Past. F. Leyhe \$10.00. By Mr. Past. Th. I. Brohm by Mr. Kalbfleisch \$24.00. By Mr. Past. C. H. Lückrr \$7.40. By Mr. Past. P. Weseloh \$1.00.  
 By Mr. Past. H. Loßnrr \$5.00. By Mr. Past. G. Heintz \$8.00. By Mr. I. H. Succop \$5.00. By Mr. Past. H. F. Grupe \$10.25. By Mr. Past. C. Dettér \$2.50. By Mr. Past.  
 L. Geyer \$4.25. By Mr. Past. H. Schöneberg \$23.25. By Mr. Past. H. Schlesselmann \$12.25. By Mr. Past. H. W. Wehrs \$12.50. By Mr. Past. H. I. Müller \$5.00. By  
 Mr. Past. F. Bösche \$7.00. By Mr. Past. E. Multanowski \$3.75.  
 Mrs. Dörfler,  
 For the college - household at FortWayne the following gifts of love have been received by me: From Pastor Evers' congregation from E. Hackmann 1 quart  
 of meat. From Past. Budenthal's congregation: from I. Steinau 2 pieces of bacon, Z Bush. Beans, from H. Brackhagen 3 Bush. Wheat, 4 Bush. Oats, 1 sack of  
 potatoes, \$2.00 baar, from Weihe 1 sack of wheat. From Rev. Reichhardt's parish from Ch. Lücke 3 S. grain, 2 S. wheat, 40 lbs. meat. Ans Past. Jor' parish in  
 Logansport 2 barrels of meat, 1 barrel of fat, \$7.00 baar. From Messrs. Heinicke L Co. in St. Louis M dozen coffee cups, 2 dozen soup bowls, 16 dozen plates, 12  
 dozen glasses, 8Z dozen. Knives and forks, 8 dozen dinner spoons. From the dear women's club in Past. Hochstetter's parish 12 sheets, 9 pairs of pillowcases.  
 From the women's association in Dr. Sicher's parish 5 bust shirts, 3 bed sheets; from C. Rose 2 pairs of stockings, \$2.00 cash. By Mr. Meyer.von Zitzmann 2  
 shoulders. From the women's club in Past. Crull's parish in Grand Rapids 5 sheets, 7 pairs of woolen stockings, 3 quilts, 3 pillow cases.  
 For poor students: By H. Niemann from the Women's Association of the Pittsburg community for A. Theiß \$9.00. From Mr. Wunderlich and Mr. Kober each  
 \$1.00 for W. Geißler. From the Young Men's and Young Women's Association in Past. Eirich's parish for E. Peterson \$9.50, from the Women's Association for A.  
 Eirich \$7.00. By B. Gotsch from the Cincinnati Women's Association for F. König \$5.00, for Th. Wichmann \$53.10.  
 Fort Wayne, Feb. 27, 1873, Ch. Hengerer.  
 We have received the following gifts of love for our church building: From Mr. Past. Stock's congregation \$15.50. From Rev. Bode's  
 congregation \$14.25. From Zanesville \$18.50. From Past. Schumms Township \$22.50. Of the two congregations of Mr. Past. Grüber in Harris' Township, O., (?).  
 We express our "heartfelt" thanks to all these kind donors, as well as to those who have contributed to the building of our church, and wish that God may  
 reward them abundantly for their love. Van Wert, O., February 1873.  
 On behalf of the Lutheran congregation

G. Gmber, Pastor.

The following monies and receipts have been received by the undersigned since the last accounting for the Wisconsin sophomores: By Rev. Löber  
 from the Women's Association \$10.00. By Rev. Dicke from the Harlanb congregation \$4.35, from the Belle Plaine congregation \$4.00, from himself \$2.00.  
 Through Past. List: collected at Harvest Festival \$14.00, at Christmas Festival \$11.00. By Past. Markworth collected from LudwtzU Drwvs at Mr. F. Radke's  
 wedding \$2.70. By Past. Ottmann from the congregation in Plymouth \$8.63, from the congregation lu Falls \$6.70. By Past. Daib of Caledonia parish \$4.35,  
 collected at wedding of Mr. F. Abel \$4.60, by himself \$1.50. By Past. Mare \$4.35, by himself 65 Cts. Collected by the undersigned at the wedding of Mr. C. Maaß  
 \$6.33.  
 With this receipt I want to inform you dear brothers in office that our treasury is completely empty.  
 Lebanon, 25 Feb. 1873. Geo. Link.

**For this purpose, an insert.**

## Luther Flashes.

### 1. Luther and his Lord's Prayer.

("Lieh": Luther's People's Library, Vol. I, T. Itt.).

I suck on the d'Msi- nost-sr \*) like a child, And drink of it and eat like an old man; Can never get full of it quickly. And love it even more than my dear psalter.

Truly, the right master has set it:

O pity, that such a prayer should rattle Without all devotion so in all the world, And in spite of the high master so rattled!

Even if they prayed for a thousand years, and many thousands of *Pater noster* annually, they would still not be happy with a title, and would hardly taste a letter of it.

In sum, like God's name and word:

Thus, as the greatest martyr on earth, *Pater noster* lives on, plagued by all. And few are those who will use it rightly!

(Hasta.)

(Sent in by Rev. P. Brand.)

**Are not many congregations to blame for the fact that some of their members still rely for the time of need on the support of secret societies or of other associations?**

Andreas. What do you say about our neighbor B.? Is it not sad that a man who has hitherto shown such zeal, who has now heard God's word with pleasure for nearly three years, as it seems, could declare in the church meeting, "The society to which I have now paid eight years, I will not leave. Strike out my name."

John. Well, what can I say! I hope dear B. will still come to his senses. It is sad that he let himself be carried away by the excitement to make such a statement. But I think he is sorry this morning that he gave the impression that pure doctrine is so quickly on sale to him.

Andrew. I can't understand that B. could bring it over his conscience until now, in a society, to which Jews and Gentiles belong, to

Pater noster i.e. Our Father.



St. Louis, Mo., April 15, 1873,

No. 14.

The first Psalm says: "Blessed is he that walketh not in the counsel of the wicked, nor treadeth in the way of sinners, nor sitteth in the seat of scoffers. Does not B., as a member of that society, name many of his brethren who curse JEsu and mock our faith? What keeps him in his association? Have you not heard? He does not want to leave the society, "to which he has now 'already paid eight years'". Here is the knot. Judas also betrayed his Lord for thirty pieces of silver. I already had to tell B. this in the meeting.

John. Done, my best Andreas. You have done it very badly with this and were the cause of B.'s burning in the upper room. Your word would have been in place as a testimony if B. had already made the conscious sad declaration beforehand. But so it was you who painted the devil on the wall, because B. shouted: "They compare me with Judas? Delete my name" 2c.

Andreas. Well, I will admit that. I lack the right wisdom to admonish. The comparison with Judas was out of place. But you will not deny that B. is dealing with silver pieces. In the eight years, he has put many a dollar into his company's coffers and, after the meeting, he has carried a lot into the inn (but that has been over for two years) - if he lets himself be struck off, his beautiful money is thrown out.

John. Yes, unfortunately, money is the main lure by which especially the poor are drawn into such societies and kept there, while the well-to-do may often be more concerned with honor or satisfying their curiosity when entering secret societies. But I am of the opinion that a member of such societies can righteously convert to Christ without realizing at once that he actually no longer belongs to those whom he used to call his brothers; or such a one does not consider that he must put up with the orders of those whose service he puts up with, e.g. in colorful religious orders. For example, to help to honestly bury the corpse of an insolent scoffer or an Epicurean sow in the colorful costume of the order, because the same person was a "brother"; - or he does not have enough strength to get rid of himself at once and to bear the disgrace of Christ, which might be connected with his treading on the earth.

Or his faith is still so weak that he does not cheerfully trust the Lord, whom he now serves, to provide for him and his family in sickness and death. You see, neighbor B. always seemed to me like Philip of old, who was also good at arithmetic. But in the hospital we all lie ill at the end.

Andreas. That is probably true. I can imagine that B., with his large family and meager earnings, thinks with worry about such times when his now so small source of income will dry up or be insufficient. But should he not also have a little trust in his brothers, in addition to the belief that the ravens would have to provide for him rather than that the Lord would leave him and neglect him? If it came down to it, they would certainly do more voluntarily than such a company would do forced and unwillingly. B. should remember how he was deprived of the support of the Lodge some years ago, because he had seen one of them sitting in the warm sunshine at the open window, although he could not work for four weeks. And these people boast that they are bound by a bond of love. They don't care if someone who has contributed his money to their coffers year after year starves to death. If they find any reason to withdraw support, they will be quick to do so. In such a case, we would take a closer look and consider the real need.

John. Here you touch on a point that has been close to my heart for a long time. The Christian church should not allow itself to be robbed of the glory of its members standing by each other in distress and death by societies that are bound together not by faith and love but by self-interest. The good Lord has assigned to every Christian his lodge. He is called to it by the Holy Spirit. From it he may also expect bodily support.

Andrew. So you're talking to those who join the church for dishonest reasons, because they think it's an institution where you can get something to eat if you have to!

John. Beware! Unfortunately, there are some unfaithful fellows who are not driven by the Holy Spirit but by their belly to join a church.

As a rule, the Lord soon reveals such. Their disaster is written in 2 Thess. 3, 10-12: "If any man will not work, neither shall he eat...". But unto such we command and exhort by our Lord Jesus Christ, that they work quietly, and eat their own bread." - Nevertheless, I maintain that every Christian, if he falls into poverty through no fault of his own, can expect bodily support from his congregation and church with more right than a lodge brother can from his society, since the church of Christ is obligated to take care of all its members in poverty, illness, death, etc. Only study diligently the booklet: "The Right Form of a Local Evangelical Lutheran Congregation Independent of the State. It contains on all sides the most excellent instructions for the organization of congregational life in accordance with the Word of God, and so it says there, among other things, on page 38: "Thirdly, the congregation must see to it that all its members are well provided for, even in earthly matters, and that they do not lack the necessary necessities of life, nor are they abandoned in any need. The proof passages and quotations, in general everything that is shown in the register under the title "Poor", just read through once tonight and think about it, what is valid? - You will be convinced that we as a community should and could do more than lodges and support associations.

Andrew. But in all the world, it is dangerous to join a church, especially if you have some money, - the poor can risk it.

John. Andrew! That's how your old man thinks and talks. Is the money you have yours? Read Acts. 4:32: "Now the multitude of the faithful were of one heart and of one soul; neither said any of their goods that they were theirs." Yours is only what you give to the Lord. Thus thought that rich merchant who was asked by his king how much money he had. The merchant answered: It would not amount to much more than 1000 fl. When the king thought that the merchant was joking, he said: "For God's sake, I have given 1000 fl. to the poor, and I consider them mine, because no one can take them from me. The rest of my goods are subject to the will of the king, the hands of thieves, and the accidents of fortune, and I cannot recognize them as mine. Ambrose called the poor his "treasurers and stewards." With great zeal he took care of the captive brethren; did not refrain from He did not stop at encouraging the churches to ransom as many prisoners as possible, but he himself placed himself at the head of this work of mercy. Not valuing any sacrifice too highly, where it applied to the practice of love, by which the Lord wants to recognize his own, he first had all gold and silver church vessels intended for common use melted down, and finally also the sacred vessels. And when he was blasphemed by the Arians, he said: "It is the most powerful tinder of mercy, if we have compassion for the misfortune and misery of others, help as much as we can, even often more than we can.... What is the use of holding on to that which does not help us? The Church does not possess gold in order to keep it, but in order to help the needy with it." That pious deacon Laurentius saw the poor handed over to him for care as "golden vessels, the treasures of the Church." - And consider also the word, "It is more blessed to give than to receive." To the right poor, taking becomes much

more difficult than giving to the wealthy, who are urged on by the love of Christ. Also, it is not at all said that you should receive all the poor in the congregation. You could end up like the rich young man.

Andreas. You've really talked yourself into a frenzy. But - I have earned the whorehouse. I didn't want to talk about me. You know that I love to give and that I can even say: loachimsthaler out! But think about how many burdens a community has to bear. Above all, we have to take care that the church and the school are maintained.

John. My dearest Andrew, do you still consider the maintenance of church and school as a kind of charity? Finally, you even calculate for me how much it costs in your family. Just leave the expenses necessary for the community's budget out of it. Otherwise, of course, it will never be possible to think of the needy, since some people think they have already done a superfluous good work, if he gives his contribution for the preservation of the preacher and teacher. Many grumble when their school, the noble planting garden of the church, does not sustain itself, and would much rather deliver the tender branches of the church's vine to the knife of unbelieving teachers than to grieve and tear the root of avarice from their hearts. How often do church leaders have to regard themselves as impudent beggars when, after their occupation, they collect with much effort the deserved wages of those who work on the community.

Andreas. That's just what I wanted to say. \*) What will happen when we also have to maintain so many poor

families? Then there will be no end to the collecting, and in the end people will give nothing at all. I think we should not make the support of the needy a matter for the community. That would be too great a burden, and on top of that we have a poor relief fund.

John. - from the not yet A family  
could receive support for two months.

Andrew. Now then, the poor may ask their well-to-do brothers for a loan in time of need.

John. In most cases, they would come off badly. How many are there today who lend to a poor person for God's sake? Who will lend to a poor brother whose capital is insecure and from whom one is ashamed to take interest? Our rich know how to use their money better - apart from some notable exceptions here. They give a mite into God's box and bless their souls. They need their thousands quite necessarily for ever new enlargement of their goods.

Andreas. Of course, lending is one of those things. I notice in myself how difficult it is to be obedient to Christ's word "lend, since you hope for nothing" here and there. But it is much easier with the other: "Give to him who asks you".

John. - if only there were not behind it "and turn not away from him that would borrow from thee."

Andrew. Well, I mean, whoever is poor need not be ashamed to ask his brothers for alms.

John. I am of a different opinion. A Christian community should not let it come to that point that its members are forced to beg. Let us take the bible and open 5 Mos.

Unfortunately, the families of teachers and preachers are often seen as poor people in the community who are given alms.

15:4: "There shall not be a beggar among you, for the Lord shall bless you in the land which the Lord your God shall give you to inherit. The poor were under the special care of God's community in the Old Covenant. No Israelite was allowed to lend to another on interest. 5 Mos. 23, 19; 2 Mos. 22, 25; 3 Mos. 25, 36. To refuse a poor man a loan because the seventh year was approaching, in which all debts were to be cancelled (5 Mos. 15, 1. ff.), is called by the Lord v. 9. a piece of evil. (Now many do not even pay their poor brothers, because they do not want to take interest. O Belial pieces! Neh. 15, 1-13. we find an example of complete debt forgiveness and restitution of the usury taken. According to Deut. 14, 28. 29. especially the poor should have a part in the sacrificial meals. From all of this it is clear that not only the individual members of God's people were commanded to be charitable to the poor, as in Isa. 58:7, Prov. 14:31, etc., but that Israel as a people, as a congregation of the Lord, should take care of each member with love and protect them from impoverishment.

Andreas. Quite right. However, you will not prove to me that this can be applied to the church of the New Testament. We are no longer under the law! What do the commandments that were given to the Jews for their civil and worship life concern us? Prove to me from the New Testament that the care of the poor should be a matter for the church according to God's will.

John. It always hurts me when one tries to eliminate the precious Old Testament word of God with such evangelical-sounding phrases. In this way, one will learn to mock the seriousness of God, with which he punished Israel for everything unholy. Check whether what does not seem to you to be applicable to the New Testament church in this case is not already demanded in the holy ten commandments. But let us take the New Testament at hand. We will leave aside the passages in which the individual Christians are commanded to do charity as a work of faith. Read with me Rom. 15, 26; 1 Cor. 16, 1. ff; 2 Cor. 8, 1. ff; 9, 1. ff. Here you see how Saint Paul makes the care of the poor a matter for the congregation in the Christian churches of Antioch and Corinth, in Macedonia, Achaia and Galatia, how he wants certain funds to be set up so that the gifts are ready for the time when needy brethren, here even outside of their own congregation, are to share in the benefit.

Andrew. Is a treasury necessary for the exercise of charity in a community? One can organize collections as soon as an emergency arises.

John. A Christian congregation is free, however, to fulfill its duty of caring for all its members and brothers in heartfelt love in one way or another. But why do we not take the apostolic Christians, especially the first congregation in Jerusalem, which certainly had a fund for the poor, as a model and learn from them how we can best practice orderly charity? Read 2 Cor. 9, 4. 5. St. Paul knows very well that where giving is to be done quickly, the need is often not sufficiently controlled, therefore he says: "to prepare this blessing promised before, that it may be prepared, so that it may be a blessing and not a miser.

Andrew. How do you think we could attack the matter in our community?

John. Above all, it should become clear among us that the care of all members in case of sickness and death, the charity towards widows and orphans, should be a matter for the congregation according to the will of the Lord. It is necessary for our pastor to diligently sharpen the consciences in this matter according to the example of St. Paul Gal. 2:10: "Only that we remember the poor, which I also have been diligent to do." Every member of the congregation should consider himself obligated to contribute faithfully in the manner to be arranged by the congregation according to its circumstances. I like it very much that the congregation in N. has its poor relief officers collect the gifts of the members monthly and has given them precise instructions to ask everywhere, even if they often go empty-handed. In doing so, they find where there is need. For one does not have to lie on the beggar's sack if the help of his brothers comes to him. Often a family father, who otherwise has his livelihood, perhaps a little house, is put into instant distress by hard strokes of misfortune, so that a support, which he may regard as a loan, helps him to get over the challenge, if, for example, a lodge brother whispers to him: "How good you could have it, if you were one of us. Why don't your church brothers help you so that you can provide bread for your children or bury your dead?" - —

Andreas. Of course, I haven't thought about it that way yet. If only everyone were willing, we could set up a fund with the necessary means. If some withdraw, then the others will do all the more. Perhaps someone will be driven by the love of Christ to make a bequest for such a fund. How about if we say: each person should give according to his or her means?

John. Quite well. The only question is who should estimate the assets of the individual?

Andreas. I don't mean it that way. St. Paul says that "everyone should be willing according to what he has, not according to what he does not have. There are always many who do too little according to their means. Recently, a wealthy brother gave only 50 cents for a purpose for which he should have given H5.00 in my opinion.

John. You leave that to his conscience. Perhaps the good Lord, without you knowing it, has awakened his heart to actively show his love in another matter. You also give more or less according to your Christian freedom, depending on whether the need seems more urgent here or there, or whether you are particularly interested in a particular case. If only one would not always look at the other when giving! When taking, no one asks whether the neighbor is also so richly provided for. "Let every man examine his own work, and then shall he have glory in himself, and not in another." Gal. 6:4: He who always contends that other people do not do enough not only sins against the eighth commandment, but is also in danger of falling into serious self-deception as far as his own person is concerned. The foolish comparison with others makes blind, leads to overestimation of one's own person and one's own actions.

Andreas. Well, thank you. In any case, you have convinced me that we as a congregation must recognize the care of all our members as our duty. The Lord will help us to organize our congregational life in an evangelical spirit, so that none of our members can claim, even with a semblance of truth, that they need those who are outside.

John. Just one more word before you go. I cannot recommend the booklet "The Right Form" to you enough. It is truly not only written for preachers, but should be read diligently by every Christian, so that he or she can see where there is still a lack in his or her congregation, and perhaps it could give rise to a discussion of this or that matter in the congregational meetings according to the instructions of this model. See, here it is called K 34:

"The church should also provide food, clothing, housing and all other necessities for the poor, widows, orphans, the elderly and the infirm who cannot provide for themselves or have relatives who are especially responsible. 2 Thess. 3, 11. 12: For we hear that some of you walk disorderly and are profligate. But to such we command and admonish them by our Lord Jesus Christ, that they work quietly and eat their own bread/ 1 Tim. 5, 16: "If a believer has widows, provide for them and do not burden the church, so that those who are widows may have enough" (1 John 3:17, Matt. 25:35, 36, 40, 42, 43, 45, Jac. 1:27).); also in the case of special calamities, fire, famine, robbery 2c. the church should take care of those in need, 2 Cor. 8,13.14.: -Not that the others may have rest and you may have tribulation, but that it may be equal. So let your abundance minister to their lack for this time, that their abundance may also minister to your lack hereafter, and let it be done in like manner/ Rom. 12, 15: 'Rejoice with the glad and weep with those who weep. 1 Cor. 12, 26.: -And if one member suffer, all the members lead with it; and if one member be kept glorious, all the members rejoice with it'; so that no brother or sister may be tempted, to the dishonor of the gospel, to appeal to the mercy of those who are outside, or even to join with them in secret societies which have for their figurehead the purpose of support. 1 Thess. 4:11, 12: 'Strive to be quiet and to do your own work, working with your own hands, as we commanded you, so that you may walk honorably toward those who are outside and have no need of them.'"

(Sent in by Pastor Brunn in Steeden.)

### **Ueber die bairische Landeskirche.**

In the "Lutheraner" No. 9 of this year, letters from Bavaria are printed, which describe the corrupt conditions of the Bavarian regional church and refer to the separation from the same. The fear that here in Germany, where the "Lutheraner" is also read by many, the reprinting of these letters might be interpreted in such a way as if the Missouri Synod in America would gladly promote any separation and find pleasure in the tearing apart of German regional churches, prompts me to a small discussion of the Bavarian conditions, the inclusion of which in the "Lutheraner" should dispel the mistrust of German readers. Certainly, however, the purpose of these lines of mine is not to whitewash and cover up the appalling conditions of German regional churches, or to blunt the Christian conscience crying out against them. I have long and publicly enough testified in my missionary journal against the outrageous sins of public toleration of false doctrines, of the misuse of the Bible, and of the

I am not aware of the lack of use of the holy office of the keys, of the lack of almost all church and communion discipline in our German regional churches 2c., so that I could be accused of not knowing how to appreciate and assess the weight of these sins and thus the ruin of our regional churches. But precisely because I am so well acquainted with these deep damages of German national churches, because I myself have spent the greater part of my life in the separated Lutheran Church of Germany since 1846, and thus the question of separation has been so much discussed and considered by me and in the ecclesiastical circles surrounding me for many years, and both the advantages and disadvantages of the matter as well as the reasons for and against such a separation are clear to me, Since the advantages and disadvantages of the matter as well as the reasons for and against have moved me so often and so much in my life, I am all the more urged to warn against all unauthorized, hasty and uncalled-for separation, to warn in general against all desire for separation and against the spirit that views the decline of our venerable German regional churches with anything but the deepest pain. After all, they were once vessels of great divine blessing, they are still today the bond that somehow binds our German people to the church and Christianity and preserves in them the remnants of Christian morality and Christian consciousness; indeed, we all still live today from the delicious treasures of

pure doctrine that were once brought to light by the great theologians of German Lutheran regional churches. At the sight of the lamentable fall and the existing ruins of our German national churches, therefore, no other attitude and heart position befits us than that of Jeremiah on the ruins of Jerusalem. Those who do not know and do not have this Jeremiah's spirit, but only think that they have to blindly attack the ruin of our national churches with a club, I do not consider them capable of having a say in the separation question from the very beginning.

The Bavarian letters in the "Lutheran" No. 9 describe the existing depraved conditions of the national church. Let us gladly and duly acknowledge from what hard-pressed conscience these 'descriptions may have flowed. But they do not bring anything essentially new. If we go back a few decades, the actual condition of our Lutheran church was far worse than it is now, when many things have improved and the Word of God is once again resounding from hundreds of pulpits. What actual unbelief and rationalism prevailed 40 to 50 years ago in almost all churches and schools throughout Germany, what morally reprehensible things could be reported from the lives of many preachers, from the activities of many parsonages, how many disgraceful, unjust and unchristian rescripts and ordinances of German church regiments could be recorded! We would hardly need those Bavarian letters to remind us of such things. It must not be left unmentioned, however, that just the Bavarian regional church in the present time has quite substantial advantages over other German Lutheran regional churches. Apart from the large number of faithful pastors who preach the Word of God in Bavaria (more or less purely, of course, according to the ecclesiastical conditions of our time), the Bavarian regional church has the great advantage of having received in recent times an excellent, faithful Lutheran Agenda, while the Lutheran catechism is in use in all Lutheran congregations of Bavaria, and finally the new Bavarian hymnal is one of the best regional church hymnals. Also the

The Bavarian Lutheran church regiment is the only one in our time that has offered the State Ministry its dismissal if it resisted the removal of the Protestant-unifying pastor Illing. Of course, I do not want to say here that the Baden church regiment is already managing its ecclesiastical guardianship sufficiently; rather, I am convinced that all of our German church regiments are lacking and sinning in this respect to a great extent and severely. But one must not fail to recognize that in the apostasy of our entire time, the church regiments alone cannot banish the spirit of the times, but rather their hands are often tied by the circumstances of the times. Thus, a few years ago, a high-ranking negation official from Munich, Mr. v. T., reported to me that Oberconsistorialpräsident v. Harleß had told him that it was often impossible for the church regiment to help the damage to the church, but that it was very much appreciated when pastors tried to exercise their office as confessionally as they could in their circumstances. In fact, there are many examples to be cited that in Bavaria Lutheran pastors have not been prevented from exercising discipline, from expelling unrighteous people from their altars, etc. by their church regiment. Many pastors of the Loehse school of thought already give evidence of this.

In answering the question of separation, a strict distinction has been made, and I believe rightly so, between the existing *de facto* state of the church, which is based only on the unlawful actions of individuals and authorities, and the legal status of the church. Only in the dissolution of this legal status of the church (as has recently happened in Saxony, for example, through the introduction of the new Gelöbnißformel) has one seen a real justification for separation. In the other case, one has to testify, to fight, to persevere, one has to complain against the false teachings on the basis of existing ecclesiastical law and to demand their elimination, but in such a way that one personally abstains from all participation in false teachings and administration of the sacraments. It is certainly true that in many cases the latter is often infinitely difficult and connected with the most painful personal sacrifices and deprivations. But this is the fault of the last sorrowful evil times in which we live, and no one may hastily escape from the cross laid upon him. (One cannot misjudge here the difference between free church and national church conditions. In a free church, by its very nature, the difference between factual conditions and the legal status of the church can never be as great as in a national church, where all ecclesiastical orders are supported by the authority of the sovereign and the state. In the free church, therefore, the appeal to the congregation and the synod brings the final ecclesiastical decision quickly and safely in all cases; in national churches, where congregational assemblies and synods are lacking, or where they are finely entitled to a decision in many cases, the means and ways are lacking to effectively comply with the biblical "tell it to the congregation" and to bring an ecclesiastical complaint to a final decision. This is the reason for the often so serious conflicts of conscience, where there is often no other way out than emigration from the fatherland, if God does not directly untie the knot by his guidance).

However, attempts have now been made to question the legal status of the Bavarian regional church as a Lutheran one.

to draw. It is also undeniable that in the beginning of this century, in the dark rationalist times, the Bavarian state laws speak of a "Protestant congregation", to which the Reformed also belonged; in fact, Lutheran and Reformed confessions were completely mixed in Bavaria at that time. But this has changed again, as far as the ecclesiastical legal status is concerned. The reformed member was removed again from the Oberconsistorium, completely separate Lutheran and reformed ecclesiastical synods were introduced in Bavaria, examinations, ordination and introduction of preachers were again assigned to each confession independently, Lutheran agendas and hymnals were introduced for the Lutheran congregations of Bavaria, etc. - Furthermore, one refers to the Bavarian ordination formula as one that is completely equal to the new Saxon Gelöbniß formula. But against this it is to be objected 1. that the Bavarian ordination formula was not, like the Saxon formula, enacted as a notorious concession to the liberal spirit of the times at its own public request, so that what the Concordia Formula, Article 10, says about the means introduced by enemies with the expressed intention of suppressing the pure doctrine and therefore absolutely not to be tolerated, does not apply to it. And if 2. the Bavarian ordination formula commits to the "revealed teachings of the gospel" according to the Lutheran confession, then this is in itself something far different from the Saxon formula, which only wants "the gospel of Christ" to be preached. The former formula quite explicitly demands "biblical doctrine", the latter leaves room and freedom to any rationalistic concept of "gospel". - Finally, the Bavarian letters in the "Lutheran" speak



much of the Instruction and Church Order, to which all Bavarian pastors would be bound. Now it is certainly possible that these contain much that is wrong. I do not know them; but to swear to what is obviously sinful is hardly required in Bavaria, otherwise so many pious men there would certainly not do it; but what is wrong, inappropriate, ambiguous in the church order must certainly be put right according to the guideline of the Lutheran confession, insofar as this always has precedence over the external order. In the case of a contradiction between the two, every Lutheran preacher with his conscience can confidently place himself on the ecclesiastical confession and claim its rights. \*) Individual things, such as the transfer of certain rights of the local congregations and pastors to the consistories (e.g. in the exercise of the binding key), about which one complains now in Bavaria, already existed in good old Lutheran times.

For the reasons given here, I cannot recognize the separation of Pastor Hörger in Memmingen as justified. Pastors Hein of Wiesbaden, Ruhland of Dresden, along with my dear assistant pastor Pastor Eikmeier, with whom I discussed this matter in detail here in Steeden in August of last year, completely agreed with my judgment. We were also united in the conviction that Pastor Hörger's entire ecclesiastical appearance could not be absolved of a brusque, inflexible and overbearing nature. Proof of this can be found in Hörger's writing

This can only be done, of course, if one is not to be expressly committed to it, because one could not do this, but in addition place oneself on the Lutheran confession, in order to reconcile the commitment made with one's conscience. D. R.

in which he speaks out against the pastors of the regional church in Memmingen in a way that was also partially approved by our dear Professor Walther in "Lehre und Wehre" (Doctrine and Wehre) of his time, certainly only because he did not know the persons and circumstances more closely. As is well known, Hörger was dismissed from his office in the Bavarian regional church after only a few months in office because of his church discipline. Certainly, it should be acknowledged here what obstacles the exercise of discipline finds in our regional churches (although some faithful pastors practice it), but according to the account of our Bavarian friends, Hörger is said to have acted in such a law-abiding and stormy manner that the intervention of the church regiment was completely unjustified. \*) Nevertheless, after Hörger aroused a powerful opposition in his congregation against him, the church regiment is said to have offered him only a transfer elsewhere instead of the dismissal, which Hörger, however, refused and insisted on the execution of his begun disciplinary proceedings. In view of such accusations by public rumor, Hörger should not demand recognition of his ecclesiastical position there, solely on the basis of an appointment as pastor, which was made to him by seven female persons in Memmingen, until his dismissal from the regional church and his subsequent appointment to the sacred office have been investigated and examined by competent ecclesiastical judges.

Steeden.

Brunn, pastor.

### **To the ecclesiastical chronicle.**

#### **I. America.**

Since Rev. Hörlein had stated in the Iowa church bulletin as his consolation against us that there are opponents of our doctrine and way of fighting in the Missouri Synod itself, who are "still the quiet ones in the country", a dear member of our Synod has sent us an article against Rev. Hörlein's "punitive speech" in order to at least not be counted for his person among such "quiet ones in the country". However, since we have replied to Mr. Past. Hörlein, we suppress the otherwise excellent counter-article. We only take the liberty of informing our readers of the following. In the "Lutheraner" of August 15, 1871, we criticized Mr. Past. Hörlein that he, as pastor, "in addition to all kinds of books, also offers writing materials: pencils, steel pens, pen holders, writing paper, writing notebooks, books bound in cardboard with writing paper, folio, for account books," etc., as being in stock with him "at cheap prices" for sale in his "church bulletin," and we reminded him that "the Christian church has always rejected that a church servant should at the same time engage in trade, especially with things such as those mentioned." How did Pastor Hörlein respond to our certainly Christian rebuke? He answered in his "Kirchenblatt", as our sender again reminds us, as follows: "Lutheran: You must be angry with me! Now console yourself - others are annoyed with you! The-

Since our dear Brunn himself says here only that it "should" be so, this matter must necessarily be regarded as still undecided, as also dear Brunn quite correctly makes the recognition or non-recognition of the ecclesiastical position dependent only on the failure of an investigation and examination to be made by competent ecclesiastical judges.

D. R.

now it tickles my left knee and itches my right elbow, and I smoke my pipe in peace of mind! - Thus Mr. Past. Härlein himself ridiculed our Christian rebuke, and now we are ridiculing the fact that he is slanderously inflicting atrocious heresies on us, he is holding a punitive rebuke against us, as against something about which his and every Christian's Christian feeling must be outraged in the deepest way! Dear reader, do you know by which German word such a procedure is called? W. [Walther]

About polemics, that is, about arguing against false teachers and teachings, Mr. Past. Brobst writes in his "Zeitschrift" of March 29: "I am decidedly against the bitter, personal attacks in theological and church discussions, because they are against God's word and Luther's explanation of the eighth commandment, and because, according to my conviction, they do more harm than good. If Pastor Brobst wants to say that it is wrong to fight against false doctrine and teachers in bitterness and spitefulness against persons, that it must rather be done according to the old principle: "Friend of the person, enemy of the cause! But if, which we do not want to assume, it should be said that it is "against God's Word and Luther's explanation of the eighth commandment" to tell "bitter" truths to those who cherish false doctrine and publicly defend it or accuse others of it, and to attack not only their doctrine but also their person, then this would be such a monstrous perversion of God's Word and our great Catechism that it would be necessary to illustrate this perversion in its true form. - Mr. Past. Brobst adds to the above words: "If one cannot respect an opponent, then it is better not to get involved in a discussion of important questions with him. A strange principle! At least neither the prophets and apostles nor the Lord Himself followed it, and would a Lutheran church reformation have come about if this principle had been followed? - In the number shown, a Mr. K. expresses the suspicion that the declaration we made some time ago concerning the German regional churches "might contain a contradiction with our own concept of the church. We can only advise Mr. K., if it should not be too "personal", to study the doctrine of the church a little more thoroughly before he comes to light with such assumptions. It is impossible for us to serve anyone who tugs at us once in an essay with detailed counter-articles. W. [Walther]

The "Evangelical Fellowship" or the so-called Albrecht people see the preacher seminaries that now find their way in as the establishment of the kingdom in Israel. Thus a co-worker writes in the "Christlicher Botschafter" of 26. March: "Since the spirit of the times is also trying to assert itself in our Evangelical Fellowship, and a few years ago we began to speak out and to emphasize the direction and opinion that it would now be both timely and beneficial to the work of the Lord among us, if our preachers also received instruction and training in theological schools and were preparing themselves to be able to administer the holy office with more human and scholastic wisdom, and to be able to present themselves in a more educated style and color before the

It is also obvious and known to us and to those around us that the pioneers and founders of our work, as a rule, did not believe that theological education could play a beneficial role in the work of conversion and sanctification among us, but rather claimed that such schools were a hindrance to the cause of God among us and that they were dangerous and harmful to us. Yes, in the beginning they declared themselves freely and openly against the preacher school system, which is why many of our old and otherwise so willing to sacrifice members now feel aggrieved and offended, not without reason and cause, when they are asked to support this cause with money and goods and when they see that efforts are being made to introduce the preacher school system, which was previously so strongly rebuked and rejected by us - to establish an institution which was in fact rejected by the "Fathers". Whoever is not in the clear about this, only talk to our honest old members here in Pennsylvania, who still remember well how our old preachers expressed themselves about the matter: for the cradle of our work stood not 50 miles from my desk. Also, if one looks up in our General Conference Book and sees what kind of conclusion this highest authority of our Society passed and drafted at its meeting in 1847 concerning theological schools, one will suddenly be in the clear. Yes, the above-mentioned circumstance of things is certainly true and cannot be denied, and it would also not be honest to want to disguise and conceal it, and since honesty lasts longest, one says it just as freely as it was and as it is now. Perhaps it is just as well that one wishes now that the "Fathers" had not declared themselves so strictly and so openly against a church institution that is really capable of doing much good if it is under pious administration and led by men who have God's honor and the salvation of men in mind. Of course, it is also known that many a lazy servant has come out of the theological schools, many a subject has been played into the sacred office, which God never recognized and which only brought dishonor to the church. On the other hand, we know just as well that we have not fared any better with our lay ministry, and that the same evil has befallen us here; for many a man and young man has been sent off and sent out, of whom the Lord would never have thought that they should go out, and who has also brought only dishonor and contempt to the ministry. Here we were already like the others. What shall I say to our people about this state of affairs, since they are stirring up to found "Biblical Institutes", which title, I think, is only another name for preaching schools. Shall I say that we are in the state of Israel, since they wanted a king and rejected the Lord, that he should no longer be their king, but they wanted to have it like other nations? Samuel rebuked them, rebuked their mind and was grieved at their request, but with God's help he made the best of the state of things and set up a human kingship for them, because he apparently saw that no other way was open. So now I want to say to us that it is like this now - there will be no other way open now, there will be theological schools among us. It will not be different, we will want to be like other cooperatives are, which have money and property enough and hold preaching schools. So perhaps we will do it better than Samuel,

He consulted God about the matter and set up the human institution according to God's instructions; for the gracious God let Israel have their way in this and also led them under an institution that was not his choice and which he apparently only admitted and gave them advice and instructions in it, so that his name and his honor would not perish in Israel. If this institution now stands before our door, let us try to cope with it according to divine instruction, and it will therefore enjoy divine blessing. The dear people do not seem to consider that their first significant successes took place at a time when all confessions were on a lower level of education as far as their preachers were concerned.

W. [Walther]

That the notorious Kraft-Stoff-Büchner has offered his monkey-wisdom in St. Louis in the last few weeks will have become known to many of our readers through the newspapers. What effect the lectures of the aforementioned have produced here among his peers can be seen, among other things, from a local atheistic-radical newspaper, the "Westliche Post", in whose issue of March 23 there is a poem under the heading "Unsere Gottheit" ("Our Godhead"), in which it reads, for example, as follows: "We have been searching for gods for millennia. We pass by You, You all-living sun, like children, not paying attention to the precious stone. O Thou only God, whom we know, whom we see. Why do we not pray to it? Why seek invisible gods? Thousands of years will see You, the germ of life, the eternal love." - So our so-called educated people have happily returned to the old pagan idolatry. And they call this scientific progress! One sees there again quite clearly where the rejection of Christianity leads. When the apostasy began, it was declared that Christianity was to be rejected because it placed man too low, and now that unbelief has reached its goal, man is declared to be

a monkey! Well, he who denies his God and Creator is worth nothing better than that God in his judgment should give him up to be counted as cattle. In any case, there is a certain truth in this. W. [Walther]

Saloon Keepers and the Church. The "Reformirte Evangelist" of April 2 writes the following: "A reader of our paper asks us whether a man who sells beer and liquor is worthy and capable of holding the office of an elder. We are to answer this question publicly. We will gladly do so. We answer: If the spiritual life of a congregation consists in eating and drinking and finds its climax therein, it is, however, the most natural way for it to elect to the highest and most important congregational office a saloon or grocery keeper. For such a one knows best - his business brings such wisdom with it - how the fierce thirst is remedied in the quickest and safest way. After all, he not only sifts at the source from which the firewater for this kind of thundersons pours, but also asked them in his power. To make the picture complete and harmonious, however, a thirsty congregation should also have, in addition to a thirst-quenching church council, a preacher who knows at least something about the evaluation of spiritual drinks and can share the wet joys and sorrows with his sheep. For he should be of one mind and spirit with them, and especially with the church council, and should therefore also be made of

strengthen and refresh his spirit at a spring. If he can still stand upright while the others are lying under the table, because of the weakness of the knees and the stomach, this is not to be despised. For there he can best overlook and outnumber his sheep and help them up in case of need. We do not see why a preacher should not and may not "hold a saloon" if such is permitted to an elder. For, with the exception of preaching and the administration of the holy sacraments, an elder has quite the same duties as a preacher, as our Constitution stipulates. Therefore it also says that no one should be chosen for this service who is not in complete communion with the church and devoted to the service of God from the heart. He should be a model worthy of imitation in faith and conduct and contribute to the improvement and comfort of the members to the best of his ability. But what and how one can contribute to the betterment of the members by keeping a saloon is a mystery that we cannot solve. We fear that saloon keeping and running is more likely to worsen than to improve the people. It is a fact that the beer and snapps merchants are generally not friendly to Christianity and the Christian church, but hostile to it, and are exerting all their forces to break down the protective walls that surround the peace of Sunday and Sunday worship in the form of Sunday laws. To hand over the leadership of a Christian congregation to members of this "order" is, to put it mildly, to harness the horses behind the cart." - Whether this is suitable for a good Christian, which prevents him from being elected as a congregational elder or leader? We think not! W.

Of the Baptists, the "Sendbote" of March 26 (the organ of the German Baptists) says: "Once their children are big enough to hear and believe, they (the Baptists) are very careful to make it clear to them how baptism is 'only bad water' and nothing at all without faith." While we Lutherans teach according to Luther's Small Catechism that "baptism is not only bad water, but the water is included in God's commandment and connected with God's word", but that "without God's word the water is bad water and no baptism", while the Lutherans make baptism dependent on the word of God, the Baptists make it dependent on the faith of men. This is a quite appalling doctrine, all the more appalling because the Baptists have divided the church precisely for the sake of baptism, and one would therefore think that they would certainly hold it in high esteem. If the Baptists only said that baptism without faith is of no use, this would be quite correct, of course, and we Lutherans also teach this according to God's Word; but to say that baptism without the faith of man is "bad water," that it is "nothing at all," that is just as horrible as saying that the Word of God without faith is the word of man, yes, nothing at all. O blindness! W. [Walther]

The Baptists once again. After we had already written the above, we read in the "Ev.-Luth. Friedensboten aus Elsaß-Lothringen" of February 16 that a Baptist M. M. from Münster in Alsace had recently written the following to the "Pilger unter den Gemeinden des Herrn", a Baptist paper: "Our meetings are well attended, especially on Sunday afternoons, and some of the Baptists are very happy.

give us the hope that they will soon follow the dear Savior in holy baptism and join the congregation of the Lord. Help us to pray faithfully that the kingdom of the Lord may increase." The "Messenger of Peace" makes the following comment on this: "And we want to ask the Lord that he will ward off the false doctrine of Baptism, which tries to put its futile work of man, the self-chosen washing away, in the place of the work of God of the One Holy Baptism. To follow JEsu does not mean to imitate and ape JEsu in what is his redeeming ministry, otherwise we would also have to let ourselves be crucified bodily. To follow Jesus means to deny oneself, all one's own prideful and carnal thoughts, and to take up one's cross daily, but not to walk along in self-chosen, self-same holiness. But defend the proud spirits, who rise high with power. And always bring something new here, To falsify your right doctrine'. - Dear Lutheran brothers and sisters in Upper Alsace, let us not leave our assemblies to run into those, where one complains about the Babel of rationalism, in order to immediately get lost in another blind alley of Babel, where so-called community feelings and one's own spirit are placed above the community, which we have in faith in the one confession of truth in the written word of God, and over the Spirit of God, who punishes the world for sin, that they do not believe in JEsu, who, because the true God, in holy baptism - against all the height of man's reason, even the Baptist! - makes both children and adults blessed."

A law that is seldom or never obeyed. There is a law in Ohio that all public buildings, especially churches, shall be so constructed that the exit therefrom shall be an easily accessible and adequate one, so that in case of fire those in the building may easily escape. To these! Finally, the law stipulates that all doors of a public

meeting place shall swing outward so that they do not close the way out in case of a rapid rush. This law seems to us to be a good one. The builders of our churches should obey it. (Col. Kirchenztg.)

Generosity. The "Reformirte Kirchenzeitung" reports, "A colored man in Toledo, O., Simon Thomas, whose business is boot polishing, has bought the Lutheran church at Perrysburg, O., and made it a gift to his colored brethren there."

Women's emancipation. After the "Christian Ambassador", 68 women are currently practicing as preachers. Recently, Mrs. Jennie F. Willing, wife of a metbodist preacher, was again unanimously recommended for the office of local preacher by the Quarterly Conference at Joliet, Ill.

## **II. abroad.**

In Prussia, highly conscientious and dangerous laws have recently been passed for all church communities, according to which, first of all, all religious societies must not only be subject to the laws of the state and a legally ordered supervision of the state, but also all those who are appointed to a preaching office must first pass a state examination on the degree of their education and, before taking up their office, must have received the approval of certain state authorities for this. Even the dismissal and ecclesiastical punishment of preachers shall from now on ultimately depend on the decision of the state authorities, so that the state may remove preachers from office and punish those dismissed from the church against their dismissal.

The church shall also no longer have its freedom in matters of ecclesiastical discipline. In matters of church discipline, too, the church should no longer have its freedom, and it should even be considered a punishable offense if it is publicly announced that a person has been banned from the church. Although these tyrannical laws were initially given only for the sake of the political agitations of the Romans, they naturally also affect all other Confession relatives. Since in the other states Prussia is usually considered a model in such matters, one now faces the saddest ecclesiastical conditions in all of Germany. W. [Walther]

The hymnal question in Gera, which the "Lutheran" already reported on p. 69, has, as the "Reformirte Kirchenzeitung" reports, experienced a short aftermath. Some preachers wanted to see at least some core hymns included in the new hymnal and requested this. The church council, however, rejected this request because the congregational meeting had decided on the "unchanged" printing. Thus remains the miserable rationalistic work of art. It is strange that there is so much talk in Germany about lay rule, which is supposed to be at home in America, while the preachers in Germany allow themselves to be forced by the laity to do things against their conscience, which a Lutheran preacher in America would never allow himself to be forced to do. So where is the lay rule? W. [Walther]

Saxony. Our dear Brunn writes in his missionary bulletin of January of this year: "The writer of the "Pilgrim from Saxony" does not want to deny the dangerous and confession-unfriendly nature of the new Saxonian formula, but in refutation of Pastor E. he thinks that even then there should be no talk of separation, if even the next Saxonian state synod does not change or improve anything in the new formula. Relying on a speech by Superintendent Anacker in Lößnitz, the Pilgrim writer (like so many personally well-meaning Lutherans also in the Prussian united state church) thinks that one must remain in the state church at all costs and persevere in the position given by God to each one, as long as everyone in his office is allowed to faithfully practice the preaching of the gospel and the administration of the holy sacraments according to the Lutheran confession, and thus the individual is not expected to be personally unfaithful or to sin against the Christian conscience. - This point of view, which wants to retreat, as it were, to its merely personal circumstances, has been asserted very often in our time. It is a limited, unchurchlike one, even though it deceptively adorns itself with Christian and churchly loyalty. We could simply say to such a person: "Well, my dear, keep true to God's Word for once and avoid everything that is sin, then you will soon find that no Lutheran Christian or preacher can remain in the Saxon state church for long without having very personal sin and denial of the Lutheran confession imposed on him by the new Gelöbniß formula. For if the new Saxon formula of confession is really a deliberately indeterminate, ambiguous one, which therefore leaves an open entrance for false doctrine, it follows from this: 1) every Lutheran Christian and pastor in Saxony must from now on recognize all such public false teachers who find entrance and public toleration in Saxony through the new Gelöbnißformel (such as the liberal pastor Sulze of Osnabrück, now in Chemnitz) as his pastors, fellow ministers and colleagues with whom he stands in ecclesiastical fellowship. But this is sin, because



God's word in many sayings commands to avoid such false teachers and false believers. 2) If, however, the Saxon regional church has made itself guilty of a denial of the Lutheran confession by introducing the new confession formula, then every member of the regional church also participates in this sin; For if the church is in general a community of faith and confession, then I may not publicly adhere to an ecclesiastical community in which false doctrine is legally tolerated, but my conscience obligates me to confess and adhere only to such an ecclesiastical community in which the confession of pure doctrine has sole and proper public validity and authorization and is accordingly practiced and administered. 3) The pastors in the Saxon regional church, however, still have in particular on their consciences that through the new formula of vows in cases of illness, death or transfer of office, the necessary legal guarantee is not given to them to have successors in office or representatives who are faithful to the confession. But it is also a sin for a faithful pastor to hand over his sheep into the hands of wolves, and not rather to exhort them to flee with him into the right sheepfold, where the necessary protection from such danger to the soul and the certain safe pasture of the pure doctrine of the gospel is given to us."

In Rome, a religious paper is now published with the title *La Roma evangelica*, that is, The Evangelical Rome. How it may grieve the "infallible" to experience such a thing in his Pabst's city!

W. [Walther]

An enlightened farmer. When a pastor in Hanover recently spoke to his church council about the fact that, according to the new school laws in the German Empire, only very few hours may be spent on religious instruction, a wealthy farmer declared: "Dat is ganz recht; de Religion bringt og nir in, aber Reknen und Schrieven dat bringt wat in!" This was reported in the Leipzig Allgemeine Luth. Kirchenzeitung on February 28 of this year.

W. [Walther]

What the monkey apostles continue to preach. A certain Häckel, professor in Jena, and fanatical follower of Darwin and his theory of evolution, has also recently written a book, titled: "Natural History of Creation." In this work the author tries to prove how man originated from apes, but does not reveal anything new. But what is new and deserves attention is what this ape-man Häckel says about the education methods of the ancient Spartans. He praises it throughout and recommends it for imitation. The Spartans were, as is well known, a Greek tribe characterized by crude customs. Thus, for example, it was the custom of the Spartans to have their newborn children examined by a designated official soon after birth to determine whether they were healthy and strong, and thus whether they would one day be able to render efficient services to the state, especially in war. If a child was found to be weak, it was taken from its parents without further ado and dragged out into the wild rocky mountains of the Taygetos. There it was abandoned and soon consumed by the already waiting, bloodthirsty predators. - This abominable, unnatural procedure of the old, pagan Spartans is now praised by this professor Häckel, and calls it "an excellent example of artificial ennoblement of the human race". One should not think it possible that in our days such ghastly talk could take place.

could. But this is nevertheless so, and probably Häckel finds with his diabolical view also agreeing spirits, which defend the child strangulation as a deed of the "humanity" and the patriotism. It is good that the monkey apostles cannot always carry out their follies, otherwise it would soon go terribly wrong. E. S.

(Columbus churches;.)

In the Principality of Waldeck, the last Lutheran pastors have now had to resign. Two are already too old to serve the church elsewhere, one has gone to Hanover and one to Mecklenburg. Thus the time has come in Germany when one faithful preacher after another has to resign from his office for the sake of faith and conscience. And the people in many places look on calmly because they do not even know the wounds that are being inflicted on them. This should not astonish us, for such phenomena are the quite natural consequences of the Union. Back in 1817, politics was brought into the church; today it has made itself the sole mistress and can leave only so much room for the Lord Christ as the latter does not stand in its way. The church must go through a difficult sifting, but now the wheat will be separated from the chaff. We do not fear for the church, for it thrives even more in the cross, as history testifies and God's Word teaches. But we are bitterly sorry for our German people, who are confusing one of their noblest possessions with another and giving away the lentil dish of a very superficial and questionable national conceit. E.

(Wisc. Municipal Gazette)

Heavenly Liqueur. - Since the water from the pilgrimage site of Lourdes in France is shipped far and wide in bottles like that of our fountains of health, a busy head had the obvious idea of putting a liqueur on the market under the name: "The immortal heavenly liqueur of Lourdes, manufactured by Father Felisse", with an illustration of the heavenly apparition and the words: "Our Lady of Lourdes, miracle on February 11, 1858. This wonderful liqueur, made with the water of the miraculous spring of Lourdes, etc.". Perhaps the famous liqueur of the Benedictines gave the manufacturer the productive idea. The Bishop of Tarbes, as the owner of the miraculous spring, was very upset about it, declared the liqueur to be a fraud, and forbade to draw water from the spring for any liqueur. The jugglery of Lourdes is very welcome to the Lord, it must only not be drawn into ridicule, because then it is, as the bishop says, against religion, decency and common sense. (Münkel.)

### One request.

After careful consideration and heartfelt invocation of God, the Lutheran congregation of St. John of the Unaltered Augsburg Confession in Hartem, New York, has decided to sell its former church property and to build a new church and school in another more conveniently located part of Harlem. There were two main reasons that forced them to finally take this very important step. First, the extremely unfavorable location of the church. The church, small and unsightly as it is, is located in the northwestern corner of Harlem, in the American district, while the

most **Germans** live in the southeastern part. In addition, the German Anabaptists (Baptists) have their meeting place in the middle of Harlem and are now working and rooting in the manner of enthusiasts. The second and main reason, however, why the congregation would have liked to relocate the church and school long ago, was the condition of the school. This is on the ground floor, a small, low, gloomy, dull local, highly detrimental to the health of the children and teachers. Three quarters of the school children are from the above-mentioned German quarter, have to make the long journey every day, have to pass the school of the Anabaptists, who do everything they can to draw the children to themselves, and then sit day after day in our unfriendly, indeed, unhealthy school.

All this has moved the congregation to make the above decision in God's name now that a favorable opportunity has presented itself.

Two lots, very conveniently located in the center of Harlem, have already been purchased, and after paying off old debts, the community retains about 1000 to 1500 dollars. Now, however, the church and school are to cost 12,000 to 14,000 dollars. They cannot be built cheaper, since labor and building materials are extremely expensive in New York. Where will this money come from? The community has only thirty members. They believe they can raise about the fourth part of the building costs among themselves. But then they would be left with a greater debt burden than they could bear. Therefore, the congregation has commissioned the undersigned to make a request in their name to the dear congregations of our synod, namely, to help them with the construction of this church. She makes this request with confidence in the Lord, whose cause is the

missionary work in Harlem, and who also promised in 2 Corinthians 9:8: "But God is able to make all grace abound among you, that ye may have full sufficiency in all things, and be rich in all good works."

In the "Fifteenth Synodal Report of the General German Lutheran Synod of Missouri 2c. of 1872" the following words are found at the top of page 62: "Our principle is: Each congregation should provide for itself. A congregation that needs a church and school may build one. We only depart from the principle of not supporting a congregation to build a church, etc., if a congregation has to build a church not only for itself, but also for a large nation. The Harlem congregation is in this latter case. Where in our country are there more "large people" than in the city of New York? There are about 200,000 Germans there, who, together with us, are descended from one people and one fatherland, who speak one language with us, but who, unfortunately, for the most part have fallen away from the faith of their fathers, have left the fountain of salvation of the pure Word of God and the unadulterated sacraments, and have now gone into the desert of this world in unholy delusion. Shall we not take care of these spiritually depraved German compatriots, such as are to be found by the thousands in the Tenement houses of New York? Shall we not gladly help, as much as we can, to bring the saving Gospel to them, if an opportunity is offered to us? Certainly. A good opportunity is the present one. The German population of Harlem is already large, increasing with each passing year, and in the not too distant future will

## 112

This part of New York will be as densely populated as the others. This congregation is the third we have in the city of New York. But while the others are surrounded by opposition churches, ours in Hartem is the only German church (excluding the Anabaptist one). It pretty much holds the field alone. What an excellent opportunity to bring the light of the Word close to many a poor soul who still sits in "darkness and the shadow of death"! May we not hope that now and then a lost sheep will be lured back again by the voice of the good faithful shepherd in the preaching of the gospel? And how many a child learns in school "the holy Scriptures from infancy, which alone can instruct him to blessedness through faith in Christ Jesus"!

Therefore, dear brothers, "come over and help us". In conclusion, heed the word of God: "Do good to everyone, but most of all to the comrades in faith.

May our faithful Lord and Savior Jesus Christ give His rich blessing of grace for the beginning and continuation of this work for the eternal praise of His name and for the salvation of many immortal souls! Amen. In the name and on behalf of St. John's Lutheran Parish, Unaltered Augsburg Confession, at Hartem, New York.

H. W. Diederich.

XL. Any support money should be sent either to the secretary of the municipality:

^lr. 3. 8taIIlnau,

oare of Ne88rs. ck I'ultvv,

28 Oedar 8tr, Xe^v Xorlr Oit/, or to Mr. Cassirer of the Eastern District:

Ur. 3. lirlcirer,

102 >ViIIianr 8tr, Xe^v Xorlr place/,

or also to the undersigned:

8. oredericlr, Oorroordia OoIlsAE, I^ort ^Va/rre, lod.

### Church News.

After Pastor Ch. A. Weisel in Liberty, New York, had received a regular appointment from the Lutheran Drrieinigkeits-Gemeindr at Haverstraw, N. I., and had accepted it with the approval of his former congregation, he was installed in his office by order of the rhw. Presidium of the "Eastern" District of our Synod on the 24th Sunday after Trinitatis 1872 under the assistance of Pastor St. Keyl by the undersigned. May the Lord Jesus bless the shepherd and the flock!

Lh. I. Weisel.

Address: Rvv. 66th ^Veisvl, Haverstraw, Ulster Oo., V.

Having received and accepted a call from the Lutheran congregation in Cohocton, Rev. John C. Himmler was installed in office by the undersigned on Sunday Judica, by order of Mr. President C. Gross. Jeremiah 15, 19. Acts 10, 33.

A. Ch. Grossberger.

Address: Rev. 3. O. Himmler,  
OoUooton, Lteuden Oo., ü. X.

Praise God! There are still days of joy in these last, sorrowful times. This the undersigned was privileged to experience yesterday, Sunday Lätare, at St. Peter's Lutheran congregation at Richmond, Macomb Co. Mich, when he ushered into office their newly appointed preacher, Mr. L. Lohrmann, by order of the Presidency of the Northern District. The Lord Jesus will henceforth, through this servant of His, cause the bread of life to break forth among the hungry people of that spiritually desolate and barren region, and will give food that endures unto eternal life. Who should not be filled with blessed joy by such gracious, unceasing activity of the dear Lord in his church?

F. Böling.

Address: Uev. O. Dolir-man",  
Uiclimoriä, Llaeomd Oo., IUicü.

### The Western District of the Synod of Missouri, Ohio and other states.

will hold its meetings this year, God willing, in Schaumbürg, Ills. from May 7 to 14.

Pastors are requested to bring their parochial reports or send them in on time.

Beginning at 10 a.m. Tuesday, May 6, cars will be at the Palatine station of the North-Western Rail Road to pick up Synod guests. The first train will leave Chicago around 9 a.m. at the North-Western Rail Road depot, at the corner of Kinzie and Canal streets.

All who intend to attend the meetings are hereby requested to report in time to the local pastor, Mr. Pastor H. Schmidt. C. S. Kleppisch, Secretary.

### To the message.

All those intending to travel to Schaumburg for the synod can get there and back from East St. Louis by the St. Louis, Alton & Chicago or Illinois Central railroad for 410.50. Those arriving in Chicago by the Illinois Central railroad will get on the Randolph street - Omnibus line for 5 cents to the Northwestern Rail-Road depot, from where dke further trip to Palatine will cost 41.05.

Those traveling on the Chicago - Alton Railroad must, upon arrival in Chicago, either walk or hire carriages to reach the Northwestern Rail-Road depot.

Instructions for tickets are available in St. Louis from Messrs. Heinicke & L. Berg, 107 Main St., Leonhardt L. Schuricht at the Saxon Mill, Heinrich Kalbfleisch at the St. George Mill.

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## Conference - Displays.

The Buffalo Specialconferrenz will assemble, God willing, at the undersigned's home in Tonawanda from noon of the 22nd to noon of the 24th of April.  
L. Frese.

The Leavenworth Specialconference will assemble I, God willing, on Tuesday and Wednesday after Easter at the home of Rev. Meyer in Leavenworth.  
W. Zschoche.

The Concordia Conference will meet, God willing, from the 22nd to the 24th of April at the home of the Rev. F. A. Hrrzberger in Pittsburg, Pa. - All brethren are requested to attend.

F. E. Fickeißen, d. Z. Secretär.

The Southern Michiaan Pastoral Conference gathers ücb. so  
God willing, on April 22nd and Asten in Monroe at Mr. Past. Hattstädt, not in Wyandotte. E. Dankworth.

The Grand Napids Specialconference will meet, God willing, on April 29th and 30th at the home of the Rev. Crull in Grand Rapids.

Task: Dispositions on Epistle and Gospel on the feast day of Philippi and Jacobi. Nik. Sörgrl, secretary.

### Mission Feast and Conference Indicator for Texas.

God willing, the pastors and teachers of our synod in Texas will gather in the congregation of Pastor Zimmermann from the third to the eighth of May for the mission festival and conference. The members of the other congregations who intend to come to the mission festival will be received in a friendly and fraternal manner. The railroad station nearest to the Rose Hill is Cypress.

A. D. Griffin.

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### Received:

1. for poor sophomores:

From Rock Island: by G. Scherer, Mrs. Engel and H. Krd'ger 41.00 each, Mr. Strinle, K. Hengstler each 42.00, Jakob Brockmann, W. F. Schröder, Mrs. Dittmann each 50 Cts, Mrs. Wehling 25 CtS., Mrs. Heitmann 85 CtS.; likewise for L. Selle of Past. Men- nickr, Frau Lothringer, G. Ries 41.00 each. from Aug. Heidorn in Proviso 46.00. from York Centre parish 4'5.87. two ninths of Missivns-Collecte in Proviso 419.08. from Elk Grove parish for Stumme 45.00. from Coopers Grove parish 48.25; from Fr. Werfelmann's children, Frau Brnsemann, H. Stelter there 41.00 each, Hrn. Meyer 41.50 for Tröller. By teacher Denninger, collected at G. Matches' wedding, 45.10. By Mr. Bade in York Centre, collected at Joh. Haake's wedding, 45.60. By teacher Schefft, collected at his wedding, 45.50. By teacher Treiber from the Gem. in Manistee, for Lotz. 45.00. From teacher Kriege 42.00. Through the same from Mr. Brühn 41.00. From H. D. in Proviso as a thank offering for happy delivery 410.00. Through Past. K. Meyer from the congregation in Keokuk Junction 420.00. By Rev. I. Horst, for Dablow, by Teacher Augustin, N. N. and I. Gühlstorf 42.00 each, M. Richter 43.85, N. N., T. Dablow, H. Helmcke, W. Meyer, H. Rühler, I. Neese, I. Lemmermann, F. Sievers 41.1 0 each, C. Dablow, A. Webert, G. Heydmann, F. Gühlstorf 50 CtS. each, H. Bennitt 30 CtS, M. Richter 25 CtS, N. N. 15 CtS. By Leb- rer Zacharias, at Alb. Suß' wedding collected, 46.00, on W. Scharf's wedding collected, 45.00. By Past. Schmidt in

Schaumburg from Mrs. C. W. for L. \$5.00. on H. Biesterfeldt" wedding \$5.12. Collected by H. Hinze in Rodenberg \$5.00. By teacher Gruhl's school children at Liverpool, O., \$3.M. From teacher Denninger \$1.00. By the same from the Women's Association at Adrian \$10.00. By Kassirer Roschke \$12.00. By teacher Peters from the mixed singing society of Immanuels Gem. at Milwaukee for Fr. and Aug. Kringel \$7.00. By Past. F. M. Große from the Young Women's Association at Oak Park \$5.00. From the Young Women's Association at Rock Island 3 bust shirts. By Kn. m Rodenberg from Wittwe Lange 1 bust shirt.

2. to the seminar - budget:

By Past. Wehrs by Mrs. Klipp \$4.00.  
God bless the dear givers!  
Addison, March 24, 1873. C. A. T. Selle.

or the Preachers' and Teachers' Widows' and Orphans' Kaffr (Western Districts).

With heartfelt thanks, the undersigned acknowledges the following" submissions during the month of March:

1. contributions:

From Messrs. Pastors: Gcyer, Wagner, Bartling and E. Böse in Kendallville, Ind. each \$4.00, Mr. Pastor G. Löber \$1.00, Mr. Pastor H. Schmidt \$10.00, from Mr. Teacher Cb. H. Brasc \$5.00.

2. gifts:

By N. N. \$1.50. By Mr. Past. Baumgart, collected at the wedding of Mr. Daniel Kraushaar in Warsaw, Ill. 6.35. By Mr. Pastor Böse in St. Louis, collected at the wedding of Mr. Heinrich Wübbold there \$6.35.

Subsequently, also with "heartfelt thanks" and in the name and on behalf of the general treasurer of this fund, Mr. Pastor Böse, the following monies, which had already been sent directly to him, are hereby acknowledged, namely: in the spring of 1872 from Professors Walther and Crämer and Pastors Pennekamp, Besel, Keyl soo. and Mr. Pastor Böse himself each \$4.00. Böse themselves each \$4.00, from Messrs. Pastors (resp, their congregations) Sapper, Buszin, Zucker and Mr. Teacher Große each \$10.00, Messrs. Past. Baumgart and Mr. Lehrer Barthel each \$8.00, Mr. Präses Büniger \$5.00 and by Mr. Dornfeld in Martins- .ville, N, I., \$5.00-, on December 6, 1872 by Mr. Past. Friedrich Sievers \$15.00, by Mr. Past. Ahrendt \$2.00; on 5 Feb. 1873 by Mr. Past. Landgraf \$12.00, by Prof. Crämer and Mr. Past. Tdumer each \$4.00.

St. Louis, March 1873. Oskar Gotsch.

For poor students, Pastor Wagnr's in Chicago received \$35.00 (of which for Stud. Burmester \$10.00) from the worthy Young Men's Association in the community. C. F. W. Walther.

Support - Fund for English students.

Receipt. In September 1872: From Willie Schumacher \$2.50, Jeremiah Wheelwright \$10.00, Nine- hard Schumacher \$3.00, Mr. Alters \$1.00. Summa \$16.50 In October

1872: From John W. B. Dobler \$20.00  
In November 1872: From 61. A. Dobler\$50 .00

! Summa of revenue\$86 .50

Edition. For Woodbury's textbook of the deut  
schen language, 3 Er\$ 4.50  
Student Goodman received\$16 .00  
Student Parman\$16 .00

Summa of the output\$36 .50

Remains in cashbox\$50 .00

St. Louis, Mo., April 9, 1873. F. A. Schmidt.

With heartfelt thanks to God and the bountiful givers, St. Paul's Rv. Lutheran Parish at Lockport, Ills. attests to the receipt of the following gifts of love toward the purchase of their God's House:

From the congregation of Mr. Pastor Hallerberg at Yorkville, Ill, \$8.00. From the congregation of Mr. Pastor Feiertag at Aurora, Ill, \$30.75. From the congregation of Mr. Pastor Rohe at Joliet, Ill, \$108.00. From the congregation of Mr. Pastor Traub at Crete, Ill, by G. Brauns \$1.00, by I. Harmmina \$1.00.

On behalf of the congregation: C. H. Rohr, Pastor.

Changed addresses:

Rtzv. k'rese,

Lox 13. )Vest koivt (not Lismark), (luruilliiij; Oo., Xelrr.

Rev. 3. 0. LeüulLS, Irontou,

Oo., Oüio.

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Lox 48, Htnmont,

Oo-, III.

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The "Lutheran" is published twice a month for the annual subscription price of one dollar and fifty "harvests" for the foreign "signers", who have to pay the same in advance and pay the postage.

Only the letters, which decalcify notices for da" Blast, are to the editorial office, but all others, which decalcify "business", orders. Cancellations of funds 2c. decalcify, unker the address: L1. <^'. Ilurrtwi, Lumer ol 7tli "oa l,u Inlette iZtrykts, 8t. Loni8, Illn., onker to be sent. - In Germany, this"sheet can be obtained through ZuftuS Raumann'S Buchhandlung in Letpzi"

Printing Office of the Synod of A.ifiouri, Ohio u. o. St.

## **Luther Flashes.**

### **2. Our Father - Amen.**

(See: Luther's People's Library, Vol. I, p. 145.)

If thou hast prayed in Jesus' name, Make thy Amen ever strong: That God heard thee, doubt not, He in all graces said "Yea" unto it!

Think' sa that not alone you kneel and stand: All Christendom, as far as you go. With all pious Christians is with thee, As thou, in united prayer, with her!

Because God can never despise such things. Do not leave prayer without this contemplation: Well, your prayer is heard by God, I know: that is called "Amen" but mockery!

(Hasta.)

(Sent in by Pastor Ruhland in Dresden.)

### **Latest news from Saxony.**

In view of the loving participation of our dear Missourian brethren in the weal and woe of our little Saxon community, which we have already experienced in such abundance, I may well assume that, in addition to what has already been communicated in the "Lutheran", a new report from here will not be unwelcome to them from time to time. However, there is nothing to report about epoch-making and, in the ordinary sense, great events among us. And I also believe that such reports will hardly ever arrive from here. The gleaning that we Lutherans have the privilege of doing today on the spiritual field of the church, especially here in Germany, has to do with very small numbers and small proportions and proceeds in a silent manner. Nevertheless, even in our lowliness and hiddenness, the Lord our God performs His works, which, precisely because they are God's works of grace and love for us sinful people, are great works, and whoever respects them takes great pleasure in them. It is always and especially in our frightening times, when all the world is being drawn inexorably toward the abyss by the broad current of the ungodly and idolatrous spirit of the age.

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St. Louis, Mo., May 1, 1873,

No. 15.

The visit of the church can be unhindered. \*) The same relationship also occurs in Dresden as soon as the establishment of a school of one's own and the appointment of one's own religious teacher takes place here. For our part, we naturally consider, obligate and pay our teachers as our parish school teachers. Even though our parishioners will most likely still have to pay the school fees to the state church school to which they are entitled, and our teachers in question will have to put up with a double control and all sorts of other problems, we thank God warmly and are glad to have received our good rights in the main and to be able to carry out our blessed duty to our dear children without hindrance.

Since our congregational order has been publicly confirmed, we also indicate the time of our Sunday and weekly services in the newspaper under the church news and now enjoy all the better church attendance. Perhaps, however, this is another reason why recently, especially in the Zwickau area, some people have been speaking quite crossly of us, honoring us with the predicate "Pharisee" and beginning to warn against admission to us as a "breach of the oath of confirmation". It is always a pity when one opens the battle with such misses or even with angry attacks on one's friends, but this is probably a consequence of the Dresden Capitulation of 1871, which has completely clouded the eye so that it can no longer distinguish friend from foe. In Dresden, one lives in the cheerful hope that we, as a community consisting of cobblers and tailors, are without a future. It should be noted, however, that we have only one cobbler and two tailors among us and therefore should not be without some prospects. Our honored opponents should think that conscientious Lutherans will hardly be deterred by such childish omissions to go to the "Separates" for bread, if they cannot satisfy their hunger in the national church.

Our Planitz brethren are thus already further along than most of the so-called Lutheran congregations here, who still do not have a weekly school of their own and send their children, to their shame, to the pagan state schools during the whole week and resign themselves to a little Sunday school in accordance with their conscience.

W. [Walther]

If only one or a few souls seriously think about their salvation and are really saved on the unshakable rock of Christ and the pure Word of God, this is a great thing.

A year and more has now passed since the gathering of our group, and with it, of course, a time of initial hardship in many forms. Nevertheless, as in the beginning, we can still thank the faithful God from the bottom of our hearts for what He has done for us, for the ways He has led us in our lonely position, in the boundless confusion in the ecclesiastical field that surrounds us, and out of the embarrassments and difficulties that have been prepared for us; -- whimsically indeed and always against human calculation, but nevertheless quite graciously. His holy word has been our light, rod, staff and comfort. And as long as we know that we are guided by this infallible word of God, and the Lord leads us according to His counsel, we will fear no evil. Both congregations, praise be to God, are still together in peace and harmony of mind, and are serious about confessing what they believe, not only with their mouths, but also with their actions. The number of souls brought to us, however narrow and uncomfortable the doors to our churches may be, has doubled in the course of the year. \*) Our congregational order, which is the same for Dresden and Planitz, was finally confirmed by the Royal Ministry of Culture by means of a decree of November 9, 1872. These negotiations have now, on the whole, taken as favorable an outcome for us as is possible given the order of things here. Not only the religious education, but also the entire education of our youth is now in our hands, insofar as our religious teacher (in Planitz our dear teacher Voland, who works with great blessing) is concessioned to hold a private school under the supervision of the authorities, which can be attended by the children of the community.

\*) The emphasis of these words by the printing is not done by the sender, but by the redaction.

W. [Walther]



A quite beautiful New Year's blessing has been bestowed upon us by the gracious God in the accession of the dear Pastor E. O. Lenk. His short but energetic fight against the apostate national church, as well as his resignation from the same, is already known to the dear readers of the "Lutheran". On the Sunday after Christmas, Pastor Lenk preached his farewell sermon in Siebenlehn and then moved here to Dresden with his wife, who happily agreed with him. Since he had not only thereby publicly declared himself in favor of our good cause, but also subsequently fully agreed with the doctrinal position of our synod in all respects, we believed that we would have to use the excellent manpower provided by God's hand in Brother Lenk in the service of our small Saxon church for an even more abundant proclamation of the Word. After lengthy negotiations with both congregations, I resigned from the Dresden pastorate at the end of January in favor of Pastor Lenk, as a result of which he was appointed by the Dresden congregation as their own preacher and also accepted the job. On the Sunday of Septuagint, I initiated the dear brother into his office in the hall of the Hölbe Gymnasium, Christianstraße Nro. 8, where we now hold our services in Dresden, according to the rules of our Church of Saxony. In my sermon at the same time I tried to present the following on the basis of the Gospel Matth. 20, 1-16: "How highly necessary it is for a preacher to have the living knowledge that only through God's free grace he can carry out his holy ministry to the blessing of himself and his congregation". that only God's free grace has called him to this office, 2. that only God's free grace makes him capable of it, and 3. that only from God's free grace he can expect the blessed reward for his work". - May the faithful God then also accompany our dear Pastor Lenk, who for the sake of a good conscience towards God, after the process of a Paul Gerhardt, happily left office and reputation, house and farm, friendship, favor and income, - in all his hard work and struggles with much grace, comfort and strength, victory and blessing forever. Pastor Lenk lives in Dresden at Große Oberheergasse Nro. 9. This is for the information of all those dear American brethren who would like to write to him. Just as the dear Dresden congregation can thank God that in Pastor Lenk they have gained a faithful preacher of their own, so in particular can I thank God that in him I have found such a dear comrade in office and in the struggle and, I hope, a strong support. - In a few weeks, God willing, I myself will once again take up a walking stick and move with my wife and child to Planitz, where the congregation will gladly accept me. The departure from here will not be easy for me in one respect. I have always experienced, quite undeservedly, a very warm love and great sacrifices on the part of the dear Dresden congregation. May the Lord be a gracious, rich reward for it! - I would like to commend both congregations once again to the benevolent brotherly love of our synodal congregations; the Dresden congregation, which still has to make do with its church service in an expensive rented hall and now has to provide for the salary of its preacher alone, and also my dear Planitz congregation, which has its own little church, but as a result of a somewhat hasty and unfavorable conclusion of a land deal, has no church of its own.

The parish is burdened with heavy debts, has to take care of the school, the parish and the teacher's apartment, and yet consists almost exclusively of impecunious miners. - Here I do not want to leave unmentioned that the latter congregation was recently presented with a magnificent altar painting by the dear Professor Schönherr, a faithful Lutheran and most famous artist in Dresden. It depicts the ascending Savior blessing His own in a life-size figure and is a lovely adornment to the small chapel. Lutheran congregations near and far, who are interested in owning truly artistic, beautiful and edifying church paintings, I would like to ask to contact Professor Schönherr in Dresden.

That our inner and outer church building continues in great weakness, that we are not lacking in crosses, struggles, hardships, and many troubles, the dear reader will believe even without a closer examination. The father of lies and his accomplices, the world and the false church, together with the treacherous flesh, besiege and assail every single Christian soul, as well as every righteous Christian congregation, day and night, and constantly call on us to watch, fight and pray. And it cannot be otherwise. If we are to be proven, we must not remain without challenge. However, I would like to mention a heavy heartache, with which God has afflicted us right at the beginning of the New Year for our serious warning. Around this time, Mr. Gnauck from Dresden announced his resignation from our congregation. The reason he gave was the "Missourian spirit" prevailing in the congregation. This is the same man who served his former brethren as predecessor and leader when he left the national church. He has now left us because he was not of us, - because he was not a true Lutheran, but a man who hoped to gain a free pass among the Missourians with his self-will and his Methodist, Herrnhut,

Unionist, antinomian and other crude ravings, and now found himself deceived. Of course we stand before the national church covered with shame because of this incident. But we know that even this must serve us for the best. We only recognize all the more how the mere opposition to the faithless national church or to the confessionless union does not make us true Lutherans any more than the mere opposition to the pope makes us true Protestants.

Whether in the long run we will have to enjoy a progressive and considerable growth of our little Free Church towards the outside, whether especially more preachers of the national church will follow the example of Brother Lenk and, in case of a real separation, will unite with us, is in the hands of the Lord. For the time being, there is no particular prospect of this. Lenk's step has been judged unfavorably by pretty much all his former colleagues. And that is, in view of the situation

No wonder here either. An already graying Saxon preacher recently answered the question addressed to him as to how he assessed the conversion of the old religious oath into the new formula of obligation by saying that he said, "he had not thought about that yet!" I am afraid that this worthy man is the representative of a generation of preachers in Saxony, which is not yet extinct and whose highest principle is bread and rest. Having made this clear, they let themselves be driven wherever they want in the old state church carriage, and they are satisfied with everything. What should be expected of such

can be hoped for! In addition, however, another significant part of the Saxon Church Ministry, infected by Protestant liberalism, seems to feel quite comfortable right now and to have found in the Baur-Zarnke joint formula a quite broad basis of operation for their progressive theological and ecclesiastical-political researches and, in particular, a reception room for the reception of the Union, which might live on as the Imperial German Reichskirche. In the eyes of these gentlemen and their followers, of course, any serious confessional movement or even a separation in our sense is a true crime, a betrayal of culture and science, an anti-Imperial particularism and Jesuitism, which must be held down by all means. We have already been allowed to taste something of this liberalism. When we petitioned last year for the joint use of the Ehrlich Collegiate Church in Dresden, this request was roundly rejected by the same city councilor H. (a hero of 1848), who continues to make council halls and churches available to the German Catholic mob, who has pursued the appointment of a vulgar rationalist at the same church, as well as the daily expected appointment of the Socinian Hanne, deposed in Pomerania, as deacon at the Annenkirche. - Now, of course, there is still a considerable group of Lutheran-minded men in Saxony who have an eye and a heart for the pitiful state of the church and would like to see its walls built, and among them are the noblest names; men of high gifts, scholarship, influence and certainly also sincere godliness, but from this side, too, we cannot expect any support for our cause. For partly these dear gentlemen are themselves still caught in more or less serious doctrinal errors; partly, through lack of recognition of the actual main and basic damage to the national church, they resort to completely wrong means and want to prevent the threatening collapse of the old house with this or that constitution or liturgy; Finally, there is a lack of fresh and confident courage, of a "cheerful" chariot, to take up the necessary battle solely on the basis of free grace, the command and the mere Word of God, and to fight it out to the desired decision, unconcerned about whether others go along or stay behind. At best, one limits oneself to a few dull testimonies and useless protests, and otherwise to sighing and waiting for better times, and in the meantime suffers that the evil enemy takes possession of one area after another. The reason for this unfortunate timidity and indecisiveness seems to me to lie in the excessive and, in our day, certainly unjustified attachment to the traditional form of a national church as a secure defense that really stops the approaching destruction, and therefore in the timidity to divide it by a thorough doctrinal struggle or even to give it up; secondly, however, and mainly in the uncertain position of these otherwise so "honorable" men to Scripture and symbol. Did they really sincerely believe that the entire Holy Scripture is the absolute, eternal and beatific truth revealed by God, which neither increases nor decreases, neither diminishes nor increases, of which there is therefore not one iota ever to be changed, to be abandoned and to be bartered away?

that at present the Evangelical Lutheran Church is the only and truly orthodox church, - they would certainly not only sacrifice the form of a national church, however venerable and cherished it may be. They would certainly not only sacrifice the form of a national church, however venerable and beloved it may be, with all its historically given pleasant conditions, but much more than that, if it is a matter of protecting and preserving this right-believing church in full, unabridged possession of its sacred goods. Indeed, quite apart from this case, they would welcome the legal organization of a free church firmly founded on the Lutheran scriptural principle and its position vis-à-vis the state as the quite normal one with thanksgiving to God and cheerful confidence. For it is not the outward form, not the state, but the Word alone that gives life, protection and support to the church, and as much as it is broken off from the pure Word, so far does it become a powerless, weak cripple, in spite of all the regional bishops, consistories, constitutional paragraphs and liturgies. As things stand now, however, there is a lack above all of this recognition and of the tender conscientiousness rooted in it. And this explains the couragelessness to do anything for the maintenance of the pure doctrine and the good confession, the good interpretation and toleration of the Janus-faced formula of obligation, the vain trust in a national church deprived of its core, and the great aversion to separation, in which one sees the greatest misfortune. - I fear that even more severe judgments are necessary to dispel this deeply ingrained prejudice of our honest theologians, which borders on blindness, and to make them find the one, lasting bond of unity of the church in the Word and hold it fast with the removal of all useless human accessories. But even apart from the fact that, from this last point of view, one denies our separation any justification or opportunism (timeliness), one is still so averse to it, especially because it originally came from laymen ("what do cobblers and tailors understand about doctrine!"), and then because it is connected with Missouri, the much-hated. The latter in particular is considered a capital crime even in the eyes of those non-Saxon preachers who otherwise approved of our separation. And whoever of these does not know today that Pastor Lenk is already completely with us Missourians, warns him quite seriously against this disastrous step. It is truly ridiculous what horrible ideas one still has about Missourian doctrine and practice. This silly fear of ghosts would soon disappear if some of the German theologians did not consider it beneath their dignity to be a little more concerned about transatlantic ecclesiastical events. But in this respect, one encounters an ignorance (ignorance) that harmonizes badly enough with the German theological drive for knowledge and research. The time is perhaps not too far away when such noble chivalry will take its revenge. The American Missouri Synod, under divine grace, has become a victorious power precisely because it has gladly accepted the goods and weapons of the German Reformation Church and has also learned to utilize them in its circumstances. And the present Lutherans of Germany, foreseeing that they, too, will perhaps soon be freely and openly put on the air by the state, and that the enemies to be fought are the same on the one side and on the other, would certainly not do badly to acquire this and that piece of Missourian experience in the art, the old, good German material, and the new, new ideas.

IN the free church to use, at times to make use of.

If we cannot count on a significant reinforcement within Saxony at first, we also lack the special prospect of a connection with external separated Lutheran bodies, e.g. with the two Prussian synods, which are so divided among themselves. For as sincerely and longingly as we wish for a peaceful and united union of the German Lutherans, and as gladly as we would like to join these dear serious Christians in Prussia, it is impossible for us to accept the hand of communion and church fellowship offered to us from this side until the doctrinal differences between them and us have been thoroughly reconciled for the glory of God. A brotherhood over this open gulf would be a comedy as godless as it would be useless, and fools we would be if we wanted to buy separation from one union church with such heavy sacrifices only to offer ourselves as a sacrifice to another. It seems to me that the basic "damage" of the separated Lutheran Church of Prussia consists in the fact that it, too, despite its seemingly so sharp, diametrical opposition to the united national church, has not yet broken thoroughly enough with the characteristic of the time, the false union principle.

Accordingly, we too can sing: "Alone and yet not quite alone, I am in my loneliness" . Hard, oh hard it is, to get away from so much

country and people, separated from so many dear, devout Christians inside and outside the national churches, to have to walk the arduous pilgrim's path alone. But it must be carried for God's sake. We have not yet paid a high enough price for the most glorious good of pure doctrine and a healthy, untroubled conscience. In addition to the fact that we now know that our infallible God and His work are on our side, we are strengthened in our isolation by two other things. First, that we are in complete agreement with our dear Pastor Brunn and the preachers and congregations on the Rhine who are associated with him. We intend to cultivate the closest possible fellowship with this truly faithful helper in the work of the American church and tireless champion of healthy Lutheranism in Germany, to bear with him the shame or honor of being called "Missourian" as a brother, and to earnestly seek peace at his side with all those who desire it on the basis of our good confession. May the Lord God strengthen and preserve us for a long time this old faithful witness, who has recently been suffering. Furthermore, it is a great comfort to us to know that the whole dear Missouri Synod itself, along with all the Lutherans on the other side of the ocean who are devoted to it, stands behind us with their testimony and their faithful helping and intercessory love. We are in great need of this intercession right now. The entire German Church and we with it are facing difficult times. Satanas and his servants are preparing a main storm, and the tempest through which the Lord will sweep his threshing floor is, so to speak, already high in the sky. The struggle of the Prussian government and the German liberalism represented by it against Pabstism and Jesuitism has become an open struggle against the Christian church. About measures against impudent Roman priests and Aus

j instruction of the Jesuits one could only be pleased. As it were with it a most troublesome vermin was searched out of the German imperial body. But now it turns out that this service should be only the way to an unworthy goal. Now the hair of the German Samson is cut off, in which his power resides, i.e. one binds and destroys, as much as possible, the people's church and religion, also the pure Evangelical-Lutheran one. This is the aim of the disgraceful bills which, as is well known, the Prussian Minister of Culture, Dr. Falk, recently submitted to the two chambers of parliament for approval, and by which the independence of the Protestant Church in the administration of its internal affairs, as guaranteed in the Prussian constitution, is all but destroyed. Accordingly, church discipline in accordance with the Scriptures has been made impossible; the training, examination and employment of preachers has become a matter for the state; the ecclesiastical disciplinary power has been subjected to state control; and the supreme decision in all ecclesiastical disputes is in the hands of the state authority, the "royal court for ecclesiastical affairs. Thus, the church has basically and factually sunk to the dignity of a royal Prussian state maid. And mind you, all these measures refer to any religious community, thus also to the so-called Lutheran Church of Prussia. Very aptly, Dr. Luthardt, in several successive articles of his Evangelical Lutheran Church Newspaper, has demonstrated the tremendous scope of these drafts and calls them downright frightening. \*) The excitement about this, however, is now great in all still church-Christian circles; through almost all church journals there is only a bitter cry of lamentation and lamentation; there has also been a lack of protests, portions and all kinds of counter-proposals, - such as, for example, a quite energetic one on the part of the Br. Nevertheless, Mr. Falk has already pushed through the

amendment of the relevant constitutional paragraphs as a precondition for the acceptance of his famously drafts, albeit in heated battles, in both houses of the Prussian Diet \*\*) and thus the church - the public institution dangerous to the state - is bound and enslaved into the hands of his clients, the liberals, i.e. the Protestants' unionists and the Protestants' unionists. I.e. the Protestant Unificationists and radical enemies of Christ. These uncircumcised philistines used to pursue the downfall of the church by the greatest possible separation of it from the state. But in this, of course, they had to see themselves deceived. Therefore, now that they have succeeded in making the Prussian government subservient to them, they do not fail to go to work in the opposite way and to let the church express its life in the iron arms of the state. They are already rejoicing and will be even more triumphant when, as is to be expected shortly, those drafts are introduced by way of legislation. Alas for the poor Prussian church! To the extent that it is a church, the Lord Christ will know how to preserve it and speak to its enemies in his wrath; but a terrible judgment will fall upon it, and not only upon it, but certainly also upon all Protestant churches in Germany. For as Dr. Luthardt quite rightly says in No. 5 of his paper: "The laurels

\*) We have given an excerpt from Luthardt's article in "Lehn und Wehre" in the April and May issue.  
These constitutional paragraphs guaranteed the churches in Prussia a certain freedom and independence".

W. [Walther]

W. [Walther]

If his colleagues in the smaller Reichsstaaten will not rest either; and if they should show themselves to be tardy here and there, it is not impossible that the procrastinators will be helped in the no longer unusual way of extending the competence of the empire." But it is a just judgment of God. If the German church did not want to bear the gentle yoke of the pure gospel, it must now feel the iron fist of an almighty state around its neck, so that it is almost out of breath; if it has so long preferred to lean on the stick of state aid instead of the living word of God, it must now feel the stick on its back as a slave of the Skaats. Oh, if only many enthusiastic state churchmen would come to their senses under such blows! - —

What will happen when these new laws are implemented? First of all, without a doubt, a fight with the papists to the knife. How it will end and what benefit or danger will arise from it for us German Lutherans, the Lord alone knows. On the Protestant side, I fear, we will once again see, on the whole and on a large scale, the most inexplicable spectacle of shirking, shirking and best possible accommodation, without struggle, shame or loyalty. One has been used to it for so long. The gradual turn of the Berlin Oberkirchenrath in the well-known Sydow affair already indicates that perhaps little more will happen than, to speak with Dr. Münkelt, to stand quietly before this unheard-of event and investigate it as it could only become possible in our liberal times. In any case, the state will have no objection to such a retrospective and even quite scientific investigation.

If, however, such a sad attitude will not be lacking, may the gracious and merciful God help that there will not be a lack of quite a few exceptions, so that faithful witnesses will be born and strengthened under the severe hardship, who will lead the Lord's wars, fight and retain the victory. - Should the same laws come into force in Saxony and be applied to us separated Lutherans, we will also be involved in the war. To Jesu Christo, who sits in the regiment, be it all commanded. We know and take comfort in this. The greater the need, the closer our God is with His help. He will judge his enemies and save us poor Christians of this last time in a short time. Amen.

Dresden in March 1873.

R.

### **The anti-Christian papal bible ban once again.**

Bible generally seen in use in the home. I have been to Polish schools; later I traveled a lot in my fatherland, I came to many houses of the most educated Poles, but I did not find a Bible anywhere. Among the country people, however, who grew up without any school education at that time, there could be no question of reading the Bible. One more thing. - Some years ago I had the desire to acquire the Holy Scriptures in my mother tongue, namely in Polish. Because I had heard that there is a Polish congregation in Milwaukee, in which Polish is preached, and that the same congregation receives a library for the use of the local Poles from the old fatherland, I visited the priest there and presented my request to him. I was allowed by the board of the parish to enforce the books, with the remark: one remembers to have seen a Bible indicated in the directory, but whether it is available is questionable. - I started searching and after about two hours of work, because the books were lying on the floor in chaotic confusion, I found a New Testament, but the Old Testament was nowhere to be found. I then went back to the priest's apartment to complain to him about the results of my work. The man offered to give me his complete Bible. To the question: what would he do without a Bible? - he answered that he did not need it; he was content with the Sunday gospels, which he had in a special booklet, and with this he pointed to a heap of books displayed on his desk. - How much should your Bible cost? - I asked. - Ten dollars, was the answer. - But, my dear priest, what makes your Bible so outrageously expensive? I replied; I assume that the American Bible Society in New York has Polish Bibles in stock, and if that is the case, I can get one from there at a much cheaper price. - Yes, of course," he said in an irritated tone, "you can get a cheaper Bible, but it is published by heretics, and the one I am offering you is a Church-authorized edition and you cannot get it cheaper anywhere. I finally decided and deposited H5.00 for the New Testament found in the so-called library with the condition that I would be allowed to return it if I could get a Polish Bible in New York. Afterwards I did not regret having taken that step. For when comparing the so-called translation of the Holy Scriptures authorized by the Papist Church with the one produced by the Polish Protestants (which I received from New York for \$3.00 in excellent condition), it turned out that the Polish readers of the Holy Scriptures, i.e. the "authorized" ones, could not cope with their Polish text without an interpreter. Not only were there a lot of outdated words in it, because the translation may have been done about two hundred years ago, but also the sentence formation was so terribly confused that in many places it is purely impossible not only for

laymen, but also for priests, to understand the true meaning of this scripture.  
to clear the skins.

If Father Oertel does not know how things are among the papist nations, especially among those among whom Protestants are not strongly represented, as, for example, among the Poles, let this serve him to illuminate the conditions with regard to the use of the Holy Scriptures by laymen as well as by priests. - First of all, a Polish Bible, which costs the external

Father Oertel of New York denies, as reported in the "Lutheran" of April 1 of this year, that the reading of the Holy Scriptures by laymen is forbidden in the Pope's church. His words read: "There can be no question of a Bible prohibition in the church, but only of a restriction regarding the use of the holy Scriptures. All the prohibitions that have ever been imposed by the

The statements made by the church authorities in this regard have always referred only to certain Bible translations and to certain persons. May I be permitted to counter these extremely impudent assertions of the Father with the following facts. In my fatherland, in the former kingdom of Poland, where, as is well known, the Romans rule in ecclesiastical matters, I have nowhere found among the Roman Catholic laity a



The value of an old bible, bound in a light cardboard cover of yellowed paper and very poor printing, is as much as a Chinese grammar, which is rare in the book trade, i.e. it costs a fortune; which can easily be explained by the fact that this bible can only be obtained from a single bookstore in Galicia. In any case, it is under the control of Jesuits, and is forced to put a high price on the paper goods that are exposed to words and mold in the store. We should not be surprised, by the way, if the Jesuits deliberately set such a high price.

price would have been put on the Bible to prevent its distribution among the people. On the other hand, if the rare case occurs that a Polish priest decides to make the sacrifice of laying out \$10.00 for a Bible, then it stands unused among his ten little books on the desk, because he lacks the desire and the drive to study it. After all, the hocus-pocus of the Latin mass has to fit everything with them. - Thirdly, if he once takes the Bible in his hand, it is a closed book to him, because he does not understand it. - If it looks so dark among the priests, who should be the bearers of light in their congregations, how great must be the darkness in their congregations! - Therefore, what the "Lutheran" has reported to us in its earlier issues with regard to the papist-antichrist ban on the Bible is all too well founded, for the antichrist ban on the Bible has completely eliminated the use of the Holy Scriptures, especially among the papist peoples. On the other hand, the Jesuit Father Oertel likes to fib in his answer, thus confirming the proverb: Art does not let of Art.

Finally, with regard to Father Oertel's remark: "It is a great superstition to think that people become better and walk the path of salvation by reading the Bible", - I consider myself obliged to describe here in a few words in which "right faith" and on which "path of salvation" people, who behave so impudently, as the Jesuit priest in this remark, - have placed my poor compatriots, who are so deeply lost in religious as well as in political respect, just by the papist Bible ban. - I remember from my youth, about 35 years ago, seeing crowds of 100 to 300 people going on pilgrimage to the monastery of Czestochowa on the far-flung Prussian border to an image of the Virgin Mary. The pilgrims included men and women, rich and poor, young and old, people of the better classes and also the common rabble. In the summertime, these processions could be observed at least once a month. I, as a boy of about 12 years, watched them from the windows of our apartment with childlike pious shyness and wished that I could also make such a journey on foot. It was particularly interesting for me when for

a Pole, who had imbibed the differences of class with his mother's milk, as it were, next to old, ragged, limping women, who were loaded with heavy burdens, to see women in better clothes making a pilgrimage; next to the ordinary countryman a city dweller, even a nobleman with his wife, and so on.

Everything went through the city in a colorful ball with bare head and singing from full throats, while a large cross and then a large image on poles was carried forward. Flags and little flags with colorfully painted grimaces could not be missing, however, and those who carried them, obviously behaved

than the nobles in the papist heavenly kingdom among the people of lesser sort. - The local priest in the county seat and some members of the papist community regularly escorted the pious pilgrims to the city limits and sprinkled them with holy water as they departed. The procession was usually joined by a number of carts, which were intended to accommodate the better-off pilgrims on the long and arduous journey. - I still remember the stories and tales about the alleged miracles that the image of the Virgin Mary in the old castle-like monastery in Czeftochowa, which was full of gold, silver and precious stones, was supposed to have caused. It is said that once, during the invasion of the southern Polish territory by the Turks, an overconfident Saracen struck the holy image in the face with his crooked saber; immediately a wound appeared in it, which began to bleed profusely. Since then, the image has been brought to the monastery; others report that the angels have carried it through the air; and now it performs all kinds of miracles on sick and crippled people when they gather in faith in this monastery and pray devoutly before it. - Great, very great was the Diana of the Ephesians at that time! In almost every house, especially in the countryside, the image of this image could not be missing, the "Mary of Czestochowska", a gruesome grimace on the wall with a red line on the cheek. On solemn occasions, lights were also lit in front of this image. - In the later times, however, the Russians seem to have caused a break in the greatness of the Polish Diana and especially her Demetrius; at least the pilgrimages to the lair of this booty thresher became rarer and rarer. - But once the pilgrimage was completed after weeks of distance from the household and trade, the pilgrims to the holy Czeftochowa brought, besides all kinds of impurities of body and soul - (for along the ways back and forth in the disreputable, most poorly equipped and mostly very unclean Polish village taverns a common straw bed was laid out), - furthermore, besides manifold for long ruined health and empty pockets, etc. - what? - The "right faith", which one would have attained on this "path of salvation"? - Nothing less than this, but all kinds of pictures and images, medallions and crosses, amulets against this or that evil, scapulars, bands and ribbons, and countless other things. These large and small göylein, which one had to buy for heavy money from the monks, were now unpacked and picked up with a reverence, as if one had received them from the hand of God himself from heaven. Afterwards, all these glories were shown to very special friends. Then it was said: this is a common picture, but this one is from Czeftochowa; this one is an ordinary cross, but this one is from Czeftochowa! It was a foregone conclusion that those from Czeftochowa were miraculous.

This is the "right faith" and this is "the way of salvation" that the Jesuit Father Oertel praises. This is the grossly deidnish essence that is going on in those countries where the Antichrist has succeeded in eradicating the word of the Lord: "Search the Scriptures, for you think you have eternal life in them, and it is they that testify of me," John 5:39. Of course, the word of the Lord brings with it the holy cross; but the Bible prohibition of the pope, in addition to the pagan cross and images, brings gold, silver and fat sinecures to the Jesuits and other creatures of the world.

Pabst. But what for the masses of people seduced by them? - Obviously nothing but pagan darkness and blindness, temporal and eternal ruin, as already partly confirmed by the history of the papist peoples, as my poor, pitiable compatriots, the French, the Irish, the Spanish, the Italians and also the Austrians. - But as tangible as the sky-scraping injustice is before one's eyes, which the antichristian Bible prohibition has brought upon whole peoples, it does not even remotely occur to the lamblike rat king of Rome, as the man of God Luther characteristically calls the pope, to repent of it. Indeed, the more insolently they write to the world: "It is a great superstition to think that people become better and walk the path of salvation by reading the Bible. In taking leave of the Jesuit priest, I assure him that the above contains only a few reminiscences from my life and dealings with a people who have long been under the thumb of his worthy colleagues. Should he, however, lick against the sting of truth, which is peculiar to his kind in a particularly smart way, then I might give even more parts of the above topic to the American public, especially to our "Lutheran readers", so that everyone can see what kind of conditions we have to expect here, if the "pious fathers of the Society of Jesus" should once succeed in gaining influence on the masses. Truly, it behooves us to walk with all fear of God in the spirit that drove our fathers to sing with all their hearts: Keep us, O Lord, in thy word, and forbid the murder of the Pabst and the Turk, who would overthrow Jesus Christ, thy Son, from his throne. - Amen.

Waterford, Racine Co, Wisc, April 1873.

Ed. Multanowski.

### To the ecclesiastical chronicle.

I America.

Mr. Brobst continues to include the most atrocious attacks on our Synod, its doctrine, its way of fighting, its character by name in his "Monatshefte", and again declares in his "Zeitschrift" of April 12, that he "especially desires in the current year's issue of the Monatshefte a thorough discussion of the points causing the dispute between the Missouri and Iowa Synods, and in such a way that full justice is done to both sides." By this the pastor understands that the Iowans defend the Iowa and the Missourians the Missourian "direction" in his booklets and fight each other, but by no means that only the truth should be given the honor. For he goes on to say, "The March number contains an article on this from the Iowa circle, and in the Avril number it is followed by two from the Missouri circle, including one from *Interpres* on the 'open questions.'" In this way, however, the practical editor may produce a monthly paper which some people read with a certain pleasure, for it gives some people pleasure to watch a disputation tournament, especially if there are no bloody performances, but one or the other of the fighting knights at most somersaults once and falls on the sand.

After all, Pastor Brobst says: "Whoever has something to say about this matter is kindly invited to speak out in the lazy section of the Monthly Bulletin, then other journals need not interfere. Pastor Brobst wants to be so kind as to take care of both for us, the attacks on us and our defense, which is why he declares it to be "interference" if we should ever think of using the right of self-defense against blows we have received. This is what is meant in the

That a whole new friendship piece. So we should only give up our backs and keep still and leave it to Hm. Pastor Brobst whether and when, by whom and how he wants to release us from the hands that are working on us. Hardly anyone, least of all one of our opponents, will envy us the role he thus assigns us in his show tournament. Mr. Brobst finally adds: "We ask for *fair play*", but their articles show how, we do not want to say, he but his suppliers on the other side understand "*fair play*". We must explain that, we do not want to say us, because there is nothing in us, but our holy cause by Hm. Rev. Brobst's services of friendship has so far been more harmed than by all the innumerable furious attacks in almost all the papers which we have hitherto experienced and are still experiencing. \*) If it were only a matter of our persons, we would well suffer his kind of love out of love; but since it is a matter of nothing else than the church of the Lutheran Reformation, which we represent, we see ourselves compelled to hereby most politely forbid all his friendly services. W. [Walther]

Iowa Theology. The gentlemen of Iowa now everywhere proclaim us in writing and (even more so) verbally as gross Calvinists who teach absolute predestination; namely, we are to teach that the damned are not condemned because of their sins and because of their willful resistance and unbelief, but solely because God has predestined or predestined them from eternity. Now the Lords know quite well that we heartily reject

Calvinism, condemn it, and

since we firmly believe and confess that God wants all men to be saved, that Christ has reconciled all men to God, that through the word of God all men are earnestly and powerfully called, and that every man who is lost is lost not because of God's predestination, but solely through his own fault, for the sake of his stubborn resistance. Where does it come from that our Iowa opponents want to label us as Calvinists? The simple reason is this: because we teach that God has chosen those who will be saved to salvation by free grace alone, not for the sake of their doing or merit, while the Iowans teach that the ultimate reason for a person's salvation lies in his own free will decision for grace and faith. In their church bulletin of April 1, they even write that "God has chosen his elect for the sake of faith," while they see "faith not as a meritorious work," but "as a meritorious confidence." When one

The worst attack articles, by the way, are those that contain a lot of accusations even without an attempt to prove these accusations. Because what should one answer? False proofs can be refuted, but a lot of allegations compressed into a few lines, even if they are groundless, even silly, require a wide refutation to take away their harmful poison of slander.

But if we regard faith not merely as a means of salvation, and not merely as part of the order in which God wants to make man blessed, but if we regard it as a cause for the sake of which God has chosen the elect, yes, if we regard faith as "a meritorious confidence," then of course our doctrine must be rejected, since we deny man all cooperation in attaining his blessedness and all merit, not only the merit of works but also the merit of faith, give glory to God alone, and ascribe everything to his free grace in Christ. It is bad enough that lowans reject this about us and about Luther, but it is even worse that they cry us out as Calvinists and absolute predestinarians for the sake of this old biblical doctrine of Luther. However, we have already had to defend many a doctrine that was first considered a

a horrible heresy and which our own opponents have finally recognized and accepted as a precious treasure. Let us hope that it will be the same with the doctrine of free will, of human decision and in general of becoming blessed by free grace alone. W. [Walther]

Iowa Synod. In the present volume of the church bulletin of this synod there is a whole series of articles which are supposed to present the "history" of the Iowa Synod. That this amounts to self-aggrandizement, as is usually the case with self-biographies, is not for us to judge. It seems also very natural that if one is praised by no one, then the praise itself takes over. However, that "history" places the Missouri Synod next to the Iowa Synod as the shadow of the

We can hardly look on so calmly if the narrator puts the light next to the light so that the latter shines all the brighter. We have decided, however, to let the narrator first tell the story and then to provide or have provided some contributions to it, from which it should be evident that not only in Germany, but also here sometimes, instead of telling history, one makes history. Until the other part has been heard, it may be advisable that the readers of the Iowa "Kirchenblatt" withhold their final judgment on the "history" in question, at least as far as we Missourians are concerned. It is, after all, an old, generally recognized principle: *^ulUatur 6t altera purs*, that is, the other part must also be heard; or as the old Germans said: "One man's speech is not speech, it should be heard both ways." W. [Walther].

Rebaptizers ei. In the "Sendboten" of April 9, a Baptist preacher reports that in a public speech before a rebaptism was performed, he raised the question: "Whether his listeners (of whom more than 400 were said to be present) could believe that if he threw a few handfuls of earth on a dead body, that it would then be buried? To this a little boy answered with a loud voice: "No!". Immediately, the preacher reports further, he appealed from the judgment of the little boy to the judgment of the great ones and showed them how simple the truth was, since even children could understand it. This wise guy will have been glad enough that, apart from incomprehensible children, there were not also some "great ones" experienced in God's Word, because then they would have asked him: "Whether he could believe that if he immersed a person who was dirty all over, that he would then be washed? In any case

then the Baptist preacher, like the boy, had to answer with "No! But what would have been proven by this? - It would have proven that if baptism with the mere sprinkling of water is not true baptism, because this form does not fully represent being buried with Christ (Rom. 6:4), then baptism with a mere one-time immersion in water is not true baptism either, because this form does not fully represent the washing away of sins (Acts 19:16). However, as foolish as it would be to demand of Baptists that, in order to fully represent being buried with Christ at their baptism, they should baptize their candidates for three days.

under the water, it would be just as foolish to require those who baptize by pouring water to engage in a frictional trial with the person they are baptizing.

But it is most foolish of all when the Baptists claim that their form of baptism is the only correct one, because it is not even correct according to their own principles! We Lutherans, on the other hand, reject neither the one nor the other form, because nothing is commanded about it in God's Word, and in both cases the burial and the washing are outwardly only indicated, not

outwardly consummated as the Baptists dream. W. [Walther]

After the "Lutheran Observer" of the 4.

When the Synod of the Western District, which had been submitted to our Synod for discussion on the occasion of its meeting in this year, summarily (although erroneously) communicated the theses to the Synod of the Western District in No. 12 of April, he makes the following remarks on them: "Whether the preliminaries,

the manner of presentation of the evidence, and the conclusion will be such as to silence all objections on the part of other appointments and to convince all other people, must be awaited, and no doubt those who are outside look forward with deep interest to the result of the intended negotiation." W. [Walther]

Pastor F.W. A. Riedel in New Albany, Ind., who was first reformed, then became Catholic, then unirtevangelical, has now, after joining the Episcopalians for a very short time, returned to the Roman Church, as he himself publicly declared in the "Katholischer Glaubensboten" of April 16. Such weathervanes, however, always find

last in the Roman Church, which is known to have a good stomach that can digest anything, its best account.

W. [Walther]

Question to Pastor Brobst. Does Mr. Pasto Brobst deny that Mary "is rightly called the Mother of God and is also true"? This question is prompted by a sentence in an article of his magazine of April 19, in which it says: "Even the apostles nowhere call her 'Mother of God'; but (Acts 1, 14.): 'Mary, the mother of Jesus'. This is the teaching of sacred Scripture. " G.

The very latest. A doctor in New Jersey, an admirer of Darwin, Tyndal and others, announces that he will soon come out with a system of healing based on the latest "science", which will "checkmate death". G.

Our dear emigrant missionary in New York S. Keyl, with God's help, happily returned from Europe on April 22.

Schoolteacher J. C. Ulrich in St. Charles, Mo., died blessedly in the Lord on April 10.

## II. foreign countries.

Alsace. Here, too, an independent Lutheran parish has now been founded. After the death of their pastor, all church-eligible citizens in the parish of Obenheim and Daubensand, without exception, asked the Directory that their previous pastor, H. Stricker, a faithfully Lutheran-minded man, be given the vacant position. But all petitions and deputations sent to the Directory for this purpose were in vain. Yes, the president of the board, Dr. Bruch, declared: "If there were a gallows at my door and I were hanged on it, yes, if an angel came from heaven, H. Stricker would not receive my vote." Of course, it was only wind, if the rationalist gentleman bramarbasirte with it, to let himself be hanged rather than to want to give his voice to a Lutheran, because what kind of martyrs these kind of people are, is known; but it remained so. Instead of H. Stricker, a certain Schade was made pastor, who is known as an enemy of the Lutheran church in Alsace. Thereupon a protest with very numerous signatures was also submitted to the government of the Reichsland; but, as the "Messenger of Peace from Alsace-Lorraine" says, only to confirm the truth of the word: "Do not rely on princes; they are men and cannot help you." The rationalist Schade was also confirmed by the government! Since the citizens had already reminded Mr. Bruch that they would have to form an independent congregation if they were not given a Lutheran preacher, he had said: "These would only be empty threats"; but because one did not trust the weather, a man was immediately sent by the board of directors to Obenheim and Daubensand, so that he would try to make the hard-headed Lutherans there fall away by flattery and threats. Unfortunately, this tempter to evil succeeded at least with a significant part of the congregation in Obenheim, but not so in Taubensand. Those, however, who did not want to be unfaithful to their church, now gathered into an independent congregation, which has its center in the latter place. It consists of almost all citizens of Daubensand, of a not insignificant number of citizens from Obenheim and of several families from Gerstheim and Boofzheim. The parish administrator Stricker was appointed by the separated community as their pastor and he accepted the job in the name of God. The "Friedensbote" reports a letter from the young congregation. It reads as follows: "Dear brothers near and far! You should also know and experience the situation in which we find ourselves. We have done as much as possible to get an Evangelical Lutheran pastor, but this was not granted by the board of directors. However, because we prefer God's pure Word and Sacrament to all the treasures of this world, because therein lies the salvation of our souls and that of our children's souls, we remain with the pure Evangelical Lutheran Church, with pure Word and Sacrament, and have retained our Mr. Pastor Stricker, whom we requested and who was denied to us by the Directory. We have not separated from the national church, but we are only doing without it until we get an Evangelical Lutheran pastor. Now we have rented a place and are furnishing it as best we can. Even if it is not a church, we still have the true church in pure word and deed.

Sacrament. Dear brothers, another proof of what Christ said: When the Son of Man comes, will he also find faith? Unbelief is the order of the day in our national church. But God's word is still not bound with us. Even though we are bound externally, although there are many poor and lowly among us, all are glad and joyful and do helpful work, for heavy sacrifices are required until everything is in place; but we entrust the matter to him for whose word and church we stand. He will bring it to such an end that it will be glorious. In the meantime, let us continue in prayer: Stay with us, Lord Jesus Christ, because it is now evening! Do not let your divine word, the bright light, be extinguished in us. In this last sorrowful time, Lord, grant us constancy, that we may keep your Word and Sacrament pure until our end! God bless the dear sister congregation! W. [Walther]

Gemeindestimme. A certain Langner was recently appointed pastor for the Koblenz congregation near Pasewalk in Pomerania, and the congregation did not object. However, since the congregation subsequently learned that the newly appointed pastor was one of those who had petitioned against the removal of the rationalist pastor Sydow, the church council, on behalf of their congregation, petitioned the Superintendent and the Consistory not to send Mr. Langner to them. Langner, because they could neither pray in church with a man who did not believe in the apostolic confession, nor could they have their children baptized by him, nor could they have any trust in a pastor who believed differently than he had to confess officially. - God only grant that the dear congregation will also penetrate! This is, by the way, a new proof that if the congregations in Germany would become church free, they would mostly rather choose a believing than an unbelieving preacher.

W. [Walther]

Saxony. We read the following in the "Pilgrim from Saxony" of March 16: "From the church in Saxony, it should also be mentioned that Pastor Lenk in Siebenlehn resigned from his office at New Year's, as was to be expected from his earlier declarations, and is now active in the separated Lutheran congregation in Dresden. With his resignation, he seems to be left with almost no successor worth mentioning, and we consider this desirable and gratifying under the present circumstances. In the future, however, it will be very, very important that our church government resolutely stands up for the confession of the Lutheran church, and that the synod does not refuse to cut off once and for all any conclusions that ecclesiastical liberalism might want to draw for its justification in the church from the new confession formula by a clear and unambiguous declaration." - The dear Pilgrim writer is quite right; on this, however, "much, very much will depend." But, but - it is an old saying: "He who says A, must also say B", and it is very much to be feared that this saying will also prove true of the Saxon church regiment and the Saxon regional church. But then what will the dear brethren do in error in the regional church? -W

. [Walther]

New Prussian School Ordinances. Of the same, the "Pilgrim from Saxony" says: According to these ordinances, religious instruction in the upper class of a Prussian elementary school is to be limited in the future to four hours a week, in the catechism class to four hours a week.



However, no more than the first three main chapters may be taught and explained in the first lesson. Also, the number of hymns that a teacher is only allowed to teach is now set at twenty. More may not be taught. Until now, it was the custom to set a goal in such school regulations, which even the less competent teacher had to strive for. Now, as one can see, it is said - but of course only with respect to church doctrine and religious knowledge: You may take the children this far and no further. These and other such regulations are obviously directed primarily against church-minded teachers who are faithful to the confession. The aim is to put a stop to them and at the same time to prepare the transition of the Lutheran elementary school in Hanover, Schleswig-Holstein, and Hesse into a unionist one, if possible without any fuss or fuss. For this reason, above all, the doctrine of baptism and the Lord's Supper should no longer be taught in school. And also the restriction of the church songs to be learned - with twenty songs there is about one VerS for every week in the last three school years - obviously has the aim to alienate the youth more and more from the church tradition and to detach them from the connection with the church. Pastor Harms in Hermannsburg says in the New Year's issue of his missionary bulletin: "We have the new school ordinance in which it is written that Luther's entire Small Catechism is not to be taught in the elementary school, but only the first three main chapters, where it is forbidden for school teachers to teach the most important doctrines. I would not be able to carry out such an order, and should I be deposed from my office tomorrow. In Latin Christianity, Luther's catechism belongs entirely and purely to the home, the school and the church, for it is not only a textbook and a textbook of learning, but also, above all, the confession of the Lutheran church, and wherever the confession of the church is touched, I smell Satan. A Lutheran school without a Lutheran small catechism, whole and unmutated, is unthinkable to me.

### Church News.

On Sunday Reminiscere, March 9, Rev. F. W. Seeger, who had broken away from the Pittsburg Synod, colloquied before the Buffalo Conference, and thereupon received and accepted a call from St. John's Lutheran congregation at Harlem in the city of New York, was installed in office by the undersigned in the midst of his congregation by order of the Presidency of the "Eastern" District.

May the Lord also make this servant of his a blessing for Diele in this part of the populous city, and further show himself to the dear community as a God of help, as he has helped until now. H. W. Diederich.

Address: IUov. I'. >V. 8c.-sgsr,  
2266 Tlnrel Slsv Oorlc

After Pastor I. F. Niethammer received and accepted a regular appointment from the cv. Lutheran congregation at La Porte, Ind. he was installed in his new office by the undersigned on Sunday Judica, dcu March 30, by order of the honorable Mr. Vice-President of the Middle District.

The Lord bless the shepherd and the flock! G. Hild.

Address: Usv. 3rd D. ^tlnruinumr, Uox 542. Du Dorts, Inci.

Rev. K. F. Schulze having received a regular call from the Lutheran congregation at Cortland, Nicolett County, Minnesota, and having accepted with the consent of his former congregation, the same was installed on Sunday Oculi, in the discourse of the rhrw, Presidency of the Northern District by the: The undersigned inaugurated into his new office.

May the Lord be his sun and shield! H. Sprengeler.

Address: tsv. L. D.

OortlanU, iblioolsN Oo., Linn.

### The Western District of the Synod of Missouri, Ohio and other states.

will hold this year's meetings, God willing, in Schaumburg, Ills. from May 7 to May 10.

Pastors are requested to bring their parochial reports or send them in on time.

Beginning at 10 a.m. Tuesday, May 6, cars will be at the Palatine station of the North-Western Rail Road to pick up Synod guests. The first train will leave Chicago at the North-Western Rail Road depot, at the corner of Kinzie and Canal St., at 9 a.m.

! All those who intend to attend the meetings are hereby requested to contact the local pastor, Mr. Pastor H. Schmidt, in good time.

to report. E. S. Kleppisch, Secretary.

### To the message.

All those intending to travel to Schaumburg for the Synod may come there and back from East St. Louis by the St. Louis, Alton L Chicago or Illinois Central railroad for P10.50.

Instructions for tickets are available in St. Louis from Messrs: Heinicke <L Berg, 107 Main St., Leonhardt L Schuricht at Sachsenmühle, Heinrich Kalbfleisch at St. Georgmühle.

**As far as transportation to the North-Western station is concerned, ticket buyers will find out more details from the gentlemen mentioned.**

The Northern District of the Synod of Missouri, Ohio and other states.

will assemble, God willing, from the 18th to the 25th of June of this year in the congregation of the Rev. I. Lochner at Milwaukee, Wis. The gentlemen pastors do not want to forget to bring complete parochial reports. I. H. P. Partenfelder, secretary.

\* . \*

At our synodical meeting this year, v. following items shall be presented for discussion:

1 > Theses on the conversion of man to God.

2) A proposal for an instruction for our visitors.

3) It was suggested by the Michigan Pastoral Conference that the holding of Schenkwirtschaften (t^uloons) also be negotiated. At the end, some sentences elaborated for this purpose will be presented.

4) For discussion in the pastoral conferences during the Synod or on the day after the Synod, a work is designated that has as its subject the marriage with the deceased Mrs. Sister.

Anyone wishing to submit anything for the Synod's consideration other than the above-mentioned items is hereby requested to inform the undersigned of this no later than four weeks before the Synod convenes and to send in any work they may have submitted. I. A. Hügli, President.

### The Evangelical Lutheran Synod of Illinois and Other States

shall, God willing, assemble this year in the congregation of the Rev. Göbringer at Mascoutah, St. Clair County, Illinois, and hold their sessions there during the days of the 5th to the 10th of June irrel. (according to the synodal resolution).

The subject of the doctrinal discussions will be: the continuation of the discussion of the theses on the sacred ministry of preaching.

The secretary: G. Bau mann.

### Conference - Display.

The New York Districts - Pastoral Conference will gather, beloved it God, from the 10th to the 12th of June in PortRichmond, Skaten Island, N. I.

Certain works are:

Ercgese: of any pastor.

History of the Norwegian Lutheran Church in North America by Rev. Juul.

The necessary private study of a pastor: by Pastor Kolbc.

The necessary attention of pastors to each other: by Pastor HollS.

Secret societies: by Pastor Eirich.

Relation of justification to sanctification: by Rev. Walker.

To preach: Pastor Bicwend; Substitute: Past. Hiller; those absent are asked to excuse themselves to the secretary in a timely manner. C. A. Gräber, Secretary.

## For your kind attention.

There is a deficit of 400 dollars in the Widows' Fund, i.e. on April 17 of this year \$400.00 more had been spent than had been received. - I therefore ask the members of the Society who have not yet paid their contribution to send it to the District Treasurer as soon as possible. Other Christians are also asked not to forget the widows' fund.

St. Louis, April 21, 1873.

E. D. C. Böse.

## Please.

All those who have a small gift for the church building in Leland, Michigan, are asked to send it to the pastor of the church in Leland, Michigan.

>1r. Hünrv Laiirs, to be sent in.

Arenzville, Ill, April 15, 1873.

M. Toewe.

### Received in the Western District treasury :

To the synodical treasury: From Past. E. Lehmann's congregation in New Wells, Mo., \$4.50. From Trinity District in Saint Louis \$31.00. From the congregation of the Rev. Heinemann in Neu Gehlenbeck, Ill, \$23.60. Easter Collecte of the congregation of Rev. Wille in California, Mo, \$9.20. Of Rev. F. Nützel's Gem. in West Ely, Marion Co, Mo, \$5.00. D. Bohnhardt in Eisleben, Scott Co, Mo, \$1.50. Collecte of the Gem. of the Past. Große in Chicago \$37.00. Of Past. Runkel's Gem. in Aurora, Ind, \$20.00. Past. Gotsch's Gem. in York Centre, Ill, \$14.32. of Wih. Ohlendorf by Past. Große in Chicago, \$3.00. From Immanuels-District in St. Louis, \$28.55. From Past. Brohm's Gem. in St. Louis \$6.15. By teacher Ch. H. Brase in Lafayette County, Mo, \$1.00. Anna Richter in Homewood, Ill, \$5.00. Teacher I. S. Nützel in Chicago \$2.00. By the cross congregation of Past. Nachtigal at Waterloo, Ill, \$8.45. Of its Immanuels Gem. there \$2.60. Past. Traub's community in Crete, Ill, \$9.65. Past. Stephen's community in Echester, Ill, \$5.80. Of Past. Brsel's Gem. at Cape Girardrau, Mo., \$6.00, by himself \$1.00. Past. Wunders Gem. in Chicago \$46.40. Pnst. Rauschert's Gem. at Dalton, Ill, \$11.00. Past. Schuricht's Gem. at Vandalia, Ill., \$13.18. Often-Collecte of the Rev. Grupe's Gem. in Champaign, Ill., \$8.60. Of Past. Holls' Gem. in Columbia, Ill., \$28.25. Easter - Collecte of the Gem. of Pastor Francke in Addison, Ill., \$50.00. Of Past. Stülpnagel's Gem. in Cooper County, Mo., \$15.60, by himself \$1.00. Pastor Matuschka's Gem. in Neu Melle, Mo., \$14.00. By Past. Dörmann's St. Petri Gem. in Randolph County, Ill, \$15.55, whose St. Pauli Gem. there \$12.45. Past. A. Schmidt's congreg. in Cypress City, Texas, \$3.00.

To the college maintenance fund: From the Trinity District in ist. Louis \$22.00. From the Immanuel District there \$22.00. From K. Gruenhagrn in Homewood, Ill, \$2.00. From Past. Riedel's parish in Homewood, Ill, Communion Scroll, \$27.00.

On the Synod Mission Fund: From Past. E. Lehmann's Gem. in New - Wells, Mo., \$4.15. From an unnamed person by Past. Biltz in Lafayette County, Mo., \$1.00. From the school children of Teacher Beyer in Altenburg, Perry County, Mo., \$3.10.

For inner. Miss ion: From the DrrieinigkeitS - District in St. Louis 50 Lts. Collected at H. Richter's wedding in Homewood, Ill, \$6.75. From Past. Traub's Gem. in Crete, Ill, \$8.32. From Immanuels District in St. Louis \$3.30.

For Past. Brunn'S Anstalt: By Konrad Richter in Homewood, Ill, \$2.50. By Past. Traub's Gem. in Crete, Ill, \$11.80. H. Rathe in Homewood, Ill, \$5.00.

On the general building fund: By Past. Wehrs' Gem. in Lake Zurich, Ill, \$9.63. Bon N. N. by the same \$4.00.

On emigrant Mrssivn in New York: From Mrs. Stunkel m Lafayette County, Mo., \$2.00. H. Lohmann there \$1.00. N. N. there \$2.00. Louise Richter in Homewood, Ill., \$2.50. Past. Re'singers Gem. in Danville, Ill, \$15.00. Past. Traub's Gem. in Crete, Ill, \$11.80. From teacher Jung's school children in Collinsville, Ill, \$9.00. From Gottfr. Mertz in St. Louis County, Mo. 50 Cts. N. N. there, 50 lts. Friedr. Schumacher in St. Louis \$1.00.

On the Hermannsburg Mission: From an unnamed person by Past. Wille in California, Mo., \$1.00. From H. Dehm m Havanah, Ill., \$25.00. N. N. by Past. Biltz in Lafayette County, Mo., \$100.00. by an unnamed person through Rev. Stephan in Echester, Ill., \$25.00. H. Rathe in Homewood, Ill., \$10.00. Past. Matuschka'S Gem. in Nru-Mcille, Mo., \$10.00. Past. A. Schmidt's Gem. in Cypress City. Texas, \$5.00. Collected on the day of Klemann's daughter's Confirmation by Past. Landgraf in St. Louis County \$3.40.

Regarding new seminary building in St. Louis: By Past. BartenS' Gem. in Lafayette County, Mo., \$25.00. By Past. Heinemann in Neu - Gehlenbeck, Ill, by Chr. Knackstedt \$2.00, the Knackstedt brothers \$2.00, Ernst Wolf \$1.00, W. Schirmer 50 Cts. From Fried. Schumacher in St. Louis \$1.00.

On the emigrant mission in Baltimore: By Theodor Reinhardt in Chicago \$3.00. A. C. Fischer in Lyonsvrlle, Ill, \$2.00.

Students: From the grandmother Schuckar by Past. Schuricht at Vandalia, Ill, \$1.00. From N. N. through Past. Querl at Lyonsville, Ill, \$2.00. From an unnamed person at St. Louis \$1.00.

For Rev. Ruhland: Thank offering of Mrs. W. W. by Rev. Stephan in Echester, Ill, \$5.00.

For the congregation in Alma, Kansas: From Rev. Traub's congregation in Crete, Ill, \$6.35.

For Pastor Fredrking: Von einigen Gliedern der Gem. des Past. Heinemann in Neu-Gehlenbeck, Ill, \$12.60.

sick pastors: by H. Richter in Homewood, Ill, \$5.00.

,-.8for teacher Dörfler: By Past. A. Schmidt in Cypress Ctty, Texas, \$2.00.

' E. Rosch k e.

The following additional gifts were received for the **Lutheran Orphanage at St. Louis:**

Wedding - Collecte at G. C. Hvffmann in Lentreville, Ill, \$7.00. From Pbil. Fath in St. Louis \$10.00. I. E. Dä'umer there \$5.00. Childbirth Collecte from Past. Kathain's congregation \$5.00. From Chr. Spornemann in Pleasant Ridge, Ill, \$5.00. From an unnamed person in Collinsville, Ill, \$2.00. Hrn. Past. Beyer's parish in Pittsburg \$11.40. N. N. there \$5.00. H. there \$5.00. Peter Fischbach in Peru, Ind, \$3.55. From Trinity District in St. Louis by Julius Schubartb \$259.00. From Immanuels Dltr, there by Ch. Wilhardt \$5.00, from N. N. 25 Cts, by I. Heinz \$1.00, deSgl. \$2.50. From the Trinity District in St. Louis by E. Schäffer \$10.00, by Aug. H. Blumenbrg \$8.00. From the community in Neu-Gehlenbeck, Ill., \$9.10. From an unnamed person in St. Louis \$1.05. From Konrad Kraus in St. Louis, as a thank offering for happy delivery of his wife, (?) - From the Trinity District in St. Louis by F. W. Schuricht \$40.00. From Mrs. Schneider in St. Louis by Mr. Keller \$2.00. From several members of the congregation of Mr. Pastor Gräbner in St. Charles, Mo, \$22.50. From Emma Strübing 25 cts, August Fell 10 cts, Emma Könnicke 50 cts. From two unnamed in Past. SchwonsenS Gemeinde zu Bielefeld \$13.00. By Hrn. Past. E. A. Sieving from his congregation in Lincoln, Mo., \$9.55, in Cole Camp \$3.05. By\*Mr. Past. Hudtloff in Wausau, Wis, of Br. Krenz \$2.00, of his Trinity congregation \$1.80, of Immanuels congregation \$4.00, of Trinity congregrd \$3.08, of St. Pauls congregation \$2.15, of St. Petri-Gem. \$1.75, from St. Johannis-Gemeinde \$1.75. from L. Lange in St. Louis \$15.00. From Jungfrauenverein der Kreuz-Gemeinde in St. Louis \$10.00. from KreuzGem. in Concordia, Mo., \$6.60. By Mr. Past. Biltz in Lafayette County, Mo., by Mrs. Niemann \$2.00, Wittve Walter \$1.00. By the school children of Mr. Cantor Bünger in Chicago \$3.50. By Mrs. Lehr in St. Louis by Mr. Keller \$3.00. By the Young Women's Association of the Trinity District there \$23.70.

Sincerely thanking the kind donors on behalf of the dear orphans

st. Louis, April 9, 1873. I. M. Estel, Cassirer.

Received for the seminary budget: By Mr. Pastor Bergen Collecte of his congregation \$6.70. By Mr. Rev. Lohr from his congregation \$6.00. From Mr. Pastor Bock's congregation: from Mr. Säger 1 ham, from Mr. Warnken 1 piece of bacon, 1 piece of beef, from Ehr. Hahne 1 Bush. Aepfelschnihe, from Ehr. Held 1 shoulder, from N. N. 1 shoulder, from Past. Bock himself 1 pc. of bacon. From I. Dittmers on Tandy Creek 19 dozen eggs, 1 Bush. Beans, 1 Bush. Apple slices. By Mr. Past. Henkel from his parish \$4.00, from himself \$2.00. From the parish of Mr. Past. Heinemann 224 DutzrndEgg, 1 roll of butter, 1 bag of hops, 6 gall. Pork fat, 9 side pieces, 16 hams and shoulders, for \$2.00 sugar.

and coffee, \$1.00 cash and 10 Bush. Oats. From Mr. Todtengraber Lindemann 8 dozen greed, 2 barrels of kitchen vegetables, 1 bucket of sweet cheese.

For poor students: By Hrn. Past. P. Beyer from the Jungfraunverein of his parish \$8.00, by Mrs. Rabbold \$2. "D for G. Müller. By Hrn. Past. Henkel, collected at the wedding of I. Lohrmann, \$3.00 for C. Kollmorgen. By Mr. Past. Knief \$8.00 for Cordes. By Mr. Past. Schlesselmann from his congregation \$5.00, from N. N. \$1.00 for Karth.

A. Crämer.

For poor students received through Pastor Engelbrrcht of  
whose congregation in Lowden, Iowa, \$8.50. From the worthy women's association of Pastor Hügli's congregation in Detroit \$20.00.

C. F. W. Walther.

With thanksgiving to God and the kind givers, I hereby certify that I have received the following gifts of love for my equipment for the trip to Germany:

By Mr. Pastor G.C. Holls: of Past. Frincke's congregation in Middlr Village \$7.00, by Past. Ebendick's congregation in College Point \$15.00, by Past. Gottlieb's congregation in Port Richmond \$40.10, of Past. King's parish in New York \$35.00, by Past. Weisel's congregation in Williamsburgh \$35.45, by Rev. Körner's congregation in Williamsburgh \$32.00, by Rev.

Walker \$1.00; together \$165.55. By Mr. Pastor C. Gross of his Trinity congregation in Buffalo \$31.50. By Mr. Pastor Beyer in Pittsburgh \$2.00. By Mr. Pastor Brömer in New Rochelle \$2.00. By Mr. Wilh. Hvffmann in New Rochelle \$2.00. By Mr. B. Umbach in Darmstadt, Ind.

May the faithful God be a rich retributor to the dear brothers in faith for all and every good deed in time and eternity!

Wartburg Orphanage at Mount Vcruon, N. A., April 18, 1873.

I. v. Brandt.

Received

1. to the college - household in ^Fort Wayne:

From Past. Stubnatzy's parish from H. Baals 1 sack of wheat, 1 p. of oats, 1 p. of grain. From Past. Bode's parish from C. Vollmer 1 s. wheat, 1 s. grain, 1 s. oats. From some members of the community at Pittsburg for a new bell for the Wirthschaftsgebäude \$98.50. From Dr. Sihler's Gemeinde, for the same purpose: from G. Thieme \$3.00, H. Schmidt \$1.00, Schültc 50 Cts., F. Tbieme \$1.00, L. Griebel \$2.00, Siemon and Brother \$5.00, W. Meyer L Co. \$5.00, H. Wiebke 25 Cts, F. Reinking \$2.00. From Past. Stubnatzy's parish: by Campe \$1.00, I. Schmetzcr \$1.00, F. Eckart \$2.00, A. Sutermeister \$1.00, E. Birkncr \$1.00. From Past. ZagelS congregation by M. Frosch \$1.00.

2. for poor students:

From the Virgins' Association in Past. Beyers Gemeinde for A. Theiß \$9.00. From Past. Stock's parish from C. Brätmüller \$1.00, Weisheit \$1.00, Ch. Reber \$1.00, Marie Reber 50 Cts, for Johannes. From Dr. Sihler's parish from Mrs. Hengerer 50 Cts,

H. Nippergal 50 cts, for the same. From Past. Sievers' Gem. I by A. Götz for Georg Hafner 47.00, for 'G. Iohannrs 48.00, from Elisabeth Götz 50 Cts. From Adams County for John and G. Hafner 41.1 "0 each. from N. Zelt 45.0t). I. Time 43.00. !  
Mrs. Reih 45.1)0 for Niethammer. From the Women's Association in Rev. Hochstetter parish for G. Hafner 418.00, for G. Johannes 418.00. For'A. Gockel by Past. Flachsbart by his Sing- chor P5.00. By Past. Speckhardt for poor pupils 50 Cts. ,  
Fort Wavne, April 8, 1873. Eh. Hengerer.

#### Report

of the Treasurer of the Committee for Inner Mission in St. Paul's Lutheran Parish at FortDodge, Iowa, showing receipts and expenditures from January 1 to April 12, 1873.

Revenue. Cash balance from earlier 43.44. From the congregation of the Past. Osterhus at Dubuque 42.00, . of the Past. I. L. Crämer in Bremer County 44.00, of the Past. Engelbrecht to Lowden -55.00, of its branch to Calmus 45.00, of the congregation of the Past. Easter- huS 49.00, of Past. C. Seuel 41.00, Past. Ch. F. Herrmann 4'1.00, Past. A. Krämer 41.00, Past. I. L. Crämer 41.00, Past. "tutd 42.00, by local congregation 42.90, by Past. Studt by Ch. Firne 45.00, by the Svnode from the treasury for inner mission 425.00. Summa467. 34  
Issue. To Past. Mertens, salary 425.8t), for repair on mission house 4-3.25, on sulky wagon 43.50, for saddlery work 41.50. Summa434 .05

Remains cash433 .29  
F. Lucian White, Cassirer.

To have received 412.00 from the Women's Association of the Community in New York, certifies with heartfelt gratitude  
St. Louis, Concordia College. Fr. Mackensen.  
44.00 by Mr. Past. H. Hunziker, at the wedding of Mr. I. Kefer. Kefer, and certifies with heartfelt thanks that  
St. Louis, Concordia College. W. Leßmann.  
42.00 by Mr. Past. Weseloh, on the wedding of the Mr." B. Hesemann collected, to have received, certifies with cordial thanks  
St. Louis, Concordia College. C h. Hoyer.

47.00 from Mr. Pastor Feddersen and some members of his congregation, certifies with heartfelt gratitude  
St. Louis, Concordia College. W. Hinnenthal.

With heartfelt thanksgiving to God and kind givers, I hereby certify that I have received 412.85 from Pastor Hahn's congregation in Hillsdair and 48.85 from his branch in Coldwater.

St. Louis, Concordia College. C. Kollmorgen.

The undersigned gratefully acknowledge receipt of 424.00 from Immanuel Congregation, Chicago, Ill.  
St. Louis, Concordia College. Ed. Theel.

G. Psortmüller.

With heartfelt thanks I certify to have received from the congregation deS of the Rev. Schoeneberg in Lafayette, Ind. 410.00.  
St. Louis, Concordia College. I. A. Aron.

Having received 415.00 through Mr. Pastor Rennicke and 45.00 from I. M. Sch. in M., certifies gratefully  
Fort Wayne, Concordia College. Gro. John.

With heartfelt thanks against God and thee bountiful giver, I certify to have received 45.00 from the singing choir of the Rev. Flachsbart in Pilot Knob, Mo.  
Fort Wayne, Concordia College. A. Gockel.

With heartfelt thanks, the undersigned certifies to have received from the congregation of the Rev. Gräbner in St. Charles, Mo. through Mr. John -L-chaap 45.00.

Fort Wayne, Concordia College. Julius Kraust.

#### Postscript.

In No. 13 of the "Lutheran" unfortunately by mistake the sum was forgotten, which my two Landgrmeiudm in Harrison Township, Van Wert County, O., had contributed for the church building of the dear congregation in Van Wert. The same amounted to 4113.50. Subsequently received for the same purpose by Mr. Past. Stock 46.50 from his congregation, for which we also express our sincere thanks.

On behalf of the Lutheran congregation of Van Wert, O.,

G. Grüber, Pastor.

#### Changed addresses:

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The "Lutheran" is published twice a month for the annual final subscription fee of "one dollar and fifty cents" for the out-of-town subscribers, who have to pay the same in advance and pay the postage.- In St. Louis each number is sold for ten cents.

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Printing office of the Synod dou Missouri, Obio v. a. Et.

### **How does it look now over in Germany ?**

Every German Lutheran, even if he is a citizen of this country, must still have a heart for his old fatherland; and this is all the more important, the more it behooves him to keep his dear mother tongue, even in his children, as long as it is possible, as the language of the home and the church; For it is undeniable that many a good old German custom is connected with it; and hollow and characterless, and contemptible even to more serious natives, are certainly those Germans here in the country who also cast off German language and custom in their families as quickly as possible and join English congregations, albeit of their confession, without need.

The above question, however, is very complex; and therefore, before answering it, it should first be noted here as an introduction that primarily the present ecclesiastical conditions are taken into consideration, and the civil and social conditions only in so far as they are connected with them.

Well-meaning, sentimental people over there, who lacked the sober Lutheran understanding of Scripture and therefore the right insight into the shape of the times, were, however, under the delusion that a special religious upswing would take place among the German people as a result of Germany's victory over France and the establishment of the German Empire. Experience, however, has taught the opposite. An upswing has indeed taken place, but only in the field of industry, commerce, the promotion of traffic and means of transportation, but unfortunately in connection with increasing mammon service, speculative addiction, swindling and hedonism. Similarly, an upswing has taken place in the political life of the German nation, but unfortunately in connection with the increasing unbelieving liberalism hostile to Christ, which makes the German Empire its national idol.

The apostasy from God's Word and from the Christian faith in our fellow countrymen over there, which was already noticeable before the war, has by no means weakened after it, nor has there been any renewal of the Christian life by righteous people.

repentance toward God and true faith in Christ. Rather, the opposite is happening. The general complaint from over there is that church attendance, especially in the larger cities, is extremely poor. An example may make this clear. On the first Christstag evening, a so-called "celebrated pulpit speaker" preached in a church in Berlin. And behold, there were three times more gas flames than listeners in the church; those were 72 and these 24, and among them only one man, the others were women and children. The great mass of workers work on Sunday morning for the belly and in the afternoon they make fun of the lust of the flesh; and as a result of this contempt of the divine word, according to credible reports, the corruption of morals in this capital of the new German reich is hardly less than that in Paris.

It is true that there are preachers of the faith of Christ from time to time, partly in the Lutheran regional churches, partly within the Union; but in this regional power, the pure Lutheran confession does not live on average as a power in the hearts of the preachers, whose congregations were formerly Lutheran, so that they would hardly be able to found and build up their congregations on this confession, if this were not also resisted by their ecclesiastical superiors. For they do not suffer it - and the hard-hearted unionist preachers also put up with it - that they seriously and specifically use the double-edged sword of the divine word against the papist and reformed heresies and also strengthen the pure Lutheran doctrine by this twofold defense and punishment. Some time ago, a Lutheran preacher was punished by his superintendent for attacking the papacy in his sermon, unfortunately very mildly. To go against the reformed heresies, however, is highly frowned upon by the Protestant preachers in Prussia, for example, and would result in the harshest rebuke; this would be decidedly against piety and the most submissive devotion to the sovereign and chief bishop, who, as is well known, is of reformed origin from his fathers; indeed, it would be a sin against the fourth commandment.

However, most of the faithful preachers in the Lutheran regional churches are hardly capable of founding and building congregations that are faithful to the confession, which would then also vigorously oppose the unbelief and moral corruption that has broken in and would be a twofold salt in this twofold rot through doctrine and life; for they are also more or less afflicted with the unionist leaven and the Lutheran blood has become quite watery in them. No one believes any longer, as do the learned Lutheran theologians at the universities, in the literal inspiration of the Holy Scriptures. No one any longer holds fast to the "model of sound doctrine" without caveat or reservation, as it is presented in our church confession as the unadulterated interpretation of the divine word, but in general against the antichristic spirit of the age and its devil-apostles, who are corrupting our people, to boldly and undauntedly take up arms, to attack and fight them with the sword of the spirit, the word of God, and at least to deliver the healable from their deceit and sacrilege?

However, these ambassadors of the prince of this world include:

First of all, the obvious God-deniers (atheists) and materialists, to whom the devil has completely blown out the little light of reason that is left in human nature from the Fall, and instead lets his will-o'-the-wisp flicker before their eyes. The respectable heathens still recognize from the creation, preservation and government of the world, from the divine law written in their hearts, from the voice of their conscience, depending on whether they have kept or transgressed this law in their outward work, that a personal God is above the world, to whom they are responsible as the highest lawgiver for their actions and omissions of his law and who punishes the transgressors according to his justice. The spokesmen and writers of the atheists among our Germans, however, who are mostly still baptized and use the Christian name, deny against better knowledge and conscience, as fundamental Bible enemies and Christ haters, this

The twofold natural knowledge of God. They maintain against the light of reason that the world has developed from an original substance - but where from? so reason demands - that e.g. from the plants the animals and from the ape finally the man has developed. They assume a force that moves and shapes this substance according to certain laws of formation - but where do both come from? so reason demands. They deny, against the voice of their own conscience, the moral law and the judgment of conscience in man, and thereby abolish all responsibility of man toward God, as lawgiver and judge. According to their propositions, no man would be guilty, even if he were a thief, adulterer, fornicator and murderer; for in this he follows certain immutable natural instincts and is just as little guilty and responsible in their satisfaction as a thieving fox, a ravening tiger and a lecherous goat and monkey. Civil legislation and administration of justice would also be impossible if the revolutionary madness of these men of subversion, these devil apostles, gained power and validity; for they would destroy property, marriage and authority from the bottom up, throw everything into a desolate heap and make of the world a great den of thieves, a den of murderers and a whorehouse, in which no man would be safe for a moment of his property, his wife and body.

The most horrible thing, however, is that these godless scoundrels, who spout such filth and filthiness and such devilish filth, no longer arouse general horror and disgust. Rather, the opposite takes place. The children of unbelief fall to them in heaps like water. Their lectures are heard with eagerness, their books are read with eagerness;

and especially in the field of natural science, where all their arbitrary propositions and impudent

The same way that Simon Magus enchanted the Samaritan people, that small and great looked at him and said: "This is the power of God, which is great"; the same way that the devil's delusion enchanted the Samaritan people, that small and great looked at him and said: "This is the power of God, which is great". And as Simon Magus charmed the Samaritan people, that small and great looked upon him and said, "This is the power of God which is great"; so it comes out of the devil's delusion and according to

God's judgment with these fellows now also. But they will not do so in the long run, and their foolishness will be revealed to everyone; for, thinking themselves wise, they have become fools, and God has given them over to a wrong mind, to think, speak and write what is not fit.

From the ranks of these deniers of God and men of subversion are also the heads and rulers of the Communists and Social Democrats, who seek to draw their net of destruction over the whole civilized world over there and over there and to set up a satanic power against church, state and all moral order and to tread all this under their feet. For this is actually their purpose and goal, of which the atrocities of the Paris Commune in 1871 were only a small prelude. The disgraceful greed for profit, the self-interest, the mammon service, the luxury and the lavishness of the big industrial masters and employers, as factory owners, mine owners, etc., who regard their workers only as service machines and exploit their labor force in a ghastly hardness of heart only for their profit and their life of pleasure, - this thoroughly unchristian and immoral way of acting of the money-hands and employers form for those children of the devil and leading

The powers of darkness are only the starting points to draw the seduced and fanatical people into their net by stirring up the workers and their rebellion against their masters. It is nothing but lies and deceit when these servants of ruin hold out the prospect of all kinds of freedom and enjoyment to them. They only want to form a ready-witted army from them in order to carry out their plans of overthrow. If they were really driven by so-called humanity and philanthropy, as these wolves sometimes put on such sheep's clothing, they would have to grasp the conscience of the unjust masters of labor, but would have to try to keep the workers from dangerous self-help rather than inciting and cheering them on.

On the other hand, the men of the so-called Protestant Association belong to the "antichristic corruptors" of our people in the old fatherland. For they do not protest against papist doctrine and practice as do our orthodox fathers; nor do they protest, as do these and those Lutherans of our time, against the unlawful and illegal union and its rape of the Lutheran and Reformed Church. Rather, they protest against every ecclesiastical confession, even against the apostolic one, and especially the article of faith in Christ is a thorn in their side. They firmly deny that he is the Son of God and the Son of Mary in one person, and the stories of his miracles of grace and works of love are to them fables and legends, born of the heated imagination of his disciples. However, they also make a fuss about Christ, but he is not the historical Christ, as the holy evangelists present



him to us, but their Christ is, however, the spawn of their imagination.

tasie; for he is to them only the "ideal man," such as is actually in each of them, but which, through all kinds of unfavorable circumstances, cannot be fully developed.

The doctrine of Christ, that all men are children of unbelief and therefore also children of wrath by nature, is a second opinion to these fools of reason and virtue, who are proud of their virtue.

Abominations.

Therefore, the hatred and enmity of these after-Protestants, seen in the right light, actually goes against the holy Scriptures and especially against their doctrine of original sin and of Christ, as the Son of God and the Son of Man in one person, the only Redeemer and Savior of all men, i.e., of sinners, through His only meritorious life, suffering and death. He is the only redeemer and savior of all men, i.e. sinners, through his alone meritorious life, suffering and death, through his substitutionary atonement in our place, and good to us both in the perfect fulfillment of the divine law through his active obedience and in the perfect endurance of punishment through his suffering obedience. But because the confession of the church, and especially our Augsburg Confession, testifies to these basic doctrines of the holy Scriptures, holds them fast and maintains them, and defends them against all assertions and pleas of the pride of reason and virtue and all kinds of fanatical madness with the sword of the Spirit, the Word of God, and propagates them pure and clear to the descendants, those enemies of the Bible also hate the Bible.

knowledge of the church. It is nothing but lying phraseology and deceptive pretense when these fellows feign a certain respect for the written word of God and conceal behind it their unbelief and their enmity against the Bible. They do this only in order not to be seen by the ignorant of their listeners and readers, as they are in fact and truth,

to be revealed as lying and apostate Christians and to save the pretense that they are also Christians and especially enlightened and enlightened ones. For if they really believed that the Bible is God's revealed word and is completely clear, especially in the passages that justify the articles of faith, they would also accept and confess the teachings of original sin and of Christ and his merit as the words read. But since they contradict this simple understanding of the word, because their carnal reason is offended and annoyed by it according to 1 Cor. 2:14, they prove by this that they do not fear God and his word, do not have true faith in the true Christ, and are therefore not Christians. And because the ecclesiastical confession on the basis of the holy Scriptures also testifies to these two articles of faith and therefore unites the consciences of Christians, because they are the simple interpretation of the divine word as it reads, they also turn their hatred against this confession. And out of this hatred they make all kinds of childish and foolish speeches. For first they claim that this confession imposes an unpleasant constraint. But God does not compel any man to believe in the Christ represented by the Gospel story and then to confess him before men. Such people, however, who have previously become poor sinners through the service and work of the divine law, such as the tax collector in the temple, and to whom the Holy Spirit then kindles true faith in the scriptural Christ in the heart, then confess this Christ before men without compulsion and urge, according to the words of Ps. 116:10: "I believe, therefore I speak. And this speaking and confessing of Christ, which then also moves other poor sinners to true faith in Christ, is just as natural to them as natural speaking is to an unbelieving person, because he is a human being and has a rational soul. The congregation of these confessors is the church.

Then it is a rather silly and ludicrous assertion of these children of unbelief, as if the ecclesiastical confession put bridle and bit in the mouth of the so-called "freedom of scientific research". However, the confession of the church on the basis of the holy Scriptures prevents the sacrilegious arbitrariness of doctrine, so that arrogant spirits of their hearts first impute thoughts, fantasies and reveries to the holy Scriptures and insert them into them, and then present them to the ignorant as the true meaning of the divine Word; for it is impossible that the same Word of God in the same matter, e.g. in the doctrine of Christ or of holy baptism and the Lord's Supper, should contain two different and, what is more, opposite truths. It is absolutely impossible that the present "scientific research" could bring forth a different Christ than our first parents received by grace in the first promise of the Son of God Gen. 3:15 after their fall into sin. It is absolutely impossible that this research could bring to light another doctrine of original sin than it is taught and given once and for all in Ps. 51,7. 1 Mos. 6, 5. 8, 21. Rom. 5, 12. or even deny it completely.

Furthermore, it is a very hollow and silly phrase when the Protestant associationists, as people "who stand at the height of contemporary education," juggle along that it is now a special task of the Protestant church "to reconcile culture with Christianity. For against true civilization and against the culture of the human spirit in all kinds of science and art is

Christianity never appeared hostile. On the contrary, it can hardly be denied that the general love of man in its manifold manifestations as the right morality, even within the civil community, has only been set in motion and has become pregnant by Christianity; And from the same source flows the prevailing morality in social intercourse among the Christian peoples; and the much-vaunted humanism of our day, which would very much like to become the world religion, has, seen in the right light, drawn its first nourishment from the roots of Christianity; for the educated pagan antiquity knows nothing of this. Christianity is just as little hostile and repulsive to the progressive development in all kinds of science and art, which flows from the natural gifts of God; for great scholars and artists, through whom this development gains new impetus and encouragement, are born as such through the almighty power of God; indeed, the most magnificent works of fine art, e.g. architecture, painting, and the art of sound, originate from Christian thoughts, views, and feelings.

The enmity and repulsion of Christianity arises only when the human spirit tears itself away from God, withdraws the honor from him and gives it to itself, derives its discoveries and inventions, its knowledge and ability from itself and then brings to light all kinds of works that clearly show this enmity against God and his word. This is to say, they strike at the true, Christian morality or, like the so-called results of the latest natural research, they decidedly contradict biblical history. As long as the modern culture in its leaders takes and holds this point of view, a reconciliation between it and Christianity is impossible.

However, the Protestant associationists, as professional phrase-makers, are not at all serious about this reconciliation. With this phrase, they only want to fool uninformed Christians into believing that they, too, are Christians, and quite zealous and loving ones at that, who want to do everything possible to win even the educated of our time for Christianity. But they court the unbelieving culturists and agree with them that historical Christianity is far too old-fashioned and far too contradictory to enlightened reason to be accepted without its transformation for the prevailing formation of our time (i.e. its emptying of all Christian content).

They also talk a lot about Christianity being much less about faith than about morality; and yet they themselves are so immoral that as preachers they remain quite calm in their offices and eat the bread of the church, while they teach contrary to the confession of the same, corrupt the souls of their listeners by their unbelieving human thoughts and trample underfoot their spiritual mother, the church, which has reborn them through holy baptism. These people would be justifiably horrified if they saw a man thus physically mistreating his physical mother in flagrant violation of the fourth commandment; and yet their actions are a much worse abomination in the sight of God and all true Christians; for not only do they, as degenerate bastards, thus hold themselves evil against their spiritual mother, the church, whose teaching from God's Word they punish with lies, but as apostles of the devil they are thieves and murderers before God by their false doctrine of Christ's person, office, and work, who

Rob Christo of his sxxxx and corrupt and murder them to the soul, ...!

But the seers either know nothing of their xxxberian and murderous doings and are therefore blind watchmen, or as mute dogs they watch calmly and let them continue their murderous work in peace for years and decades; And instead of depriving the impenitent of their pastoral and teaching office, they are often transferred to larger congregations as a reward for their perennial poison-mongering and counterfeiting and provided with more abundant income, which of course gives them even more opportunity to miserably deceive and poison the souls bought at a high price by the blood of Christ. Yes, there are cases that these viper-breeds are taken into protection by the ecclesiastical authorities against the attacks of right-believing people. Thus these ecclesiastical superiors, who in their attention to the doctrine and life of their subordinate shepherds and teachers are supposed to represent the ecclesiastical confession according to office and duty, make themselves complicit in other people's sins and are guilty of the blood of Christ's sheep murdered by the contrary-to-scripture and antichristic doctrine of these messengers of the devil, by not punishing these pseudo-servants of the church subordinate to them with due seriousness and, if there is no repentance and correction, removing them from office. They are, in their own way, spiritual sons and faithful successors of the high priest Eli, who well saw how his sons behaved disgracefully, and yet did not even look angry at it. But as God therefore broke Eli's arm, so he will also wash away such ecclesiastical rulers through the wild waters of the open enemies and revolutionaries of the church in his time.

So the Protestant Unionists, together with their relatives and associates, e. g. from the Union, for example, who lead the same doctrine of original sin and of Christ, are not only a kind of bats that flutter around in the chiaroscuro of their phrases between heaven and earth, and prepare a church consecration feast for the half and quarter thinkers, but also a harmful vermin and vermin that spoil the seed of Christ; indeed, in Baden and Rhenania they appear as a swarm of locusts that seeks to eat away all green herbage. Of course, it is possible that some of these fashionable knights with the armor of cardboard and the leaden sword in the right wing seek some contact with faithless unlearned people; But it is certain that their center and left wing, in spite of all the fogginess and vacillation of Christian-sounding sayings, are in secret alliance with the children of the antichristian spirit of the age, only that these fight against Christ and his church with open, but they with closed visor and therefore will receive double damnation as traitors and hypocrites, if they remain so.

Thirdly, among the corrupters of the people in Germany for their future are the large number of apostate unbelieving teachers in high and low schools. There have always been such teachers in town and country, and the slackness of the authorities concerned, even if they were not of one mind and spirit with them, has usually allowed them to calmly instill their unbelief against Christ and his teachings in the Holy Scriptures directly and indirectly into their pupils. Nowadays, however, carried by the public opinion of the prevailing anti-christian spirit of the times, they have become bolder and more impudent and have joined forces to take up their lance against Christ and his church as well. Thousands of them gather every year in well-known cities, and

The like-minded unbelieving councillors have nothing more urgent to do than to receive them with honors, and for in their speeches they will be

Those who overflow with poison and bile against God's word and the confession and teaching of the church; all those who idolize the spirit of man, and of course also in themselves; all those who offer thanksgiving and incense to the idols of the day, especially to the unbelieving literary schoolmen, naturalists, thinkers and poets, whom they praise highly as the benefactors of mankind and as the liberators of the people who are coming of age through them from the yoke and pressure of the rule of the clergy and from all kinds of ignorance and superstition stemming from the Bible; All such speeches, which are full of conceit, arrogance, insolent presumption, undigested chunks of modern wisdom and pitiful half-knowledge in disgusting verbiage and turgid phrases. And such speeches of the spokesmen, from which the intelligent and educated pagans would turn away in disgust and disgust, reap rapturous applause from the listeners. If, however, even a soft and timid voice can be heard from this desolate mass, which points to God's word and Christian confession, there is immediately hissing and laughter.

And such apostate and lying Christians, after they have strengthened each other in unbelief, then return home and remain quietly in their offices, in order, strengthened and invigorated by the devil, to corrupt and

poison the poor youth all the more and to raise a generation that provides welcome recruits for the recruiters of Satan, the men of subversion. But they may well see to it that they do not one day have to reap from their pupils what they have sown and planted in them. In any case, however, such teachers will have to give a terrible account before God, if they do not repent and improve.

and double condemnation, partly because of their own unbelief against Christ, partly because they have fundamentally and deliberately implanted and raised this unbelief in the hearts of their disciples and have cast them into hell without God's gracious intercession.

(To be continued.)

(Sent in by Pastor Guenther in Chicago.)

### **The Jesuit Order.**

Motto: 8i oum ^esuiiis, 110Q oui" .Iesu lts, i.e. if you go with the Jesuits, you do not go with JEsu.

The Reformation revealed the Antichrist and inflicted a deadly wound on him. Therefore the kingdom of darkness had to be anxious to heal the wound again, to destroy the Reformation with its blessed fruits. When the Jesuit Order came into being, hell rejoiced, for its main purpose was to restore the reputation of the papacy, which had become shaky.

The Jesuit order has become a great army. Even our already unhappy America has long since been chosen by them as the scene of their activities. The papacy raises its head ever more boldly. Many Protestants are despondent and meek in the face of it; they do not dare to call the pope the antichrist; they still find so much that is excellent and worthy of admiration in the pope's church.

It is necessary that we stand firm and do not let ourselves be blinded by any appearances, because what the same is today, it has become through the Jesuits. The dear reader should therefore take a look at these gentlemen.

### I. The Foundation of the Order.

Ignaz Loyola, son of a Spanish knight, born in 1491, was the founder. He was a limited head and his education was an exceedingly poor one; he learned only to read and write his mother tongue; better he understood haymaking and riding, dancing and playing the mandolin. When he was fourteen years old he came to the court of Ferdinand the Catholic and spent his time there with duels and amorous adventures. In 1521, when he was bravely defending P. ampelona, a stone torn from the wall wounded his left leg and a bullet shattered his right leg. At his father's castle he silently underwent several extremely painful operations. In order to be able to wear the high, tight-fitting riding boots, he had a bone protruding below the knee sawn away. His leg, which had become shorter, was stretched. The vain and energetic man endured all pain with extreme calm. He recovered, as the papists firmly believe, as a result of a miracle of the apostle Peter, who must have been interested in the foundation of the Jesuit order and the support of his tottering chair in Rome.

At his camp he had shortened his boredom with Spanish novels about knights and, when more could not be exorcised, he took a book with legends of the saints. The reading of these books produced wondrous impressions in him: his mind was soon occupied with the knights and their ladies, soon with the saints and their so-called miracles. He soon found himself with these, soon with those. Finally he decided to make the Virgin Mary, who, as he thought, had appeared to him with the child Jesus on her arm, the lady of his heart, to become a spiritual knight, to go to Jerusalem and to convert the unbelievers.

After he recovered, he left his father's castle and made a pilgrimage (1522) to the supposedly miraculous image of Mary in the monastery of Montserrat, exchanged his rich clothes for a beggar's garment, hung up his armor in front of the image of Mary, betrothed himself to the Virgin Mary, vowed eternal chastity to her and, with the pilgrim's staff in his hand, kept watch before his new mistress according to the old knightly custom. From here he turned to Manresa, where he wanted to do enough for his sin with penances, scourgings and strict fasting, but found no peace. All of a sudden he believed to have seen visions and to have been raptured, and now considered himself converted. From Manresa he went to Barcellona and from there via Venice to Palestine, always begging. In Jerusalem, the Franciscan Provincial did not allow him to stay long. He returned to Spain, and since he began to feel that he needed to know more in order to be a priest, he began to study. In Barcellona he studied grammar, which was very difficult for him. In Alcala, he wanted to study philosophy, but continued to beg, initiating some young people into his spiritual practices and giving lessons in the streets. Through this, as well as through his

Dirty stepping out machtt^r inquisition  
 . .? He was released from prison.

8 In Salamanca he continued his spiritual activities and was arrested again. He was ordered to stop talking about spiritual matters, of which he knew nothing, for four years. With a donkey, which carried his books and writings, he wandered (1528) to Paris to devote himself to studies. However, he did not get to study much. He had to seek out the Lutheran heretics and report them to the Inquisition. He spent part of his time begging, and another part trying to persuade young people to join his spiritual exercises. In fact, he succeeded in winning some of them, first of all his two roommates Peter Faber (Lefevre) from Savoy and Franz Lavier, a Spanish nobleman. Four others soon joined them: the Spaniards Alfons Salmeron, Jacob Lainez and Nicolaus Bobadilla, and the Portuguese Simon Rodriguez. On August 15, 1534, they went to the church of Montmartre; Faber, who was already a priest, said mass in a subterranean chapel; then they took vows of poverty and chastity and vowed, after completing their studies, either to devote themselves in Jerusalem to the care of pilgrims and the conversion of the Saracens, or, where this was not possible, to follow any instruction of the pope without pay or condition.

In 1537, all the comrades, joined by a few others, gathered in Venice to begin the journey to Palestine. The war that broke out between Venice and Turkey prevented their departure. So, after being ordained priests, they

went to Rome by different routes, preaching in all the markets and streets. On the journey, Ignaz wanted to have had visions again. At the instigation of one of them he gave the society the name *8o<!i6ta8 368u* i.e. the Company of Jesus. In Rome Ignaz distributed his people in the different churches, at night they reported the establishment of their society. When he presented the plan of his order to Pope Paul III, he is said to have exclaimed: This is God's finger! The cunning Loyola knew how to eliminate all doubts. On September 27, 1540, the Order was confirmed by the Pope through the bull *Regimini* with the provision that it could only count 60 members. Later papal bulls lifted this restriction and granted further privileges to the Order. It was to be used. In the election of the General, Ignaz received all the votes. On Easter 1541, after repeated refusals, he accepted the office and, while taking the host, had the five fathers present take their vows. His main work was now to establish the Order and to provide it with a rather large field of work. During his lifetime, the Order had 1000 members in 12 provinces. He died on July 31, 1556, in terrible anguish and trembling, and was beatified by Pope Pius V in 1599 and canonized by Gregory XV in 1622.

## **2. the internal organization of the Order.**

The constitutions of the Order were already drafted under Ignaz, but were refined and completed by his successor Lainez, one of the most clever and astute minds of the Order. It is actually he who has made the Order what it has become.

Although the Order calls itself the Society of Jesus, the glory of the Lord Christ is not the last

The purpose of his fine work was not the honor of the pope, the Antichrist, and the spread of his power. Very cleverly, he knew at any time to combine this purpose with his own, namely, to acquire power and wealth for himself. To achieve these purposes, the establishment of the same was quite suitable.

Those who apply for admission must first of all undergo spiritual exercises and are subjected to a strict examination of their circumstances and intentions. One tries to discover his qualities and to penetrate into his most secret thoughts. He must promise to render blind and unconditional obedience to the superiors and to dispose of his temporal fortune, naturally in favor of the Order. If all this is in order, he becomes a novice after having made his general confession. The novitiate usually lasts two years and is used to train him in obedience and to get to know him. The agenda for each hour, even quarter of an hour, is precisely prescribed: Church attendance, reading, prayer, self-examination, contemplation, recreation, flagellation (mere playfulness) - everything is prescribed and must be done at the appointed time. He is closely supervised to see that he observes all the rules punctually, and must also submit to special tests every month, e.g. nursing the sick in a hospital, traveling as a beggar, performing menial services in the house and kitchen, etc. After completing the examination period, he enters a college and becomes a scholastic and is admitted to take the vows of the order (obedience, poverty, chastity), which must be repeated every year. After he has studied for a number of years, he must go through another year of examination and repeat the spiritual exercises and the whole way of life of the novitiate. Only then does he receive priestly ordination and take his vows either as a spiritual coadjutor or as a professed priest. The latter must also take a special vow, namely, to submit to every mission of the pope. These professed are the real initiates of the Order and are used for the most secret business of the Order. They elect the General, who is at the head of the whole and has his seat in Rome. His place is taken in each province by the Provincial, under whom are the Superiors. Everything, large and small, must be reported to the General by the Provincials and the other officials; no secret may be kept from him. He remains in knowledge of each of his subordinates.

There are also professed of three vows. Among these are said to be the secret Jesuits, laymen and clergymen who distinguish themselves by dexterity and other qualities in order to promote the pope and the order in secret, with the mask in front of their faces.

There has never been an army so organized as the army of the Jesuits under their general. In no other order is obedience so strictly demanded, in no other does such training, such control take place. All must be guided by their superiors "like a corpse," or like a staff in the hand of the one who carries it. All bonds of love and friendship must be broken. He who has entered the Order no longer has parents, brothers and sisters, friends, he had them; he is no longer German, Spanish, American, he was; now he is a Jesuit and belongs only to the Order. It is not surprising that the Jesuits almost all bear the same mark.



### **3. the expansion of the Order.**

Already during the lifetime of the Founder, the Order had increased greatly; this happened even more after his death. The Jesuit General Claudius Aquaviva (died 1615) could say that he could gather more soldiers than any Christian potentate in the world; he could propose to Pope Paul V that he would come to his aid in his quarrel with Venice with 40,000 Jesuits if all those who perished in the war were transferred among the holy martyrs!

In Italy, the order spread above all and is still most strongly represented there today. Soon Portugal was also graced with the importation of Jesuits. In Spain they found fierce opponents in the Dominican monks. One of them, named Canus, publicly described them as forerunners of the Antichrist, as wolves in sheep's clothing. But they nevertheless got through. Ignaz knew how to obtain for his order a bull from the pope, by which the same received new powers. The Jesuits were freed from any other ecclesiastical supervision and remained subject only to the pope; they were allowed to preach and administer the sacraments wherever they wished, to grant indulgences, to accept as many members as they wished, to acquire as much property as possible, despite the vow of poverty, and to have books banned, changed, and burned as they pleased. All ecclesiastical and secular powers were threatened with punishment of the greatest ban if they wanted to prevent the Order from enjoying these rights. With the help of these favors, they continued to advance in Spain and in other states.

In France, they did not succeed at first. They found various opposition, especially the Sorbonne (the theological faculty of the University of Paris) and the parliament, which did not want to know anything about them. The Sorbonne gave its verdict thus: "This society, which in an unusual way arrogates to itself the name of Jesus, which accepts without distinction punishable, dishonorable, infamous people, this society, which in the administration of the sacraments, in the preaching and salary ministry against the rights of the bishops and ordinariates, against the hierarchical order and to the disadvantage of the other orders as well as of the princes and secular lords, as well as to the impairment of the university liberties and to the great complaint of the people so many and various privileges, This society disgraces the monastic state, undermines the laborious, pious and necessary practice of the virtues, causes the members of other orders to desecrate their vows, deprives the faithful of their due submission and obedience to their rightful pastors, deprives the secular and ecclesiastical authorities of their rights, and causes unrest in both orders and many complaints, quarrels, divisions, and a host of other disorders among the people. If one wants to take everything together in one word, this society seems to be destined to endanger the faith, to disturb the peace of the church, to undermine the monastic discipline and in general more to tear down than to build up." Nevertheless, they did not back down. They knew how to ingratiate themselves with the court by their fanaticism against the Huguenots. On June 8, 1595, they were expelled from France when one of their disciples attempted to assassinate King Henry IV in December 1594. They pestered the king to agree to their recall. Most likely

the king was moved to do so by the fear of them. Some restrictions were imposed on them, but what do the Jesuits ask for restrictions! This was known to the parliament, which therefore refused for a long time to recognize the recall. They unfolded an ever greater power. In 1764 the parliament had to impose restrictions on them again because of their continuing activities, and since they did not want to submit, the order was abolished. The General of the Order in Rome, however, gave them instructions on how to continue their association in secret until they could again come forward openly.

In Poland they soon gained great influence. From here they sneaked into Sweden in secular dress and as Protestants, and tried to suppress Lutheranism there, but in vain.

They used a change of throne to establish themselves in Russia. A certain Boris had seized the throne after eliminating the rightful heir to the throne, Demetrius. A Russian monk was found who pretended to be the true Demetrius. The latter, supported by Jesuits, overthrew the emperor from the throne. However, he could not hold on and neither could the Jesuits. Only later, after the dissolution of the order, they were able to expand here.

They settled in Hungary as early as 1561. Expelled at the beginning of the 17th century, they soon re-established themselves and were able to continue their activities undisturbed for a long time. In England they had soon more, soon less luck.

Among the German lands, it was first Austria where they found entrance, soon also Bavaria. In Austria, the number of Lutherans had grown rapidly and steadily. This annoyed the Jesuits. Their goal was the complete eradication of Lutheranism. It was especially Ferdinand II who was educated by the Jesuits, who was controlled and advised by them, and who willingly gave himself up as their tool. All those who did not want to return to the bosom of the church, which was the only one that could bring salvation, were persecuted in the cruelest way. Fire and sword, torture, imprisonment and gallows, banishment and confiscation of property and other things were the means by which the Jesuits helped the fallen papacy to rise again.

Also in the other German countries they found themselves in his time. It is hardly possible to name a European country that has not been the scene of their disastrous activities. America and especially the United States were soon recognized by them as a place where something could be done, where they could develop their power unhindered under the protection of religious freedom.

In order to extend their power, the Order maintains missions. However, only the cleverest members are used as missionaries, who know best how to sneak and flatter, who can go out in all shapes and forms, as diplomats, as teachers, as merchants, as secretaries, as physicians. They have their secret instructions on how they are to leave first, how they are to behave towards princes, high officials, rich widows, and so on.

One of the main means of their propagation is money and physical sustenance. How many have already succumbed to these Jesuit temptations! In some cities of Germany in the last century, the Jesuits had special conversion coterie in which the converts were paid certain sums of money every day.

Another means is dissemination of books, tracts and pictures. Often they start with writings in which Catholicism is only covertly contained. Often they put Lutheran titles in front of their writings. Through their schools, high and low, they have also drawn many into their nets.

They have always been anxious to win over noble and especially princely persons. If they had won over the prince, they could hope to be able to do something in his country as well. And they knew how to gain entrance to the courts. Soon they appeared as legation secretaries, court masters and scholars, soon as recruiters of Catholic courts.

They also do not forget the common people. In order to refresh and strengthen them again and again, and also to attract non-Catholics, missionaries travel from place to place, erect missionary crosses in front of Catholic churches, consecrate and distribute medals and pictures, and seek to stir up the minds, to evoke tears and sobs, by means of several successive sermons and grandiose festivities. They also know how to bind the people to themselves by their hearing of confessions, since they have greater authority to absolve than their priests, and also impose only very light penances on the people. That the Jesuits are concerned that the people are truly converted to Christ is not to be thought of at all. If the people are only brought to hear mass more often, pray the rosary, venerate the Virgin Mary, remain in obedience to the Roman Church and the pope,

and if their power and rule is thereby secured, then they consider their mission accomplished.

In addition to this mission in the Christian countries, from the beginning they also considered the mission to the pagans as their task, not to convert the pagans from darkness to the marvelous light, but to bring them under the authority of the pope and to spread their power. As early as 1542, Franciscus Xavier went to the East Indies with some companions, who were soon followed by others. Lavier himself traveled far and came as far as Japan. He died on the journey to China. In the East Indies, the Jesuits pretended to be "Brahmins", in Japan, Lavier appeared as a "Bonze" (pagan priest); in China, the Jesuit Ricci presented Christianity to the Chinese as a completion of the teachings of Confucius, and allowed them to worship Confucius. They were almost constantly at odds with the Dominican monks, as a result of which some of their numerous missions later ceased.

In 1549, the Jesuits arrived in South America and established missions in Brazil, Peru and Chili. The most curious was the mission in Paraguay, founded from Brazil. Here they established their own Jesuit state. They knew how to attract the Indians by flattering words, gifts, music, and so on. One Jesuit, for example, played the violin for days and asked the Indians, who enjoyed the music, to let him pour a little water on their heads. They did not want that, they wanted to dance. Then the Jesuit sat down sorrowfully under a tree. They surrounded him and asked him to play again. He replied, "A little water, and then I'll play as much as you want!" Then they all had water poured on them, just to be able to hear the music again, and so they were baptized. The Jesuits were satisfied if the Indians imitated the Roman ceremonies; from their pagan religion they liked be-

keep as much as they wanted. The Indians had to work, were not allowed to own property, and received what they needed. They lived happily and collected immense wealth. Under false pretenses they were able to persuade the King of Spain to issue a command that no one enter their territory. How easily a stranger could have betrayed their system, their riches! The merchants with whom they traded knew how to keep them at such a distance that they could not get a glimpse of their economy. When the border treaty concluded in 1750 between Spain and Portugal, according to which the border was to pass through their country, was executed and they opposed it with a war force, their secret was exposed and their state was put to an end in 1758.

This is how the order spread, and this is how the papacy gained more and more power through it. And what means would be and are used there? - Cunning, lies, deceit, denial of the saint, imprisonment, confiscation, bribery, poison, fire, dagger, sword!

(To be continued.)

## To the ecclesiastical chronicle.

### I. America.

**Missouri Synod.** Some papers do not contain their own articles against our synod, but as often as other papers accuse us, they immediately print this with unmistakable joy. This is very wise; for such papers are then saved the tiresome trouble of also proving the accusations. They only communicate what others say evil of the Missouri Synod. But what is most important for such papers is that their borrowed articles have the intended effect, namely, to arouse disgust for our Synod. Wise it is, as I said, but is it Christian? is it just even according to the judgment of a pagan? - God will judge it. W. [Walther]

**Dr. Moldehnke** in New York publishes a history of the "Lutheran Church in the East" in the current issues of the "Pilger", which has already brought many interesting things. However, we must warn the gentleman, at least when he speaks to us, never to lose sight of the duty of a historian, which consists above all in strict truthfulness and impartiality. We are prompted to do this by the fact that in the "Pilgrim" of May 3, the aforementioned also mentions the Lutheran Saxons who immigrated here in 1839, and immediately commits gross violations of historical truth by making the notorious Grabauian "Informatorium" his source. To mention only one untruth that occurs here, not Schreiber, but his blessedly deceased brother, who coincidentally (?) bears one and the same family name with us, negotiated with the Prussian Lutherans emigrating in 1838. It is not likely that Dr. Moldehnke borrowed his false information from the "Informatorium"; he was probably guided only by his suspicions. But a man who lets himself be guided by this may be suitable for writing novels, but never for writing history. W. [Walther]

**Indian chiliasm.** That also the Indians are to be counted among the chiliasts who are waiting for a glorious millennial kingdom on earth can be seen from the report of the Indian Commissioners of 1872, where, for example, page 362 in the report of Superintendent Odeneal states: "The Indians mentioned by the agent Corneyer

The Indians roaming the Columbia have a new and peculiar revelation by which they are taught that a new God will come to redeem them; that then all the Indians who have died, or will die by that time, will be resurrected, and that then, outnumbering the whites, they will be able to defeat them, reclaim their territory, and live as free and frank as their fathers did in the good old days. Their ideal of a man is an Indian; they want to be Indians and nothing else." - The Christian chiliasts think they have drawn their chiliasm from the revelation of St. John; but they are mistaken; they have drawn it, like their fellow believers in this point, the Indians, nowhere but from the revelation of their flesh, and then interpreted the revelation of St. John accordingly.

W. [Walther]

**Pastor F. W. A. Riedel.** - That this unfortunate person has returned to the Pabst Church after he had already left it once, we have already reported in the last number. In the unit-evangelical "Friedensbote" of May 1, a part of the declaration is reported, which Mr. Riedel published in 1866, after he had left the Roman church. In this statement he said, among other things, the following: "I have seen and experienced the lust for dominion, the thirst and desire for power, the arrogance and ambition, the unlimited arrogance of pompous deceit, which dresses itself in the appearance of humility and meekness, the false piety, the malice and godlessness, the vindictiveness, the moral cowardice and despondency, the pious or rather the pious pretending laziness, the ignorance, the utterly wretched and damnable religious, political and commercial intrigues, the hypocrisy, dissimulation, callousness, insensitivity, dishonorableness and dishonor, the complete lack of principle, the outrageous presumption and presumptuousness which characterize the greater part of the Roman Catholic clergy with whom I have become acquainted or about whom I have been informed. I have seen and experienced the truly shameful situation and the terrible spiritual slavery of the poor Roman Catholic people in general." The "Messenger of Peace" adds: "In the further course of this 'Renunciation of Rome' it is also said that the above, along with many other evil things which we have not translated, is by no means the worst that he has seen and experienced in the Roman Catholic Church; there are still many more detestable things left, of which, however, he does not want to speak now." - What kind of character must a person be who, after such experiences in the Pabst Church, can flee back into it, and what kind of church must it be that does not demand of such a person that he now publicly declare that he is a worthless liar, that everything he said about the Roman Church was pure lies and lies.

W. [Walther]

**What the "Observer" says about the lowans.** In its number of May 2, the same rather correctly remarks: "The organ of the German Iowa Synod (the .Kirchenblatt') occupies an entirely special position; it does not want to be Missourian, cannot go with the *General Council*, has an abhorrence of the General Synod, and - it is strange to say - wants neither Union nor Separation. Among all the German and English religious journals, it alone raises its voice against an appeal emanating from Milwaukee for cooperation in founding a new political, German weekly and daily paper, which is to be edited according to Christian principles. The 'Kirchenblatt,' which two years ago also sided with the Cincinnati anti-Sunday movement, truly deserves the prize of heroism in bad things." —C.

## II. foreign countries.

In the **Prussian Lutheran Church, which is** presided over by the Breslau Oberkirchenkollegium, the old dispute over church, church government and church order has broken out again. Pastor A. Wagner in Ratibor urges in a public writing that the doctrine on these points be finally decided at the next Breslau General Synod (this year). Up to now one wanted to let the matter rest and hoped that one would finally come to an agreement without a fight. But in vain! If the truth is recognized alive at least by some members of a church, then they cannot remain silent as long as the error wants to be justified. Only where one despairs of the truth is outward union possible in the face of inward disunity in doctrine.

W. [Walther]

**Alsace.** We read the following in the Evangelical Chronicle of the month of December of last year: "A new law concerning the appointment of the clergy of the Church of the Augsburg Confession has been confirmed by a decree of the Chief President. The innovation consists in the fact that, while up to now the pastors were appointed arbitrarily by the directorate consisting of five members, from now on this appointment is to take place with consideration of the wish of the congregation, for which purpose a commission of the higher authority will go to the place to investigate the situation. At first sight, it seems as if the General Synod had achieved a masterpiece of equity and justice in drafting this law. On closer inspection, however, this nimbus diminishes by a significant amount. A special clause authorizes the "Directorium" to delete as many names as it likes from the list of applicants before submitting it to the congregation's expert opinion. It is therefore only necessary to open or close this back door with some calculation in order to allow the former conditions to slip through again in their integrity. - Only one believing member sits on the board of directors, who is of course always outvoted; the commission consists entirely of members of the unbelieving, tyrannizing majority.

**A Christian explanation of the** honorable pastor Th. Harms can be found in the Hermannsburger Missionsblatt of January of this year, which we must not withhold from our readers. He writes there, among other things, as follows: "The times seem to have come of which the Lord Jesus said Matth. 24, and even if they have not yet come, His Word remains in the same power and truth. The true Christians must be prepared to suffer for the sake of their faith and confession. So far, the Lord has dealt with them quite smoothly. It is true that they have not been lacking in temptations from Satan, not in the misery and sorrow of their own sins, and the world has also rumbled a bit with threats, breaking windows, suing in court, but all this has hardly been worth mentioning. It will now perhaps come more severely with high fines, executions, imprisonment, removal from office and who knows what else, if one holds the word of Scripture high and firm: One must obey God more than men. True Christians should be prepared for this and ask the Lord God to give them patience, faithfulness, faith and everything that is necessary so that they do not deny the Lord Jesus, but bear everything, even the bloody death of the martyrs, and that they do not depart one bit from the faith. The most terrible word in the whole holy scripture is for me the word of the Lord: Whoever denies Me before men, him will I also deny before My heavenly Father, Matth. 10,33. There we have the new school ordinance, in which it is written that in the elementary school not the whole small catechism of Luther is to be taught, but only the first three main pieces, where therefore about the most important

Teachers are forbidden to teach. I would not be able to carry out such an order if I were to be removed from office tomorrow. In Lutheran Christianity, Luther's catechism belongs entirely and purely to the home, the school and the church, for it is not only a teaching and learning book, but also, above all, the confession of the Lutheran church, and wherever the confession of the church is touched, I smell Satan. However, I am sworn to all the confessions of my church in my ordination. If I were a school teacher, I would have to resign from my school ministry in God's name and order the rest to the Lord, if I should not be allowed to learn and teach the five main parts completely. As a pastor, I would immediately resign from the local school inspectorate on behalf of the state, because I could not bring myself to help strip the elementary school of its Lutheran character, which is such an essential member of the Lutheran congregation. If I were a layman, I would have to fight tooth and nail to have my children sent to a school where Luther's mutilated catechism was used and which still wanted to be considered a Lutheran school. I would much rather have a school where no religion was taught at all than the mutilated little Lutheran catechism. Here it is: obey God more than people, that is my opinion. A Lutheran school without a Lutheran small catechism completely and un mutilated is an absurdity to me. I can purchase globes and compasses, lecterns and cabinets without any complaints of conscience, I can enlarge the classrooms if, in the opinion of the authorities, the children do not have the necessary space, etc., these are all things that do not burden the conscience, and I consent to them if I have the means to do so, but I cannot do without Luther's entire small catechism without denying my Lord Jesus. Let the little children come to Me, says the Lord, and do not hinder them, for such is the kingdom of God. - Whoever does not teach about holy baptism, forbid the children not to come to Jesus. This is my opinion. If one should come to us preachers with laws, which want to limit or even take away the church discipline, as it is clearly prescribed to us in the holy scripture, even threaten us with heavy punishments, if we follow the scripture, then I want to give my high authorities clearly and firmly the explanation: God must be obeyed more than men. In these matters I renounce obedience and will suffer everything, and the Lord will help me; for I consider the Lord Jesus to be much wiser, wiser, better and more powerful than all emperors, kings, ministers and all men. I will follow him in unconditional obedience. The power of the Lord is mighty in the weak. May the Lord Jesus make us faithful. - Cursed is he that trusteth in man, and taketh flesh for his arm. Let our refuge be in the HEr<sup>^</sup> JEsuS alone and His Word. Amen!"

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### **Death notice.**

Our dear, dear teacher I. C. Ulrich has completed his course and, having finished his work, has gone to the rest of the righteous.

The dear deceased was born on March 28, 1821 in Sittensen, Zeven, Kingdom of Hanover. After his confirmation he was encouraged by his godly teacher to choose the school office as his life profession, and as still existing certificates show, he came in 1841 to the Royal Hanoverian School Teacher Seminary in Stade, where he spent one semester as a preparatory student and two semesters as a seminarist. After he had been a home teacher in Germany for several years, and had been employed at some small parochial schools for a time, he decided, on the advice of Christian friends, to emigrate to America.

derm to serve the Lutheran Church here. In the fall of 1847 he entered our then institution at Fort Wayne, and in the spring of 1848 accepted a call from the Immanuel District of the Lutheran congregation in St. Louis, Mo>, to one of the parochial schools there.

In 1866, after final approval by the St. Louis congregation, he accepted a call to St. Charles to the senior class of the local parochial school and has presided over his ministry here with Christian fidelity and zeal ever since.

On the Monday after Judica of that year, he still held a public school examination with his class. On the following Thursday, at the end of the afternoon school, he dismissed this year's confirmands who had attended his class with a short, fatherly admonition, hardly suspecting that this would conclude his school work forever. On Friday morning, when he went to get the songs for the Passion service from the undersigned, he complained of a peculiar, tense feeling in his right cheek, which, he said, made it very difficult for him to speak, so I advised him to skip school in the afternoon. On Saturday, I was called to him in the course of the morning, and to my not insignificant concern I now heard that it was almost impossible for him to take food or drink because of discomfort in his throat, but without complaining of a particular feeling of pain in his throat. In spite of careful medical care, his condition worsened daily, and on Tuesday unmistakable symptoms of mouth cramping appeared. The doctors declared his condition hopeless. I told him that his condition posed serious danger to his life, and that he should therefore "order his house"; and he testified that he was looking forward to his dissolution in faith in his Lord Jesus.

Because of the onset of cramps, he was soon no longer able to make himself understood by means of speech, but had to write it down when he wanted something. On Thursday morning, he was visited by his two colleagues, Mr. iVI. Albach and Mr. Große, a teacher from St. Louis, with whom he was of course no longer able to speak, and it was clear that the hour of his departure had come. is close at hand.

He remained fully conscious almost until his last breath. I prayed with him often, and when I asked him about a quarter of an hour before his end whether he wanted to depart blessed in faith in his Lord Jesus, to whom he had confessed in life, he gave an affirmative sign.

And so our dear brother passed away gently and, as we certainly hope for God's mercy, blessedly on the Thursday before Easter, the 10th of April, in the afternoon at about 5 o'clock. On the following Saturday afternoon at 1 o'clock the honest burial of the beloved body took place. The funeral was attended not only by the congregation, which the deceased served in the last years of his life, but also by several old friends from St. Louis and almost all the teachers of the

St. Louis sister congregations. The latter sang at the grave the arte of Klopstock: "Auferstehn, ja auferstehn wirst du 2c.", and in the church after the sermon another funeral chorus. The funeral sermon was held by the undersigned according to 2 Timoth. 4, 7. 8. on the topic: "What a precious memorial the Holy Spirit sets in the words read to those who have remained faithful to Christ their Lord until the end. In it he 1. describes their life, and 2. assures them of their glorious prize.

The dear deceased leaves behind a widow and five children, two of whom are still minors.

May God, the Father of all mercies, be the comforter, father and adviser of the bereaved. Amen.

I. H. Ph. Gräbner.

### Church dedications.

On Sunday Lätare, March 23rd of this year, the second Lutheran congregation in Albany, N. I., had the joy of consecrating their newly built church to the service of the Triune God. The undersigned preached the consecration sermon on the consecration gospel in the morning. In the afternoon, the pastor of the congregation, Father Eirich, preached in English on Jude V. 3. In the evening, Pastor I. Renz preached on Gen. 28, 10-22. The consecration prayer was said by Pastor Father Seuel. All services enjoyed a large audience. Participating friends from near and far had come to rejoice with the happy congregation according to the words of Jesus, to be comrades and helpers at the joyful celebration of the consecration of their church. In the morning, the very spacious church could not accommodate all of those who poured in, and many had to turn back without gaining a single standing place.

The former church of the congregation was located in a part of the city inhabited mainly by Americans. This location was not conducive to the growth of the congregation, but especially prevented the growth and flourishing of the school. The congregation therefore had to recognize that the relocation of its house of worship to a part of town in which the majority of the members themselves live, and which is also otherwise predominantly populated by Germans, was a necessity. They therefore purchased a site conveniently located opposite the new park, between State Street and Western Avenue, and built a church and parsonage on it.

The church is a brick building of rectangular shape with a projecting tower and 12 lancet windows. The size of the auditorium (the nave) is 5076 feet and contains

138 chairs. In a recess of the back gable wall stands the pulpit, in front of it the altar and baptismal font. The sacristy is next to the pulpit platform and leads to the study in the rectory. The interior of the church is friendly and charming, the pulpit wall is inscribed with appropriate Bible verses, and the painting of the walls and ceiling is in pleasing harmony with the whole. The tower in the front of the church reaches the height of 176 feet. Unfortunately, the belfry in it was empty at the consecration, and the bells are not ready yet. The space for the tower clock is also unfilled at present. The gallery church above the vestibule contains, in addition to a fairly large auditorium, the platform for the organ, which will be built by the organ builder, Mr. Pfeffer in St. Louis, for 2100 dollars. Since the organ had not yet been installed on the day of the church dedication, the congregation's singing was accompanied by a trombone choir. The singing club of the congregation, under the direction of teacher Rechlin, contributed to the solemnity by singing puff pieces.

The light and airy room under the church (Luserasnt) is used for weekly and Sunday school. The spacious, beautiful rectory, also built of bricks, is attached to the back of the church, using its gable wall, but since the whole building site borders on two streets, it faces the park with its front on State Street.

The church costs 40,000 dollars. This sum is covered by payments already made and by secured signatures up to 5000 to 6000 dollars. The total collection at the church consecration was also abundant.

May the faithful God in grace grant that what has been achieved here in the capital of the State of New York with much effort and work, sorrow and sighing, may be preserved, and that the members of the congregation and many more of our German brethren according to the flesh may be built up in true faith through Word and Sacrament into a living temple, of which Jesus Christ is the cornerstone, to the glory of the Father! F. W. Föhlinger.



Church buildings are also one of the good gifts that come down from above. How many large congregations struggle for many years before they even get around to building, while many small and partly poor congregations get a church that they themselves hardly know how to build?

Similarly, God has given the still small Immanuel Lutheran congregation near Calamus, Clinton County, Iowa, a handsome little church. It is a frame building 20 feet wide and 32 feet long, with a front tower 45 feet high, the top of which is adorned by a gilded cross. The interior also makes a pleasant impression on the visitor. This little church was consecrated on Sunday Lâtare, with pastors Mennicke and Cl. Seuel preaching.

God grant that this little church may never lack the most beautiful ornament, the pure preaching of His Word! H. Engelbrecht.

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The **New York Districts Pastoral Conference will meet at** Port Richmond, Staten Island, N. I., not from the 10th to the 12th, as stated in the previous number, but **from the third to the fifth of June.**

C. A. Graves, Secretary.

### Orphanage - Festival.

The annual celebration of our small orphanage, built years ago near St. Louis, together with the ceremonial inauguration of the larger building which has become so necessary and which was undertaken last year and completed by the celebration, shall be held, God willing, on Trinity Day, June 8 of this year.

The supervisory authority.

### Concerning the Weimar Bible.

Although 2000 subscribers to this work have not yet come forward, there has been such a great general desire for it that I can entertain the hope that the number will soon be full; I will therefore begin printing it now, so that its completion will not be postponed too long.

The subscription is still open and I ask all those who have not yet ordered to do so soon. I also ask all agents who have not yet sent in the first deposit to do so now and to continue collecting subscribers.

I also note that new, not too small type, which is also readable for weak eyes, will be used in the printing of the work. Fr. Dette,  
710 Franklin Avenue.

### Arithmetic Exemplary Book for German Elementary Schools in North America. Edited by Dr. F. Dümmling.

**First issue:** The four species in whole, unnamed, and single-sort numbers.<sup>^</sup>

Price 20 cents. Resolutions in addition, price 15 cts.

**Second booklet:** The four species in named and multisort numbers.

Price 20 cents. Resolutions in addition, price 15 cts.

**Third booklet:** The four species in common and decimal fractions.

Price 20 cents. Resolutions in addition, price 15 cts.

**Fourth issue** will be published later.

Trial copies free of charge. Available from  
M. C. Barthel.

### The Northern District of the Synod of Missouri, Ohio and other states.

will assemble, God willing, from the 18th to the 25th of June of this year in the congregation of the Rev. F. Lochner at Milwaukee, Wis. The gentlemen pastors do not want to forget to bring complete parochial reports. I. H. P. Partenfeller, Secretary.

\* » \*

At our Synodical Assembly this year, I), v., the following items shall be presented for discussion:

- 1) Theses on the conversion of man to God.
- 2) A proposal for an instruction for our visitors.
- 3) It has been proposed by the Michigan Pastoral Conference that the holding of saloons should also be negotiated. At the end, some sentences elaborated for this purpose will be presented.
- 4) For discussion in the pastoral conferences during the Synod or on the day after the Synod, a work is designated that has as its subject the marriage with the deceased Mrs. Sister.

Anyone wishing to submit anything for the Synod's consideration other than the above-mentioned items is hereby requested to inform the undersigned of this no later than four weeks before the Synod convenes and to send in any work they may have submitted. I. A. Hügli, President.

### The Evangelical Lutheran Synod of Illinois and the Eastern States

shall, God willing, assemble this year at the congregation of the Rev. Gohringer at Mascoutah, St. Clair County, Illinois, and hold its sessions there during the days of June 5-10 inol. (as per synodical resolution).

The subject of the doctrinal negotiations will be: the continuation of the discussion of the theses on the sacred preaching ministry.

The secretary: G. Baumann.

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#### Received in the Middle District Treasurer's Office:

To the synod treasury: from Rev. Sitzmann's congregation in Pomeroy 47.50. N. Tent by Rev. Schlesselmann 45.00. Past. Lothmann's Gem. in Akron 49.50. Past. Jüngel's Gem. in Jonesville 412.41. Past. Karrer in Bielefeld 43.00, whose congregation 49.55. Past. Jox's congreg. in Logansport 418.70. Rev. Rupprecht's congreg. in Decatur 47.10.

To the widow's fund: Don N. N. at Fort Wayne 42.00. H. S. at Jonesville 43.00. Mrs. Otte there 41.00. W. Buk there 42.00.

On the emigrant mission in New York: From A. Michel Sr. in Marion Township 41.00. M. S. in Neu-Dettelsau 43.45. Past. Steinbach's comm. in Fairfield 49.20. Mr. Schulthes in Fort Wayne 41.00. Wittwe R. in Marysville \$1.00. Ad. F. there 41.00.

To the building fund: From F. S. in Neu - Dettelsau 55 Cts. St.S. there 41.00. Past. Hamanns Frau Wittwe 4100.00. Past. Nuoffers Gem. in Eagle Lake 45.00. Past. Schröppels Gem. in Grand Haven 43.86.

! About the Hermannsburg Mission: From Past. Schlesselmann's Gem. in Hamilton County 48.14, in Tipton County \$156, in Howard County 43.60.

On the mission to the pagans: From the students' association Thalia in 47.00. From the students' association Alemannia there Pv.o5.

For the congregation in Dresden: From F. Burre in Vincennes 42.00.

For poor college students in Fort Wayne: From Mr. Schulthes in Fort Wayne 41.00. For H. Jüngel and F. v. Strohe wedding collection at Meyer in Jonesville 42.34. From an unnamed person 44.00. By Mr. Kassirer Eißfeldt 422.61. For G. Sondhaus from the Virgins' Association of Pastor Doderlein's congregation in Chicago 412.00. From Past. Dörmann's St. Pauli Gem. 47.00, whose St. Petri-Gem. 48.00. By Past. Nuoffer 412.00. By N. N. in Alexandria 42.00. By Kassirer Birkner 417.46.

For inner mission: Kindtauf-Collecte at Kleinknecht in Liverpool 85 Cts. Gratitude offering from Mrs. Kern there 50 Cts. Kindtauf-Collecte at L. Kern there 70 Cts. Wedding collection from M. Keller there 42.43. From Mrs. S. in Marysville 4-2.00.

For the projectirte orphanage at Addison: Wedding Collecte at L. Londow at Defiance 44.00.

To the orphanage near St. Louis: From Past. Gümmers Gem. in Lawrenceburgh 47.50. From an unnamed person 44.00. Through Teacher Meyn from the school children on Columbia Road be: Fort Wayne 43.15.

44^00^ HoSpital in St. Louis: From an Unnamed Person

For poor students in St. Louis: From an unnamed 44.00.

**Get**

For the budget of the school teachers' seminary at Addison, Ill...:

From Addison: From H. Stünkel 4 sacks of oats. Joh. Lehmkuhl 2 pieces of bacon, 2 s. of grain. W. Leeseberg 2 p. wheat. L. Stünkel 4-5.00. Ph. Strauschild 2 p. oats. F. Buchholz 1 p. potatoes, ^ p. grain. F. Stünkel 1 p. potatoes, 1 roll butter, 1 p. bacon, 1 peck beans. F. Fehrmann 1 p. grain. W. Dierking 2 l. Korn. C. Piegorsch 1 L>. Grain. Ch. Heidemann 2 p. feed, 2 barrel flour, 2 rolls butter. W. Stünkel 1 p. wheat, 1 p. oats, 2 p. grain, 1 p. potatoes. F. Backhaus 1 p. bacon, 7 sausages. Joh. Mariens 1 p. oats. A. Wolkenhauer 4 lbs. butter. H. F. Fiene 2 p. oats, 2 p. grain, 2 p. potatoes. L. Homeyer 1 p. oats, 2 p. meat. H. Rosenwinkel 2 p. grain, 2 ". Oats, 2 p. potatoes. H. Winkelmann 2 p. grain, 6 p. meat. W. Schaper 2 p. oats, 2 p. grain, 1 roll butter. H. Marquardt Sr. 3 p. oats, 3 p. grain, 1 pc. bacon, 1 roll butter, 1 p. flour. H. Hachnieister 1 p. wheat, 2 -s. Grain, 1 p. oats, 1 p. potatoes, 1 roll of butter, 1 pc. bacon. W. Precht 2 s. wheat, 3 s. oats. I. Brackmann 2 p. oats, 1 p. grain, 3 pc. meat. W. Marquardt 5 p. oats, 5 grain. H. Marquardt Jr. 3 p. oats, 3 p. grain. From D. Segelke 1 roll of butter and 2 p. oats. D. Rosenwinkel 4 p. oats, 4 p. grain, 1 pc. bacon. Fr. Knigge 2 l-. Oats. W. Rabe 2 p. oats, 1 p. grain, H barrel dried apples, 2 aspics. D. Kruse j barrel dried apples, 1 pc. bacon. B. Willen 1 p. oats, 1 p. grain, 1 p. potatoes. W.^Sirms 2 p. grain. L. Thieße 1 p. grain. W. Neddermeyer 2 grain, 2 p. oats, 1 p. potatoes. H. Fiene sen. 1 wheat,^ p. oats. F. Kruse 1 p. oats, 1 p. grain. H. Wichmann 2 grain. D. Plasse 2 p. oats. H. Geils 2 p. oats. B. Heimberg 1 p. oats, 1 p. grain. Br. Stuwe 1 p. grain. W. Fiene 1 p. wheat, 2 p. oats, 2 p. grain, 2 p. potatoes. D. Fiene 2 p. oats, 3 p. grain, 1 p. potatoes, 1 roots, 1 brawn. L. Blecke 1 p. wheat, 2 p. oats, 2 p. grain, 1 p. cabbage. F. Krage 3 p. wheat, 5 p. oats, 4 p. grain^4 p. Potatoes. W. Bunge 1 p. potatoes. H. Backhaus 5 ". Oats, 2 p. potatoes, 1 nolle butter, 1 p. turnips, 1 p. bacon, 8 p. meat. L. Heinemann 2 p. oats, 4 p. grain, 1 p. turnips, 1 et. ^>pcck, 1 roll of butter. K. Kornstädt 1 p. grain. Wittve Bergmann 1 p. oats, 1 p. grain. L. Fiem 1 p. wheat, 2 p. oats, 2 p. grain, 1 p. potatoes, 1 pc. lpeck. W. Buchholz 2 p. oats, 3 p. grain, 6 pieces of meat, 2 pigs. H. Buchholz 3 l. Oats, 2 p. grain, 1 peck beans. Fr. Leeseberg 4 p. grain, 3 p. oats, 1 roll butter, 2 ounces hay. H. Weber 2 p. oats, 2 p. grain. Wittve Rotermund 2 p. oats, 2 l. Korn, 1 p. potatoes. F. Finke 1 ^>. Grain,-1 roll of butter. Fr. Graue 2 p. potatoes. Wittve Graue 2 l-. Grain, 1 p. potatoes, 2 pc. -Lpeck. Wittve Ahrens 2 p. oats, 1 p. grain. Fr. Rohmeyer 1 p. potatoes and 2s cts. Wittve Mönch 2 p. oats, 1 p. wheat, 1 piece bacon, 2 pieces meat, 9 sausages. E. Meyer 2 pieces of bacon. F. Meyer 50 cts. L. Balgemann 4'1.00. Aug. Graue 2 s. oats, 1 p. grain.

From the community in Lake Zurich, Ill: From Wilh. Theiler 3 p. wheat, 5 p. oats, 4 p. potatoes, 1 p. apples, 4 gallons apple butter, 3 dozen eggs, 4 rolls butter, 1 piece bacon, 1 ham.

Addison, Ill, April 18, 1873.

H. Gehrke.

**For the Lutheran Orphanage near St. Louis** received since April 7:

From Mr. ErastuS Wells in St. Louis 4208.70. From Wilh. Wunnenborg in Mr. Past. Fackler's parish 41.00. From Mr. Friednch in Mr. Past. Reichmann's congregation 45.00. From the Lutheran St. John's congregation in Philadelphia, Pa., 420.00. From the children of Mr. Hogelberg in St. Louis, Louis and A'^a-\$2.00. I. 42.00. Marie Diekmann in St. Louis 4'2.00.

Grüber 41.W. Mrs. Karoline Holscher in St. Louis 42.00. Mr. Heinr. Tiemeyer in St. Louis 410.00. From the

Virgins Association of the Immanuel District in St. Louis 45.00. From Mrs. Schneider through Mr. Past. Erdmann 45.00. Through the same from N. N. 410.00. From Andr. Miltenberger in Saginaw City, Mich. 430.00. By Mr. Past. Braun at Houston, Texas, 4120. collected at Mr. Konrad Witte's wedding at Pleasant Ridge, Ill., 48.50. from Mr. Past. Besel at Cape Girardeau, Mo., 41.00. From little Lunow's piggy bank at Elsingham, Ill., 42.00. From Wilh. Frye by Mr. Rev. Eirich, at Mrden, Ill., 45.00. From a member of the **congregation of Mr. Rev. Tirmenstein** in New Orleans 410.00. Collecte on Palm Sunday in the congregation of Mr. Past. I. H. Niemann at Little Rock, Ark, 452.50. From John Wood at St. Louis 41.00. Karl Burgdorf at Red Bud, Ill, 41.00. From the school children of the 4th grade of Trinity District at Velvet Louis by the teacher, Mrs. Rev. Pohle, 45.20.

Reportation.

My last receipt should read: From Konr. Kraus, as a thank offering for the happy delivery of his wife, **45.00** instead of? I. M. Estel, Treasurer.

For poor students received from Mr., Morch in Newlork as a thank offering for happily accomplished trip to Germany 410.00. By Rev. H. Wunder in Chicago "offering money" from the congregation of Rev. Steege in Dundee, Ill, 415.00 and from Mr. Th. Reinhardt in Chicago 42.00. From Mr. G. E. MeyrrS- berg in St. Louis 45.00. C. F. W. Walther.

With great thanksgiving to God and the benevolent givers, I attest to the receipt of the following additional gifts for my support:

By Mr. Past. Biedermann 42.00. By Mr. P. Beyer from Kendallville 45.00. By Mr. Past. Osterhus 48.00. By Mr. Past. Endeward 49.28. By Mr. Past. Seidel 414.00. By Mr. Past. Wunsch 49.00. By Mr. Past. Fick by Fräulein Fischer 45.00. By Mr. Past. Schumm 417.00. By Mr. Past. A. Franckr 428.60. By Mr. Past. Martin 45.25. By Mr. Past. Weyel 43.75. By Hm. Pastor Stephan 421.00. By Mr. Past. Rathjen 4'6.00. By Mr. Past. Steinbach 411.50. By an unnamed person 41.25. By Mr. Past. Röder 41.50. By Mr. Past. A. Ernst 49.25. By Mr. Lehrer Loge 45.00. By Mr. Julius ObenhauS 45.00. By Mr. Past. Bock 43.15. By Mr." Past. Ruff 41-00. by Mr. Past. Oetjen 45.00, by his congregation 42.45. by Mr. M. W. 420.00. by Mr. Past. R. I. W.

Inasmuch as my personal thanks cannot reach everyone, I wish all the dear brethren the rich blessing of our dear and faithful Savior Matth. 25. Fr. Dörfler.

**For the Preachers' and Teachers' Widows' and Orphans' Fund** (Middle Districts).

The undersigned hereby acknowledges receipt of the following submissions:

1. contributions.

From Mr. Pastors Weyel, W. Brüggemann, G. Sauer, Jüngel, Merz, Biedermann, Wichmann, and from Mr. Teachers Baumgart, Bollmann and Crome 44.00 each. From Mr." Pastor H. Wyneken for 1872 and 1873 48.00. From Mr. Past. Brackhage subsequently for 1872 42.00, for 1873 44.00. From Mr. Pastor Sitzmann 4'2.00.

2. gifts.

From the congregations of Mr. Pastor Weyel 410.50. From Mr. H. Weißler from the congregation of Mr. Pastor Brackhage 415.00. From Mrs. Tormöhlen from the congregation of Mr. Pastor Merz 42.00.

My post office is not a ^lorie^ Orcksr - OLce. Therefore, anyone wishing to send larger sums will be safe if he sends me a Money Order made out to Indian ap olrs. I. G. Kunz, Cashier.

**For the Preachers' and Teachers' Wittweu and Orphans' Coffee** (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of April: §

1. contributions.

From Mr. Pastor Cämmerer 41.00. From Mr. Pastor C. H. Lüker and Mr. Teacher Körner each 42.00. Mr. Past. Stephan 43.00. From Prof. Walther and Pastors G. Markworth and Fr. Nütze! 44.00 each. From Past. Berger 48.00. Mr. Past. Th. Grüber 49.00.

2. gifts.

From the cross congregation of Mr. Pastor Nachtigall at Mater- loo, Ill, 4'3.55. From his Immanuel congregation there 41.30. Mr. Rev. L. R. Riedel's congregation at Hiüsboro, Mo., 44.00. Hrn. Past. Traub's congregation in Crcte, Ill, 48.70. Collected at the baptism of a child of the Rev. Grupr in Champaign, Ill, 45.10. From Mr. Karl Burgdorf in Red Bud, Ill, 41.00.

St. Louis, May 6, 1873, Oskar E. Gotsch.

With heartfelt thanks, I certify that I have received 420.00 for our church building through Pastor Biltz from his congregation.

Brunswick, Mo. F. G. Walther, Rev.

Having received 422.00 from Mr. Kassirer Birkner and 411.35 from the congregation of Mr. Pastor Schröder in Philadelphia for the church building here, certifies with heartfelt thanks in the name of the Lutheran St. Petri congregation here Big Rapids, Mich. 15 April 1873.

C. L. Wuggazer, Pastor.

Changed addresses:

Rev. vetE-,

Des Dlairres, Ooolr Oo., Ill.

Rev. D. Ne^er, Domerov, ^lei^s Oo., O.

Printing house of the Synod vou Missouri, Ohio u. a. St.

### **How does it look over in Germany now?**

(Continued.)

As far as the particular ecclesiastical conditions in Germany are concerned, the first thing is, in brief, that the liberals in and out of the Reichstag have pretty much the reins in their hands to rape and suppress the church. More or less, they are almost all children of the spirit of the age and enemies of biblical Christianity and its manifestation and representation in the confession of the church, for they think and say that every religion is only a private matter of the individual in his relationship to God. In this enmity they are pretty much of one mind and spirit; they may stand on the standpoint of natural religion with its threefold god of reason, God (by which they do not understand the true God), virtue, immortality, or be open atheists and materialists. To them, as enemies of the Bible and haters of Christ, it makes no essential difference whether they direct their projectiles against the Roman Pontifical or the so-called Protestant Church; and it is hardly to be ascribed to others than them that the Prussian state government has taken such violent measures against both churches, which were also recently mentioned in the "Lutheran".

However, it was necessary for this government to defend itself against the encroachments of the papacy into its territory, which it had quietly put up with since 1848. For the pope, as such, whose kingdom is of this world, although he calls himself a governor of Christ on earth - he cannot help but continue to regard himself as the suzerain of all princes of Christendom. He basically wants to be the supreme power in all state powers, and the "Pray to Caesar what is Caesar's" is to be done only according to his instruction, and his confirmation must not be lacking in the laws of the secular authorities. It is not up to his will, but only up to his power, to assert his satanic arrogance and lust for power at all times and everywhere and, as in the Middle Ages, to install and depose kings, to give away or confiscate principalities, to overthrow the subjects of such princes, who are in his power.

The pope, as the personal antichrist and governor of the devil, the liar and murderer from the beginning, puts the yoke of his human commandments on the necks of the Christians. The pope, as the personal antichrist and governor of the devil, the liar and murderer from the beginning, who puts the yoke of his human commandments on the necks of the Christians and with them binds and entangles their consciences. - He is and remains always the same; and as he, for example, as Gregory the Seventh and Jnnocenz the Third, stepped on the necks of the German emperors, so he would do it, as Pius the Ninth, just as gladly, if he only had the power to do so. Although this wicked hypocrite, like his predecessors, calls himself "the servant of the servants of Christ," he presents himself as an angel of light to his devotees, worshippers and adorers, who, like him, diligently practice the cult of Mary, and knows how to charm them even more with sweet words and splendid speeches; Because of the loss of his worldly possessions, which his ancestors had seized with deceit and fraud, he sees himself as a suffering saint and follower of Christ, who, as is well known, did not even have his clothes left on the cross, while he resides safely in his magnificent palace, the Vatican, surrounded by his court, the cardinals, without danger of suffering and dying, and is richly fattened by St. Peter's pennies and other income, even still, as the personal Antichrist, sitting in the temple of God, that is, binding and entangling many millions of baptized Christians to his statutes of men and commandments of power, as necessary for the forgiveness of sins and the attainment of blessedness, no matter how many of his laws and ordinances may conflict with the teachings of Christ and the divine law and abrogate them.

But in spite of his feigned humility, even occasional flattery against worldly rulers, in spite of his cleverness to remain silent from time to time and to yield temporarily to the pressure of circumstances, he is nevertheless, precisely as pope, always spiritually possessed by the same devil of arrogance and lust for power as his predecessors. Out of this spirit, then, with the help of his bodyguard, the Jesuits, he has destroyed two earlier lying assertions within the Roman Church, namely that "of the immaculate conception of the Blessed Virgin Mary" (namely, that she herself was immaculate and

According to his doctrine, these propositions, which are obviously contrary to Scripture and even blasphemous, are just as binding on the consciences of Christians for unconditional obedience as, for example, the Scriptural doctrine of Christ, His immaculate conception and His infallibility, as the independent truth and wisdom. By this last sentence he has trampled his own bishops under his feet and made them his will-less slaves, as they deserve nothing else. At the Vatican Council in 1869 and '70, for example, the German and American bishops vigorously protested and opposed it; for according to Roman church doctrine, until then the infallible magisterium was also in the mouths of the bishops; and only the general council of bishops, duly assembled around the pope, had the right and the power to establish doctrines of faith and to oblige the consciences of their Christian people to obey them. Unanimous acceptance of them was also absolutely necessary. The pope, however, did not care about this, nor about the contradiction of those bishops, but on the day after their departure, on July 18, 1870, he pushed through the false doctrine of his infallibility by the determination of his existing creatures, even according to the previous Roman church doctrine, quite unlawfully.

And what did the protesting bishops in Germany and in this country do then? Without even attempting to prove publicly the illegitimacy of their protest by all sorts of fallacies, they have all accepted the dogma they rejected and thereby proved two things. First, that they have sold themselves to their tyrant as slaves without will, have put his feet on their necks, and have sinned against their better knowledge and conscience, whether for the sake of belly and honor and out of fear of banishment and deposition by their oppressor, the "most holy father of Christendom," or out of the vain pretense and deceitful pretexts that they did not want to tear apart the unity of the church by persisting in their opposition.

On the other hand, they have thereby also provided proof that they are morally reprehensible and unworthy characters.

But to return to His Holiness, the Pope Pius the Ninth, after this digression, more than ten years ago the devil of arrogance gave him the so-called Syllabus, in which, according to the interpretation of a Jesuit Italian church newspaper, which he has never testified to be incorrect, he repeats the old insolent presumptions of Boniface the Eighth, that he is by God and by right the suzerain of all secular princes of Christendom also in the political field. This pope Boniface the Eighth (from 1294-1303) had, among other things, at a so-called jubilee in Rome, in order to get money in his pocket through indulgences, two swords carried before him by his satellites and then followed in imperial garments and had proclaimed in a ludicrous application of the words of the disciples Luc. 22, 38: "Behold, here are two swords! - to indicate that, according to divine right, he is also entitled to supremacy over the temporal princes and their kingdoms. This pope - of whom his predecessor Cölestin the Fifth, a hermit chosen as pope, is said to have prophesied that he would creep into the pontificate like a fox, rule like a lion and die like a dog, all of which literally came true - further wrote to Philip the Fair, king in France, who had blocked one of his sources of money from France, among other things: "We let you know that you are subject to us in both spiritual and temporal matters." But the king answered: "Your supreme thorty (mockingly instead of "holiness" as the pope was and still is addressed) shall know that in temporal matters we are subject to no one, and that the pardons of the churches and prebends belong to us according to the rights of kings."

The present Pope Pius the Ninth was, however, in the insolent presumptions of his syllabus a faithful son and successor of Boniface the Eighth, but unfortunately the Prussian king did not make the same strong protest against it as that French king had done earlier. He preferred, probably because of his eight million Catholic subjects, not to get into tense relations with the pope, and this leniency was soon used by the pope's faithful vassals, the bishops, to encroach on all kinds of rights of the state, until finally modern times clearly revealed the dangerous nature of the same.

Now, the Prussian state government could have sufficiently resisted these transgressions of the papist church by means of an exact and firm definition of the boundaries between state and church, taken from the nature of both spheres of life. But instead of this, the Prussian State Ministry, as is to be feared, has gone to the other extreme, under the pressure of the mostly anti-Scriptural and anti-church liberals in and out of the House of Representatives, and has encroached upon the rights of both the Catholic and the Protestant Church, and has done so in the most harmful and pernicious way. For the present Prussian Minister of Culture, in agreement with his colleagues, the other ministers, has introduced bills in both houses of parliament which, if they become laws, will bring the church under the feet of the state.

It is true that most of these drafts, which are listed in the April 15 issue of "The Lutheran", appear to be particularly opposed to the

and some of them, which are directed against the Jesuit training in the educational institutions of this church, which is dangerous to the state, undeniably have some good, if they could be implemented as laws, which, however, is very doubtful. But according to the wording, all other ecclesiastical communities are also damaged by them in the most sensitive way and degraded to mere handmaidens of the state in many respects. The so-called Protestant, i.e., united Prussian regional church receives only what its deeds are worth, especially the former Lutheran pastors and congregations; for these, e.g., in almost all of Lutheran Schleswig-Holstein, have been reduced to the status of mere handmaidens of the state. in almost entirely Lutheran Silesia and Pomerania, where reformers are an almost vanishing fraction of the population, have since 1817 and 1834, according to the masses, allowed themselves to be caught and then held by the will of the sovereign in the union net contrary to Scripture, They have thereby denied the orthodox confession of their fathers and have become a state church that is "contrary to Scripture" and hostile to confession and indifferent to doctrine, and which recognizes the secular sovereign as such, as its chief bishop. If most of the Lutheran pastors had formerly been faithful servants of their church, and not rationalists, belly servants, servants of men or pietists, the harmful and shameful so-called union between the orthodox Lutherans and the false-believing reformers could not have come about; for they would have stood up with their congregations, thoroughly reported in conscience, as one man against the unrighteous endeavors of their sovereign, and in this case would have

held fast to the saying: "One must obey God more than men." For God wants unity of faith, doctrine and confession in his church. However, they have not obeyed God and his words, but men, relying also several times on princes and taking flesh for their arm. Therefore, they should not be surprised if they are now even more subjugated and gagged by the state; this is not a cross for them, but a just punishment of God to lead them to repentance.

The draft laws of the Minister of Culture have now generated a mass of complaints, protests and petitions from both churches, partly to the King directly, partly to the State Ministry, partly to both houses of Parliament, especially to the House of Lords; and especially the Roman papist church, in which, as it seems, also the mass of priests and local pastors are unanimous in their support of their bishops, is, as it happens, determined to take up the fight, for which they have been vigorously incited by the pope and the Jesuits in Austria. This, however, can be bad for the state regime. It is true that a pope in the House of Deputies only threatened the mass emigration of his co-religionists, since they were much too loyal to resort to other means; but this is very questionable and doubtful. It is much more probable that the bishops and their clergy, who are already impressing upon their people verbally and in writing that the destruction of the Catholic Church on the part of the state is the goal, will arouse them not only to passive resistance, but to open revolt against the government. And in the dampening of this it can easily come to the fact that the papist soldiers refuse to obey. May God in his mercy grant that the Prussian government will relent in time and will be content to secure its borders against the encroachments and encroachments of the Roman Church.



As for the so-called Old Catholics, who have separated from the papist church because of the dogma of infallibility, they are gaining more and more followers. But their cause can hardly be sustained; for they do not protest against the pope as the personal antichrist and church tyrant, and do not, like the Lutheran Church, the Church of the Reformation, stand on the standpoint of the Holy Scriptures and the doctrine of justifying faith. Rather, they protest only against the dogma of the infallibility of the pope, against his unjust and violent proceedings in the Vatican Council, against his violation of the power of the bishops and other gross excesses of his autocracy over the church. Thus they occupy a thoroughly untenable middle position, in that they do not place themselves on the holy Scriptures as the only infallible rule and guide of Christian faith and life and the only infallible supreme judge in all disputes in doctrine and practice of the church, but only refer back to the allegedly infallible magisterium in the mouths of the bishops and the so-called consensus of the church fathers, which, however, never existed. In addition, they occasionally flirt with humanists, unionists, Protestant unionists, and draw from the bosom of their church at most a few Catholic liberals to themselves; and for political reasons they also court the state regiment in order to obtain legal protection, joint use of Catholic churches, and where possible also a share in Catholic church property.

One does not need to be a prophet to predict that this movement and separation has no future and will come to nothing; for it is neither from God and his word, like the church of the Reformation, the Lutheran, nor downright from the devil, like the papacy. For the Papst, this firstborn of Satan, although he is revealed as the Antichrist especially by Luther's testimony from the Scriptures, shall nevertheless remain and rule over all such until Christ's return on the last day according to God's righteous order of punishment, even since the Reformation of the Church and the purified doctrine of the Gospel, have not accepted the love of this evangelical truth of the sole merit of Christ, this sole saving doctrine, but continue to believe the papist lies and errors.

From the outside, however, it seems that the tyranny of the pope is coming to an end. He has now lost his secular possessions, and Rome has been made the capital of the Kingdom of Italy; freedom of faith and conscience have been proclaimed in this country; the monasteries and church estates of the papal feudatories, the bishops, have mostly been confiscated by the Italian state government; recently the first Protestant church has been inaugurated in Rome, which formerly had only a private hostel in the apartments of Protestant envoys; recently even a Protestant church newspaper has been started in Italian, and opposite his palace, the Vatican, the London Bible Society has its camp, eager to spread the Holy Scriptures in the national language.

But whoever wanted to prophesy the final downfall of the papacy from this present external weakening, would only prove that he is either an unbelieving swindler of freedom or a raving enthusiast, fantasist and dreamer, but not enlightened by the holy scriptures and

is not instructed by the history of the world as well as of the church; for the pope must remain until the Lord Christ returns for the general judgment of the world and then puts an end to him by the appearance of his future, as the Holy Spirit clearly testifies in 2 Thess. 2.

And how is it with him now, in spite of that multiple external misfortune? He has just through this drilled himself all the more deeply into the consciences of the Catholic people, who adore him all the more as a holy martyr and are more than otherwise ready to offer money and property, life and limb for him. He has all the more the bishops and through them the lower clergy in his power, who irrevocably obey his pronouncements, inevitably carry out his orders and decrees. The ecclesiastical orders, and especially the Jesuits, are all the more tightly rallied around him; and they are all the more eager to use every means at their disposal in order to make the superstitious people believe in the downfall of the Catholic Church in the sufferings of the pope and to fanatize and, if possible, revolutionize them for the Most Holy Father and against his violent persecutors. In sum, the situation in Prussia is very threatening.

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(Conclusion follows.)

(Sent in by Pastor Guenther in Chicago.)

### **The Jesuit Order.**

Motto: Si vluu ae8uitis, nun oum -lesu itis, i. e. if you go with the Jesuits, you do not go with JEsu.

(Continued.)

#### **4. principles of the Order.**

Since the Jesuits were concerned with gaining acceptance everywhere, they naturally had to arrange their teachings and principles accordingly. With their Pelagianism, they knew how to flatter the naturally arrogant human heart by exalting the powers of man in spiritual matters. By their great veneration of the Virgin Mary, whose sinless conception they firmly asserted, they knew how to give themselves a great appearance. Through their elevation of the papal power and defense of papal infallibility, they knew how to place themselves in favor with the popes and make themselves indispensable. Most of all, however, their morality was capable of winning over the masses - a morality according to which, as the Benedictine monk John Mabillon (died 1707) wrote, "there is almost no vice left which could not be embellished under an apparent pretext"; - a morality which, according to the judgment of the same Mabillon, is far, far below the moral teachings of many a pagan. They knew well that if they were to teach that a Christian must be precise, that he must prove a holy seriousness, they would not be able to attract the masses. So they tried to show only a semblance of seriousness, but in truth they opened the door to all licentiousness of the flesh. They made sin extremely small and insignificant, excused it in all kinds of ways, even encouraged it to sin. They made the way to heaven a wide, comfortable path; self-denial, the fight against temptation they declared unnecessary if they were too difficult; the persistence in sinful inclinations they excused if one could not leave them (these inclinations) without effort. The Jesuit Le Moine wrote a book about this: "Comfortable Piety."

In particular, there are four doctrines and principles through which they have erected a pillar of shame for themselves.

First, they limit the concept of sin and distinguish between philosophical and theological sin. They teach that something can in itself be a transgression of the divine law (a philosophical sin) without being a real sin (a theological sin); it is only a real sin if it is done with the full consciousness that one is transgressing the divine law and if one has given his complete consent. The sure sinner likes to hear this; he can sin confidently, he needs nothing more than to persuade his poor heart: You have consented, but not completely!

Another principle that they practice diligently is the doctrine of probability, their so-called *probabilism*, according to which everything is permitted, even if it would be contrary to a clear statement of the holy scripture and one's own conviction of conscience, if one has only a semblance of the right and true, e.g. only the opinion of a respected (Jesuit) teacher for himself. If one has two contradictory opinions of such teachers before him, they teach that he can choose between the two and also decide for the less probable one, and he should simply despise any doubts of conscience that may arise.

A third is that of the direction of intention, *metlioăuZ Uii-iAenckae iutentioiE*. Hereby they give advice to one who has sinned or wants to sin, how he should begin, so that what he has done or wants to do is not a sin. They tell him to have some intention in mind: if he sets his intention on something good, he should try to do something good.

a laudable purpose, or if he has no intention of sinning at all, it is not a sin, he is justified and can be at peace in his conscience.

The fourth is their principle of the secret reservation, *r68triotio* or *re8svatio mentale*, according to which it is permissible that in one's speeches, promises, oaths, etc. one may have something else in mind than one expresses. Related to this is their doctrine of ambiguity (*ue^uivo6utiou68*), according to which one may make use of double-meaning words in order to mislead others in order to protect one's own interest, by making them take the words in a different sense than in which one takes them oneself.

Some quotations from the writings of the *Je suites* may now follow, so that the reader can convince himself that they really teach and defend these principles, that nothing is imposed on them without reason.

How they diminish and excuse sin is shown by the following sayings: Hermann Busembäum writes: "Unchaste words, reading lewd things, watching filthy comedies, shameful songs, gestures, letters, and gifts of love, if done only out of curiosity or vain comfort, are not mortal sins (grave sins)." (*^leOnlla blieol. mor. 1653. Page 152*) John de Alloza writes: "A witness who affirms many falsehoods by a single oath commits only one sin.... The same is true of a priest who, in a state of mortal sin, gives communion to several, according to the opinion of those who say that he commits a mortal sin. Others deny this with more probability, saying that this is not a sin." (*I3ore8 8ummarum. 1677. Ropes 108.*) Furthermore, "One who is confident of forgiveness committed sin is easier. (*Ibid. p. 738.*) Adam Burg Haber thus judges: "Pamphilus often overloads himself with food and drink to the point of vomiting, and therefore causes this immediately afterwards in order to eat and drink repeatedly. The question is whether he commits a mortal sin (grave sin)? I answer that Pamphilus is not committing a mortal sin, except for irritation and the like." (*Oenturias ZsIsot. Oa.8. eon8c. tr-68. 1671. Page 108. No. 64.*) The latest Jesuit moralist, Joh. Peter Gurr, professor in the Jesuit College at Rome, writes: "The positive divine and human law do not generally oblige with a very serious disadvantage or grave harm, which in the particular case is connected with the observation of the law." (*Oonipenă. rsieol. mor. 1868. No. 100.*) Emanuel Sa writes: "It is possible for someone, when necessity presses, since he cannot turn to the superior, to break his oath, thinking that in the same (necessity) he is not bound by it." (*J^plorigini eonl. 1612. p. 372.*) Thomas Tamburini says: "Words against God in drunkenness, or from carelessness arising from obsolete habit, are by no means blasphemies." (*Opera. 1692. Dxplio. ckeoal. p. 75.*) George Gobat thus moralizes: "A son may complain of the murder of his va-

The author is pleased with the loss of life he has committed in drunkenness, because of the immense wealth that he will inherit as a result. (*Opera inoralla. 1701. 1. I. p. 328.*)

As proof that they also encourage and incite to sin, we cite the following sayings: Anthony de Escobar says: "Catholic sons can accuse their parents of the crime of heresy if the latter try to dissuade them from the faith, even if they know that the parents must die a fiery death, as Toletus teaches. Therefore, if Catholic sons can

accuse them, they can also deny them food, even if they should die of hunger-  
tion. Fagundez adds: "Children may not only refuse food to their parents if they try to dissuade them from the  
faith, but they may also kill them with a moderate application of irreproachable protection - as enemies who  
violate the rights of human nature, but not put them in fetters so that they starve to death. (Hol. inor. 1652. Vol.  
4. l. 31. "Is prae. 4. Page 239.) Karl Anton Casnedi teaches: "Do what conscience dictates to you as good and  
commanded; if it believes, out of insurmountable error, that lying and blasphemy are commanded by God,  
blaspheme God.... Refrain from doing what your conscience invincibly declares forbidden; refrain from  
worshipping God if you insurmountably believe it is forbidden by God." (Ori8is tli. 1711. D. l. Ui8p. 6. p. 174.)  
Francis Amicus thus lets himself be heard: "It is lawful for a clergyman or member of an order to kill a slanderer  
who threatens to spread grave crimes about him or his order, if there is no other means of defense." (Our8U8  
tll. D. V. ämp. 36. No. 118. p. 544.) N. Longuet gives the following advice to the poor: "If someone is so poor  
and another has so much superfluous that the rich man is obliged to help the poor man, the poor man may  
secretly and in a good way take the property of the rich man without having to sin and make restitution." (?ro-

xos. (lict. 1654. 4\*raoo. 7.) Stephanus Fa- gundez judges: "If a judge were unjust and conducted the trial without observing the rule of law, then the accused could defend himself, even if he had to wound or even kill the judge, and then he could no longer be called a judge, but an unjust aggressor and tyrant. (Dract. in praeae. äeo. 1637. D. N. p. 390.) Francis Toletus thus encourages regicide: "There is a case in which every private citizen may kill, namely, if there is a tyrant in a city whom the citizens cannot drive out in any other way." (Auinrnn 6Ä8. 60N86. 1600. toi. 282.) John Mariana thus writes: "To ape away from human society this whole pernicious and corrupting race (of princes) is glorious." (ve

S. 64.) Among other things, the following sentence was dictated by N. Airault in the Jesuit College in Paris: "If you try to discredit my good name by false accusations with a prince, judge or respected men, and I cannot avert this damage to my good reputation in any other way than by secretly killing you, may I do so? Bannes says yes, and adds that the same applies even if the crime is true, but only concealed. The right of defense extends to everything that is necessary to keep oneself free from all harm. The slanderer, however, would have to be admonished beforehand to desist, and if he did not want to, he would have to be killed secretly, not publicly, for the sake of arousal." (kroposit. äiot. 1644. p. 319.) Baum (d. 1649) asserts, "It is permissible to seek an opportunity to sin, first of all in and for ourselves because of a spiritual or bodily good for ourselves or our neighbor." (Draet. <le l^oeuit. p. 94.) The most recent moralist, Joh. Peter Gury, writes: "If temptation lasts long, it is not necessary to resist it positively persistently, because this would be too burdensome and lead to innumerable scruples." (Oovnp. tlr. mor. 1868. No. 15.)

The reader will find their principle of probability in the following doctrines: John de Alloza teaches, "One may leave a more certain and probable opinion and follow a less certain and less probable one." (Flores 8umiu. 1677. p. 700.) Amadeus Guimeniuö says: "Even if an opinion is false, yet everyone, supported by the reputation of one who teaches it, may follow it in practice with a good conscience." (Opusonlhm. 1664. p. 27.) Simon de Lessau dictated the following sentences in the Collegium at Amiens: "An opinion is probable if it is based on the reputation of a single learned and pious man. Although an opinion is more probable and even more certain, and also seems more probable and certain to you . . yet you may leave it in practice and follow a less probable one." (l^ropos. 6iot. 1655. cls praec;. deaal. 6. 1. art. 4.)

Their doctrine of the direction of intention may be illuminated by the following citations: Emanuel Sa writes: "He who swears for the sake of niceness: 'by God, I will not go, I will not do it,' does not violate the oath when he goes, when he does it." (^plro- ibni eon5. 1612. p. 374.) Thomas Tamburini teaches, "If I also say: 'I swear by God\*, if by these words I do not

to the witness of my testimony, then I do not call him either, than only very materially, as a parrot trained by his teacher would pronounce the same words." (Opera. 1692. lxpl. (lec-al. p. 78.) Further, "Shameful speeches and shameful songs. If you do this for a good purpose, e.g., for the sake of study, you do not sin. If this is done out of jest or curiosity, to make a poem sweet, with the intention of killing time and recovering from work, then it is at least not a mortal sin". (Ibid. p. 205.) Anthony de Escobar says: "He does not sin who, because of a good purpose, delights in acts that are evil by their nature and committed by him out of ignorance, in drunkenness, in a dream, or out of imprudence, after awakening and with full consciousness; because, for example, it is lawful to take pleasure in . . or in a man's murder committed in drunkenness because of succession. For the purpose gives the actions their proper character, and by a good or bad purpose the actions become good or bad. Thus Sotus, etc." (Ursol. nior. Vol. 4. 1652. !. 33. p. 396.) Karl Anton Casnedi writes: "In order to depart from Calvin as far as possible, it must be said that one can never sin if one does not think of doing something evil, that one can never sin if one has a good intention." (Oris. Ureol. 1711. 4". I. p. 219.) That this principle is still held is shown by the writings of the newest moralist, Joh. Peter Gury. He writes: "To speak, sing, write, hear shameful things, ... is not a sin, if there is no bad intention and no danger of unchaste consent, but at the same time there is a legitimate reason to speak, write, hear such things." (Oomp. tlieol. inor. 1868. p. 435.)

(Conclusion follows.)

held its sessions this year in Schaumburg, Ill, from May 7 to 13. In attendance were 198 standing members: 69 voting and 66 consulting pastors and professors, 63 teachers; then: 62 congregational deputies; as guests and at the same time consulting members: 6 pastors from the northern and 3 from the middle district; finally, in addition to a sturi. tieol. and a number of school seminarians from Addison, Ill, a large crowd of guests from the neighboring congregations of Nodenberg, Addison, Chicago, Elk Grove, Dunton, Proviso, Palatine, Niles and Härlein.

Praise, honor, glory and thanks be to God for the extremely blessed days which he has once again given us here out of his great grace. For it became quite evident again in these meetings that the Word, which the Lutheran Church alone possesses in its purity and genuineness, is full of power, wisdom, light, warmth, life and comfort. According to the usual order, business matters (such as the new seminary building, the orphanage, etc.) were dealt with in the afternoon sessions, while the mornings served to give us a closer look at the important truth: "That only through the teachings of the Lutheran Church alone can all glory be given to God, an irresistible

Proof that their doctrine is the only true one. The three theses already published in the "Lutheraner" on March 15 were available to the district. Because of the richness of the subject matter and the shortness of time, however, after a lengthy discussion of the first two theses, only the Lutheran doctrine 1. of the Word of God; 2. of the cause of sin, death, hell and damnation; and 3. of divine providence could be discussed from the third thesis as proof that "only through the doctrine of the Lutheran church is God alone given all glory. How bright and clear it became that only the doctrine of the Lutheran church gives all glory to God alone and takes all glory from man! Since the Synodal Report, which gives a rather extensive account of the discussion of this highly important subject, will soon appear in print, God willing, we encourage you in advance to buy and read it, in the hope that it will contribute considerably to convincing many a wavering heart and to fortifying it in the recognized pure doctrine, to warm the cold hearts and to inspire them to all the more fervent love and zeal, to comfort the stupid, to strengthen and raise up the weak, to promote the existing unity of our church, but also to expose and punish the hypocrisy and arrogance of the corrupt and sinful heart. - —

C. S. Kleppisch, d. Z. Secr.

## **To the ecclesiastical chronicle.**

### **I. America.**

**"Ohio Lottery Law."** Under this heading we read in the "Sendbote" of May 7: "The long-fought lottery law, also directed against 'church fairs', has been adopted by the Ohio state legislature. Lotteries for the benefit of churches etc. are also prohibited. Violation of the law is punishable not only by fine, but also by imprisonment. Lottery agents, lottery ticket sellers, and persons who assist a lottery enterprise are subject to a fine of not less than \$50 nor more than K500, and shall be imprisoned in the county jail for not less than ten nor more than ninety days. Even all those persons who arrange so-called "fairs" and then sell lots at the same, whether for the benefit of a church or a charitable institution, are subject to the same fines and imprisonment. The same applies to the publishers of newspapers in which so-called 'poison enterprises', which also fall under the category of lotteries, are advertised." - What a disgrace it is for congregations and preachers who want to be Christian and who have so far engaged in "church fairs" with lotteries, that finally the secular authorities have had to intervene to put an end to this scandal by force! Who knows if the secret societies will continue to be tolerated and even cultivated by the Christian congregations and their preachers, whether the secular authorities will not finally have to intervene by force against these societies to the disgrace of the church. But a church that allows itself to be outdone even by the secular state in its care for morality is without doubt worthy of being finally brought under the thumb of the state from God's judgment. It is true that in this respect the so-called "Catholic" church is the worst, within which in many cases not only lotteries but even the most disgraceful drinking bouts, comedies, dance entertainments, etc., take place.

Unfortunately, the so-called "Protestant" congregations, even those that call themselves "Lutheran", are all too tainted by this. May God have mercy!  
W. [Walther]

**How our "Iowaer" friends report about us Missourians in Germany,** we see again from a report of the Iowa pastor J. J. Schmidt in Detroit, Mich., which he reported to Inspector Bauer in Neuendettelsau and which the latter has published in his "Kirchliche Mittheilungen aus, über und für Nord-America" in number 4 of the present volume, in order to spread it throughout Germany. After Inspector Bauer has told us that Pastor Schmidt has accepted a congregation in Detroit, he continues: "One of the greatest obstacles to the existence of this congregation is the fact that there are large Missourian congregations in this large city, which, although Lutheran, according to their fanatical principles, openly and with all means, even unspiritual ones, aim to destroy the Lutheran congregations that do not belong to their synod and their rigid Lutheranism. It is indeed disgraceful for Inspector Bauer to give this false testimony about our congregations without knowing how things stand in them; only the people of Iowa have it more sinful, in that they are the ones who seduce Mr. Bauer by their false reports to his false testimony. Pastor J. J. Schmidt, among others, reported the following: "If there is dissatisfaction among this or that member of the congregation and it comes to their (the Missourians') knowledge, then Missourian members of the congregation come and try to turn them away completely. Such Missourians have already declared to our people that it is a matter of conscience for them to warn all people against our congregation and synod, and even to turn away those who belong to it. Every opportunity is used to portray us as un-Lutheran, as having fallen away from the Lutheran confession. And in many cases the shouting, the slander helps, at least for a while; for where is a judgment about these things to be found among our Christians, as they usually are? - But it was my intention from the beginning to keep away from the unchristian, unspiritual quarrels, as they were ever to be found in Missouri, not to desecrate altar and pulpit, as it happened and still happens there. That is why we gave our church and congregation the name Salemskirche (Peace Church). From the beginning I made the holy decision not to fish for members of other Lutheran congregations. But I was also aware from the beginning that I could not and should not reject members of those congregations who were not under discipline and admonition there, who were of our conviction. I acted on these principles when I received my father-in-law and his family from the Missouri congregation and another man who came to us from the Buffalo congregation. Other relatives still belong to a Missourian congregation and I made no attempt to win them to my congregation. Detroit is large, Germans are enough among whom a congregation, a minister can proselytize." Further he writes: "By the way, it is no wonder if we are a stumbling block to the Missourians. If we were not, they could do as they please without interference. Their laxity and their conspicuous secularization could be more unabashed. But in this way, against their will, we are a dam and a wall for them. For strict church discipline and the insistence on sanctification do not prevail there, but with us, praise God!" The other day, a Missourian woman, on her way home from church, spoke to another Missourian woman in poetic enthusiasm and said:



Isn't it? The pure teaching, the pure teaching, and when you come home you are empty/ So despite these obstacles we have grown according to our motto: 'What God wants to refresh, no one can crush', have grown for seven years.... But we still owe close to 4000 dollars... This year we hoped that the debt would not increase. The community of 50 families (the school has about 110 children) was asked to contribute. The old faithful members of Genwinde did their best. Some of them turned their backs on us and went to the newly built Missourian church near them and rented chairs there.) As a result, the congregation dropped to 30 families. Our debt increased again. Interest and compound interest consume us, and if we do not receive help, the blood-sucking work and almost all the sacrifices of the small poor community are lost." - Finally, Inspector Bauer writes: "What has been communicated will suffice. Every unbiased reader will probably have gotten the impression: If a congregation and a pastor are most worthy and needy of support, it is the case here." - For our readers, however, this will suffice to see how the Iowans, who speak so much of peace to us here, begin in Germany to obtain financial support from there. They portray us Missourians as conscienceless proselytizers, themselves as the conscientious and persecuted, our congregations as a ruthless bunch, but their congregations as those in which "Praise God! strict church discipline and insistence on sanctification prevail and which are a "dam and wall" for us, without which we would "do as we please" and our "laxity and conspicuous secularization could be more unrestrained. We do not want to repay evil with evil, and tell how it is going on in Iowa churches. Would to God that such censure and praise would not betray itself to "unbiased readers"!

W. [Walther]

**Without parochial schools, the church cannot flourish.** This is also clear to the Roman Catholics here. Thus, among other things, the "Katholische Kirchenzeitung" (Catholic Church Newspaper) of March 27 writes: "If one reads the statistics (the report on the existence) of the Catholic Church in the United States, then one is struck by the involuntary thought that our country will fall completely to Catholicism in the near or distant future. But he who lives as a pastor in the midst of the hustle and bustle of this country sometimes cannot help feeling sadly that the prospects are not so bright as one imagines them to be at first sight. It is a fact that the Catholic Church is losing a large fraction of its children in this country. So for the time being we must confine ourselves to preserving what God has given us before we go out on conquests, and see to it that we do not lose our own children. America is teeming with Catholic children. They are to establish the future of our holy Church and perhaps even that of the nation. But if one asks how things are on the whole with our dear youth, we must answer: not for the best, to need no stronger expression. Where is it lacking? In schools, and in schools that are compatible with Catholic life. That a system of public non-denominational schools, such as is deified here, cannot make a people blissful, is proved by the long lists of criminals of every kind of which we read every day in our newspapers, and France has proved to us how a nation can perish thereby." - Thus writes a hie

This is an institution of the Missourian congregations, which brings in money, the chair rent. The best chairs in the church are rented out at a high price, the others cheaper, even to non-parishioners, who are then allowed to attend Holy Communion twice a year if they answer the usual confession questions when registering.  
(J. J. Schmidt.)

And what do most of the so-called Protestants here do? - There is no doubt that if even those who want to be religious continue to hold on to the local religionless public state schools, America will and must sooner or later fall into ruin, be it that of unbelief or that of the papacy. Without parochial schools, the church cannot flourish; without this, the state cannot flourish. W. [Walther]

**Domestic pagans.** Under this heading, the Lutheran Observer of April 11 states: "After the National Baptist advised a pastor who was denied a living by his congregation to "apply to the foreign mission board for employment, since he appears to be working among heathens," a contributor to the *Watchman and Reflector* remarks that "this is an inequity against the heathen who, when converted, give ample maintenance to their own domestic pastor. " W. [Walther].

**Evangelical Alliance.** This is the name of an association of men from all kinds of churches who meet from time to time, sometimes here, sometimes there, to present the unity of the various so-called Protestant communities in the fundamental truths of Christianity and to bring about a final general union. This alliance intends to meet in New York in October of this year. As eager as the Anabaptists are to participate in this, they are the ones who are currently threatening to blow up the whole thing. Because they consider all those who were baptized in their childhood as not yet baptized, they protest against the fact that the members of the Alliance celebrate Holy Communion together on the occasion of their meeting. However, the other friends of the Alliance are very upset about this. The "*Lutheran Observer*" (May 16), which represents the uninspired nominal Lutherans, scolds the Alliance, if it wants to be a "union without communion," for "the greatest religious *farce* of the nineteenth century" and calls for its immediate dissolution. There we have another proof that external unity without internal unity always ends up in greater disunity. What God has not joined together, let man separate. W. [Walther]

**Pastor Hörlein.** As readers will remember, Pastor Hörlein had given us a sharp sermon about the fact that we had ridiculed his false presentation of our doctrine. In the April 15 issue, we reproached him for what he had done to us in the past, which he had done much more derisively. In his "Kirchenblatt" of May 15, he confesses that he had indeed sinned with his mockery of our rebuke, but says that when his "mocking words" appeared, he was immediately rebuked by his brethren and that at that time he "penitently acknowledged this rebuke and resolved to revoke these words as soon as he was attacked about them. This is a strange repentance, which wants to revoke a publicly committed sin only as soon as it is attacked about it, and which only punishes the allegedly same sin against the one against whom it wants

to revoke the sin! We must confess that it resists our innermost being to engage further in a dispute with such a man, especially since his attacks on our doctrine are nothing but incoherently and carelessly thrown bits and pieces. We think that whoever is misled by this, our rebuttals, however thorough they may be, can hardly be of any help to him, if he were to read them. W. [Walther]

**"Granges."** As we see from the "*Lutheran Observer*" of May 16, the Presbytery of the United Presbyterians at Keokuk, Iowa, has carried out the expulsion of several church members because of their connection with the farming societies existing under the name of "Granges." About two years ago

As we have already reported, a secret society has been formed in the state of Iowa, whose members are called "Patrons of Husbandry" and whose lodges are called "Granges". According to the "Welt-Boten" of May 14, this secret order has already spread over 22 states of the Union. Its membership is presently estimated at 1,800,000, with 106,000 members in Iowa alone and more in Illinois. In the beginning, however, the purpose of this secret society is said to have been merely the protection of agricultural interests, which is why, unfortunately, many unsuspecting Christians have allowed themselves to be lured into joining it; but all too soon this society, like all secret societies, has also drawn quite other things into the circle of its endeavors, e.g. the promotion of spiritual education and social pleasures. In view of these and similar phenomena, the serious, sober Christian looks to the future with great concern. Where will and must it finally lead that in our time almost everything is coupled into secret societies, which are not only primarily concerned with their own advantage, but are also always secretly governed by certain clever individuals for purposes that most of the members do not know and of which they often do not have the remotest idea? It should be enough for a Christian to keep away from such alliances because they are secret; for not only is secrecy already a matter of evil appearances, which a Christian must avoid according to God's Word (1 Thess. 5:22), but it is also the open gate through which the devil will certainly creep in even where one initially intended only what is permitted. Other reasons why a Christian should rather die than enter into a brotherly alliance with all kinds of people are not to be mentioned here. - We have just received a newspaper directed against all secret societies, especially against the Freemasons, in which, among other things, the "Granges" are also illuminated. It is "The Christian Cynosure," No. 11 Wabash Ave, Chicago, Ill, which is to be recommended to those who wish to know thoroughly the abominations of the secret societies. The annual subscription price for the weekly issue is \$2.00, for the bi-weekly \$1.00, the semi-annual for the latter 60 cents. Of the "Granges" it says: "The Grange is both more despotic and more pagan than the Blue Masonic Lodge itself, and the violence is in the hands of the High Masons and Odd Fellows. To turn the farmers into interest-bearers and subjects of the great centralized despotism of the invisible secret empire is undoubtedly the main purpose of the founders of the Order of the Patrons of Husbandry. Their great friendship towards this class is the friendship of the spider towards the fly, when they so graciously invite the latter to enter their room." Behold, dear Christians, you are not only acting against God, but also most foolishly, if you allow yourselves to be caught in the net of this secret society. You let yourselves dream that it seeks your benefit, but it seeks only your purse and your votes, and the devil seeks your souls. Be warned!

W. [Walther]

**Misprint.** Pastor J. Klindworth in Galena, Ill, informs us that the expression we criticized in No. 15, that faith is a "meritorious confidence," is a typographical error; that it should read: a "meritless confidence." W. [Walther]

## II. foreign countries.

**Spain.** The papists often say that the unbelief of our days is nothing but a bitter fruit of the Lutheran church reformation; if Luther had not appeared in the sixteenth century, they claim, the Christian church would still be in the old unity of faith today. But this is a gross falsehood. Especially in the so-called "Catholic"

In these countries, above others, unbelief and godlessness have reached the highest degree. Our Germany has been flooded with the flood of sin of religious mockery and all shame and vice from "Catholic" France alone. In "Catholic" Italy, even in Luther's time, the most crass unbelief prevailed, even to the point of open denial of a resurrection, of life after death, even of God Himself, and nowadays, after the secular domination of the pope has broken down in Italy, it is obvious that the opinion that all religion and church is nothing but a clerical deception is still alive in thousands and thousands of Italians. Until now, it was thought that at least Spain was still a strictly Catholic country, since it had eradicated Protestantism among itself by bloody persecutions and had closed itself off with all its might against any intrusion by it. But at this time of ours it is obvious that the papacy in Spain has maintained its rule only outwardly through brutal force; for since Spain has had no more powerful Catholic secular rulers, it has become apparent that even the so-called Catholic people of Spain are terribly eaten through by the poison of unbelief. The Catholic newspaper "The Wanderer" in St. Paul, in its issue of May 10, reports about the situation in Catholic Spain, among other things, as follows: A new journal has appeared in the Spanish capital, Madrid, entitled "Los Dascamisados" (The Shirtless). It claims to be the organ of the lowest social stratum. It is supposed to appear every Sunday. The following conclusion of the editorial of the first number deserves to be emphasized as a sign of the times: "Anarchy is our only formula. Everything for everyone from violence, even to women. From this beautiful disorder true harmony will spring. Since the earth and its products are the property of all, robbery, usury and greed will cease. With the destruction of family ties and the establishment of free love, public and private prostitution will come to an end, and the ideal of the Greek legislator, according to which youth should respect and love old age, see a father in every old man, and a mother or sister in every woman, will be realized." Further the article plaidirt in blasphemous expressions for elimination of God and religion and concludes: "This is our program, but before we bring it into practice, it is necessary that the society be purified. A bloodletting, brief but great and unusual, is essential. The rotten branches of the social tree must be cut off so that it may grow strong and healthy. These are our wishes and your tyranny comes to an end! Make way for the shirtless! Our black flag is unfurled. War on the family! War on property! War against God!" W. [Walther]

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## Church News.

On Sunday Rogate, Mr. Pastor A. Detzer, having received a call from St. Stephen's Lutheran Grmeinde at Des PlaineS, Cook Co. Ill, had received and accepted, by order of the vice-president of the western district, Mr. Pastor A. Francke, was installed in his office by the undersigned, assisted by Prof. A. Selle.

The church of the congregation in which the introduction took place had been built a few years ago in opposition to the Lutheran church. May the Lord our God, who has given a victory to His church here, continue to let His word be proclaimed with rich blessings through His servant!

Dunton, Look Co, Ill, May 20, 1873, E. Rover.

On Sunday Jubilate, May 4 of this year, Pastor A. D. Stecher was installed by the undersigned on behalf of the honorable Vice-President of the Northern District in Rantoul. Ps. 84,12. 13. I. Jacob Hoffman".

Address: u "v. 1). Plug,  
kotter's 24UI, Oaluuiet Oo.,

After Pastor Föhlinger had recovered by God's grace to such an extent that he was able to accept the calling of the Immanuel congregation in New York, he was inaugurated into his new office on Sunday Jubilate by the undersigned.

May the Lord make him many blessings! Ch. I. Weisel.

Address: ikvv. b'. ^V. DoottUnZ'I-,

83-'6 ütreset,, Dust Rivsr, Xevv Dorlc.

Mr. Pastor C. Schrader, who had accepted a call to the Lutheran congregation at Canton, Missouri, with the approval of his former congregation, was introduced there by the undersigned on April 27, 1873.

May the Lord make him a rich blessing for the church!

Ms. Erdmann.

Address: Uov. 66. lettracksr,  
(^nnnton, Dswis Oo., ÄIo.

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### Church consecration.

On Misericordias Domini Sunday, April 27, the Lutheran congregation of St. John's in Brunswick, Missouri, had the great joy of dedicating their newly built church to the service of the Triune God.

The architectural style of the same is gothic. It is 50 feet long, 30 feet wide and 18 feet high. A beautiful 80 feet high tower, decorated with a gilded globe, an arrow and a gilded star at the top, towers high above all the towers of the town. It receives its light through six large arched windows, while a large double door allows visitors to enter the nave, which (according to a plan by Mr. Pastor Stephan) has a graceful pulpit, sacristy and choir.

Guests from near and far had gathered for the celebration; almost the entire congregation of Pastor Barth had come with him the day before by wagon 25 miles away.

The service was opened by the undersigned, after which Pastor Brauer of St. Louis took the pulpit and preached on 2 Cor. 5, 18-21. In the afternoon Pastor Biltz of Lafayette County preached on Psalm 26, 8. and in the evening Professor Schmidt of St. Louis preached in English on John 3, 14. 15.

May the faithful God grant that the pure teaching of His Word may resound in the new house of God now and always, that the congregation may grow more and more inwardly and outwardly, and that it may become a light in the whole dark environment through a frank confession of Christ and His precious Word and through a pious, godly walk. F. G. Walther.

### Announcement.

The supervisory authority of the theological seminary in St. Louis, after careful consideration, considers it necessary to fill the vacancy at the said seminary caused by the appointment of the former professor E. A. Brauer, and herewith calls upon all those who have to be active in the election to do their duty. According to the Synodal Constitution Cap. V. § 4, the electoral college asked to issue three candidates, however, the teaching staff of the "respective" institution and each congregation has the right to request that a certain person be appointed as a candidate for the vacant teaching position.

St. Louis, May 26, 1873, Th. Brohm,

,d. Z. Secretary of the Electoral College.

### Please.

All those pastors and teachers who were absent at the "last" District Synod and whose address is different from that given in the General Synodal Report of 1872 are requested to send their changed address to the undersigned.

Then all those pastors who are listed in that synodal report as being entitled to vote or to advise, while they are no longer so, and who have not yet notified me of this in writing, will kindly inform me of this.

The parochial reports have not all been received yet.

C. S. Kleppisch, d. Z. Secretär.

### The Lutheran Synod of Illinois and Other States

shall, God willing, assemble this year at the congregation of Herm Pastor Goehringer at Mascoutah, St. Clair County, Illinois, and hold its sessions there during the days of June 5-10 inal. (as per synodical resolution).

1^0. Mascoutah is located on the St. Louis and South Eastern Railroad.

The subject of the doctrinal negotiations will be: the continuation of the discussion of the theses on the sacred preaching ministry.

The secretary: G. Naumann.

## The Northern District of the Synod of Missouri, Ohio and other states.

will assemble, God willing, from June 18 to 25 at the congregation of the Rev. F. Lochner at Milwaukee, Wis. The pastors will not forget to bring complete parochial reports. I. H. P. Partenfeldt, secretary.

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At our Synodical Assembly this year, I), v., the following items shall be presented for discussion:

- 1) Theses on the conversion of man to God.
- 2) A template for an Instruction for our visitors.
- 3) It has been proposed by the Michigan Pastoral Conference that the holding of Knoolii-- be negotiated as well. At the end, some sentences elaborated for this purpose will be presented.
- 4) For discussion in the pastoral conferences during the Synod or on the day after the Synod, a work is designated that has as its subject the marriage with the deceased Mrs. Sister.

Anyone wishing to submit anything else for the Synod's consideration in addition to the above-mentioned items is hereby requested to inform the undersigned of this no later than four weeks before the Synod convenes and to send in any work they may have submitted. I. A. Hügli, President.

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Following the above synodal announcement, the undersigned requests all who intend to attend the meetings as synod members or as guests to notify him of their coming by letter and at the appropriate time. Since the omission of such an announcement has always been connected with inconveniences for the krrstor looi and the landlords, also on the part of those who used to lodge themselves with local friends, it is reminded here,

- 1) that with regard to quartering within the municipality, consideration can only be given to those who have registered with the undersigned in due time, and
- 2) that the landlords are instructed to keep open only those quarters which have been designated to them by the dust-or loci.

All arrivals will go to the school building next to the parsonage on the eighth street, between Prairie- and Statestraße, from where they will be directed to their quarters. F. Lochner,

315 8tl 8 consol.

**The Evang. Lutheran Synodal Conference** will meet this year, God willing, on the third Wednesday in July at Fort Wayne, Ind. within Pastor Dr. Sihler's congregation there.

## Conference - Displays.

The Pastoral Conference of North Jllinois will meet, God willing, from the 8th to the 10th of July, 1873, at the congregation of the Rev. Mueller at Kankakee, ILLS.

G. Traub, Secretary.

The annual Buffalo Districts - Conference will, beloved it God, hold its meetings From Wednesday after Trinity, June 11, in the morning until noon on the following Tuesday.

The meeting will be held at Pastor Linsenmann's home in Nainhan, Canada.

Predestined." Objects of the negotiations are:

- 1) A paper on life and fire insurance;
- 2) a paper on the doctrine of free will according to Schrifl and Symbol.

The members from the United States will travel on the train of the Ilranä Il'i-unlr railroad leaving Erie street at 12 noon on the lote June to Can- field station, where cars will be ready to pick up the guests.

Reserve, Eric Co, N. A.,

May 14, 1873, Franz W. Schmitt, Secretary.

## Received in the Western District treasury:

On the Synodal Treasury: By Karl Burgdorf, Red Bud, Ill, )3.M. Collecte of the congregation of the Past. Stephan, Ehester, Ill, PIO.iO. Two Collecte of the congregation of the Past. Eirich in Minden, Ill, A35.50. From Past. Barth's congregation in Glasgow, Mo., H7.00. Easter collecte of the congregation of Post. Schmidt, Schaumburg, Ill, K22.70. From Past. Röder's congregation in Dunton, Ill, P15.00. From Past. HunzikerS congregation in Dffen, Mo., 4'7.25. From Past. Schwensen's congregation in New Bielefeld, Mo., P25.00. From Past. Lehmann's congregation in New- Wells, Mo., H6.40. From Past. KösteringS congregation in Frohna, Perry Co, Mon, 4-12.25. From Past. KösteringS congregation in Altenburg, Mo., 17.00. By Past. Köstering himself 2.00. From Past. Achenbach's congregation in Venedy, Ill, 27.00. Easter Col- lme of the congregation of the Rev. Hahn, Staunton, Ill, 2.35. Of Past. Dear's parish in New Orleans, La., 50.1)O. From Past.

Eirich's congregation in Minden, Ill, 34.80. From Trinity District in St. Louis, Mo, 14.80. From Past. Streckfuß's congregation in Washington County, Ill, 27.00. Of Past. Gräbner's congregation in St. Charles, Mo., 36.80. Of Teacher Große in St. Louis, Mo., 2.00. Of Immanuel's District in St. Louis, Mo., 11.35. Of Past. Bartling's congregation in Chicago, Ill, 43.55. From Prof. Crämer's congregation in Minertown, St. Louis County, Mo, 6.10. From Past. Richmann's congregation in Elgin, Ill, 8.28. Of his congregation in Huntley, Ill, 3.35. Of Past. Osterhu's congregation at Sherrills Mount, Iowa, 6.00. Of Past. Wünsch's congregation at Dwight, Ill, 7.00. Of Mr. Pohlmann in New Orleans, La., 10.00. Of Rev. Döderlein's congregation in Chicago, Ill, 25.00. Of Rev. Endres' congregation in Boone, Iowa, 5.50. From Rev. Günther's congregation in Chicago, Ill, 11.60. Of Rev. Pennekamp's congregation in Darmstadt, Germany, Ill, 8.75. Of Past. L. Crämer's congregation in Bremer County, Iowa, 7.55. From Mr. Knies through Past. L. Crämer there, 1.00. Easter Collecte in Past. Dorn's congregation at Elk Grove, Ill, 11.20. By Past. Bcscls congregation dci Cape Girardeau, Mo., 4.60. From Pastors: Nichmann, Strikter, Engclbrecht, Wehrs, Wünsch, MertenS, E. Riedel, M. Günther, Pissel, Köhler, Vomhof, BuSzin, Schürmann, Mennicke, Fackler, 41.00 each; Hartmann, Frnchtenicht, Feiertag and Röder, 42.00 each.00. from the teachers: I. Walther, L. Jung, H. A. Loßner, Johnsen, Lücke, Kienzle, Nickle, L. Strinbach, F. Möller 41.00 each; from G. Grothmann and Bartling 42.00 each.

To C o11eg e -U nter'h altska sse: From Rev. Ottmann's congregation at Collinsville, Ill, 419.00. From Rev. Kosterling's congregation at Frohna, Perry Co, Mo, 412.75. From Trinity District at St. Louis, Mo, 411.00. From Immanuel's District there 411.00.

For inner mission: from an unnamed person through Past. Streckfuß, Washington County, Ill, 41.15. From Mrs. Schumpe, Pittsburg, Pa. 50 Cts. From Mrs. N. N. by Past. Wagner, Chicago, Ill, "for the kingdom of God," 42.00. From Past. Kleist's church in Washington, Mo., 44.00.

To' Synod al-Missions-Kasse: From a confirmand by Past. Hartmann at Matteson, Ill, 41.00. From H. Kämpe through the same 45.00. From Past. Heid's congregation at Peoria, Ill, 413.50. From Mrs. N. N. by Rev. Johannes in Pckin, Ill., 50 Cts. From orphan boy I. Strumpel by Rev. L. Crämer in Bremer County, Iowa, 60 Cts.

For the new seminary building in St. Louis: Collecte of the congregation of the Rev. Sieving, Egypt, Mason Co, Ill, 48.35. from F. Gustoff there 41.00. from three members of Rev. Lehmann's congregation, New Wells, Mo, 410.00. from Rev. Schuricht congregation at Wilberton near Vandalia, Ill, first mission 4,100.00. From Past. Zahn's St. John's congregation at Portage Citv, Wis. of which, 46.25. Of his St. Michael's congregation at Louiston, Wiö. of which, 42.16. Of Past. Zahn there, 41.04. From Past. Busziu's two parishes in Woodford County, Ill, 410.00. Of Past. Pissel's congregation in Matteson, Ill, 412.50. By Teacher Neisr't in New Bremen, Ill: from Chr. Stoehr 45.00; from his wife 42.00; from H. F. Reifert 45.00. From Past. Michels's congregation in Canaan, Mo., 49.00. From Past. Michels there 41.00. From Past. Vetter's congregation in Osage County, Mo., 45.00. From W. Teyler in Ruessels Grove, Ill., 45.00. From Past. Scholz's congregation in Corning, Holt Co, Mon, 43.55. From F. Schwutzer there 45.00.

On the emigrant mission in New York: From Past. Ottmann's congregation in Collinsville, Ill, 411.25. Of Past. Wehrs' congregation in Ruessels Grove, Ill, 411.68. Of a confirmand by Past. Achilles in L>t. Louis, Mo., 41.2".

For Past. Brunn's institution: from G. W. through Past. L. Crämer, Bremer County, Iowa, 44.00.

On the Hermannsburg Mission: From Chr. Time through Past. Studdt at Luzerne, Iowa, 45.00. From Mrs. Schumpe, Pittsburg, Pa. 50 Cts.

On the emigrant mission in Baltimore: by W. Teyler in Russel's Grove, Ill, 45.00.

To the seminary household in Addison: from Rev. Hartmann's congregation at Matteson, Ill, 410.00.

For poor >stu den ten: Collecte of the congregation of the Past. Matthias in Marysville, Kansas, 45.20. From the Women's Association of the congregation of the Rev. Wagner in Chicago, Ill, 416.00. The first week's wages of Confirmand C. Kohtz by Past. Wagner in Chicago, Ill, 43.00. From the women's club of the congregation of the Rev. Schuricht at Wilberton near Vandalia, Ill., 411.70. From M. S. in L-t. Louis, Mo., 45.00. From Past. Zahn's St. John's congregation at Portage City, Wis., 42.55. From N. N. by Rev. Wünsch at Dwight, Ill., 45.00.

To the college household at Fort Wayne: Easter collccte of the congregation of the Past. Steege in Dundee, Ill, 416.00.

For Pastor Krause: Collecte, collected at Friedr. Bangert's wedding in Dissen, Mo., 47.30. From Past. Besel at Cape Girardeau, Mon., 41.00.

E. Roschke.

#### Received in the treasury of the Eastern District.

To the synodical treasury: from Washington congregation, Reformation Feast - Collecte, 410.33, Christmas Collecte 410.62. Williamsburg congregation 49.25. Johannsburg congregation 49.00. Tonawanda congregation 49.20. Bergholz congregation 41.92. From Rev. Ebendick 45.00. Rev. Kanold 48.00.

For inner mission: from the Richmond comm. 44.00. comm. in reserve 44.79. comm. in Humberstone 43.00.

To college maintenance fund: from parish in Eden 412.60. parish in New York 413.40 and 413.62. parish in East Boston 48.26. parish in Wolcottsburg 47.35. parish in Bergholz 42.81.

To the orphanage at St. Louis: From the congregation at Bergholz 42.05. Gem. at Longgreen 47.60. From the confirmands of Mr. Pastor Hiller 47.55. From E. Graf at Humberstone 42.34. Lydia Scheuermann there 29 Cts.

To the orphanage near Boston: From Mrs. Bickel 42.00. From the congregation on Boston Hill 411.00.

On the orphanage at Mount Vernon: by S. Schmidt in St. Catharines 45.85.

To the proseminar in striving: Thank Offering by Mrs. Pastor Michael 45.00.

For Pastor Ruhland in Dresden: From N. N. 42.00.

To the Widow's Fund: From Past. Ebendick 44.00. Thank offering from Mrs. Jor 43.00. From Rev. Her 44.00. Rev. Gross 44.00.

On the emigrant mission in Baltimore: By A. Klöpfer 41.00. By the Trinity congregation in Buffalo 48.25.

To seminary in Addison: from comm. in Eden 412.50. comm. in reserve 41.93.

To the College - construction in Fort Wayne: of woman - couch! 41.00.

Toward college construction in St. Louis: Thank offering from Mrs. Brauer in Buffalo 43.00.

To the Synodal - Building Fund: from the St. Andrew's congregation in Buffalo 48.50.

For poor students in St. Louis: Wedding Collecte at A. Cronmüller 47.60. From S. Schmidt in St. Catharines 45.85. F. Scheuermann there 58 Cts. For Magensen: from Mrs. Bickel 43.00. For G. Kröning: from the comm. at Johannsburg 44.84. Collecte at the funeral of the son of Mr. W. Crull 41.95. Penitential Day Collecte at Martinsville 42.65. collected at W. Dörnfeld 41.10, from W. Crull 50 Cts, from N. N. 43.00. For Låwen: Collects at the following funerals: at Kirchhöfels 41.40, at Böckers 42.85, at Ehrke 41.07, at Plaster 42.81, at Köbsel 42.50, bei Roggow 64 Cts, at W. Seelipps 42.34; Easter Collect 44.01.

New York, May 1, 1873. I. Birkner, Cassirer.

#### Received for the Castle - Garden - Mission:

From the congregation in New York 417.00. Zion's congregation in Boston 410.00. Congregation in Wolcottsville 42.50. Mrs. Streiber 41.00. Congregation in Williamsburg 415.00. Congregation in Port Richmond 414.10. From A. Klopfer 41.00. Penitential Collect in Frankenlust 410.00. Collected at Markmann's funeral there 51 Cts. From A. Falk 41.00. pastor Sandvoß 41.50. teacher Meier 45.00. pastor. Bühl 41.00. W. Beck 41.00. H. Türk 25 Cts. Mrs. Gorseger 41.00. C. Selchow 41.00. Miss Kamm 41.50. Pastor E. Haase 45.00. Joh. Zehm 42.00. I. Lunow 41.50. Gugel 41.00. C. Hengercr 41.00. by Past. Bartling 41.00. by P. Hochinann 42.00. pastor I. M. Lange 41.00. by Adams County 45.00. by pastor Schwan 41.00. by F. Oetjen 42.50. past. Leyhr 41.00. From the congregation in reserve 43.80. Trinity Church in Buffalo 48.25.

New York, May 1, 1873. I. Birkner, Cassirer.

The following gifts have been received for the **Lutheran Orphanage near St. Louis** since February 1, 1873:

From Seb. Luft 41.00. Peter Bopp 45.50. Mr. Fritz from Staunton 42.00. From the congregation of Past. Schüßler 411.00. By H. Kolbe 41.00. By Past. Jske in Jda, Mich. 43.70. By Past. Kleist by L. Sonderbring, an orphan, 42.00. By Past. Baumgart by I. Spitze, H. Baurichter, Marie Knoche 43.20. By Stud. Graf from Mrs. Dierker in Augusta, Mo. by Fr. Helwig 41.00. By Rev. Hunziker from the bell-bag of the congregation at Dissen, Cape Girardeau Co, Mo, 45.00. By I. D. Rohe at Crete, Ill, 42.00. By Teacher Nickel, collected on Gimpei's wedding. 42.00. By Rev. Brueggemann at Jnglefield, thank offering for happy delivery of Mrs. Vic. L. Brueggemann, 45.00. baptismal collecte collected at Mrs. Vic. L. Brueggemann, 45.00. Easter Collecte from Rev. HcrrmannS congregation in State Center, Iowa, 45.30. By Past. Fr. Schmidt in Reserve, Erie Co, N. I., from the "Young Men's" and Young Women's Association there 416.00. Thanksgiving offering from Mr. Matthei in Rock Island, Ill, 45.00. By Rev. Büniger 6 sheets, 11 towels, 19 pillow cases, 1 bundle stockings and yarn, 1 bundle used things. Through Mr. Estel of N. N. 3 dresses, 1 pair of pants, 2 aprons, 6 pairs of children's stockings. From the St. Charles Woman's Club 1 woolen jacket, 1 calico dress, 1 Balmoral

petticoat, 7 boys' shirts, 7 pairs of cotton flannel underpants, 2 pairs of boys' woolen underpants, 2 pairs of woolen socks, 2 girls' shirts. From the virgins club there 3 woolen undershirts, 2 calico dresses. From Past. Bocks parish: from Mrs. Kassel 1 child's dress, Mrs. Nönsel 1 ditto, Mrs. A. Kassel 1 piece of yarn, Jards calico, Mrs. fBlank 1 st. Yarn, 1 shoulder, Mrs. Alemann 1 piece of calico, Mrs. M. Held 1 pair of stockings, Mrs. B. Held apple laces. From H. Papendorf of here 1 sack of grain, 1 shoulder, 1 ham, 1 peck of apple slices, 4 dozen eggs. A sack of flour (about 50 lbs.) by Mrs. Prof. Crämer. By Caspar Hensiek 2 pairs of worn shoes. By Mrs. Pastor Fackler 1 piece want yarn, 1 pair woolen children's stockings. By Mr. Ruck 1 bush. Seed potatoes. From Kaspar Rauscher 1 keg of vinegar. Mrs. Koch 4 dozen eggs. From Messrs. Hauelsen <L Lange 5 L. Potatoes. From Mr. Venzel in St. Louis 2 new dresses. G. Mertz 12 cherry treesc. From N. N. of Rev. Bremer's congregation at Lake Creek 6 pairs of children's stockings.

With heartfelt thanks against the kind givers certifies the reception -A . Lehman".

For poor students received from Anna Koch in New Minden, Ill, 42.00.

For Pastor Ruhland's congregation in Planitz from Mrs. R. Fiehler in Frohna, Perry Co, Mo, as a thank offering 45.00.

C. F. W. Walther.

For pupils of Mr. Past. Brunn in the local college the undersigned has received: Through Pastor Karrer 410.00, from the Women's Association in Past. Lehner's congregation 45.00, by Rev. Lehner 42.00, through Past. Sieger 45.00, dn ch Past. Evers 414.00, by Fr. L. 42.46, by Rev. Schlesselmann 410.00.

For poor students from my parish: at Kruse's wedding collected 46.80, at Schwarze's wedding collected 46.04, at Piepenbrink's wedding collected 411.59, from Mrs. Brandt collected 45.00, Mrs. N. N. collected 50 cts, Mrs. N. collected 50 cts, from F. Reiter for Grimm collected 4'10.00, at Klenke's wedding collected 44.36. - God's blessings to the dear givers!

Fort Wayne, Ind, May 13, 1873.

W. S. Stubnatzy.



**Report**

of the Treasurer of the General Synod of Missouri, Ohio, &c. St., on the state of the treasury on the first day of May, 1873.

**Synod Treasury.**

Inventory according to Synodal Report	\$	3886.07		
Revenue	\$11822.13			
			.output:	
Salaire., Travel expenses :c	\$22513	.91		
Current Expenditures:				
for the college in St. Louis	2258.96			
For college in Fort Wayne ...		975.59		
for the seminar in Addison		629.44		
Summa of the output	\$26377	.90		
Leaves a deficit of		\$10669.70		
			Total of revenue and inventory	\$15708 .20
				\$26377.90 \$26377.90

**R Committee for printed matter.**

Balance according to Synodal Report	\$	5948.06		
Revenue	\$46449	.62		
Issued by the agent M. C. Barthel	\$32771.20			
		Remains in cash	\$19626 .48	
				\$52397.68 \$52397.68

**6. construction fund.**

Revenue	\$1628	.81		
Deficit according to Synodal Report	\$15436	.53		
Edition	\$16566	.64		
Remains a deficit of		\$30374.36		
				\$32.003.17 \$32003.17

vD. **Proseminar coffee** (Pastor Brunn'S).

Balance according to synodal report	\$	241.70		
Revenue	\$	1421.42		
			Issue:	
Transmitted to Pastor Brunn	\$1051	.70		
For anaekommene Sendlings	\$	446.19		
Remains in cash	\$	165.23		
				\$1663.12 \$ 1663.12

**L- Mission Fund.**

Inventory according to Synodal Report	\$5208	.21		
Revenue	\$1421	.92		
Expenditures: none. Remains stock	\$6630	.13		

**Inner Mission Fund.**

Inventory according to Synodal Report	\$1465	.62		
Revenue		\$ 687.48		
Output	\$	881.95		
Remains in cash	\$1271	.15		
				\$2153.10 \$2153.10

**O. Fund for emeritus poor pastors.**

Balance according to Synodal Report	\$171	.65		
Revenue	\$	12.00		
Output	\$	80.00		
Remains in cash	box\$103	.65		
				\$183.65 \$183.65

. Recap.

Dr. 6r.

		Synodalkasse	\$10669.70	
L. Committee for printed matter			\$19626.48	
O. building fund	\$30374	.36		
v. Proseminar coffee		\$165	.23	
L. Missionary Fund		\$6630	.13	
I'. Inner Mission Fund		\$1271	.15	
D. Let for emeritus and poor pastors	\$103	.65		
Balance or present deficit			\$13247.42	

\$41044.06 \$41044.06

John F. Schuricht, Cassirer of the General Synod.

1. for poor college - students:

For Fr. König, Collecte at the wedding of Mr. H. Reinking in Past. Rupprecht's parish, \$10.00. For A. Rehwald and F. Brege by Mr. Pastor Kanold from his parish (double consignment) \$56.00, from Past. Lemhuis' parish \$12.00. For Th. Metz by Mr. Lind from Pastor Liebe's parish in New Orleans \$50.00.

2. for the college treasury:

From the communion fund of Pastor I. Trautmann's congregation \$15.00. By Pastor Steinbach from his congregation \$19.51.  
Fort Wayne, Ind. Otto Hanser, Director.

Gifts received for the Lutheran Hospital in St. Louis are hereby acknowledged with heartfelt thanks:

From N. N. in CollinSville, Ill, \$2.00. From Mr. Faste in St. Louis 20 pounds of rice, 1 barrel of dried apples. From Winterroth in Pastor Köhler's parish \$2.00. Mrs. Wesler in Pittsburg \$5.00. From the Virgin Vrrrein of Trinity Distr. in St. Louis for rations for a little girl \$12.00. From Mr. Andreas Miltenberger in Saginaw, Mich. \$10.00. Mr. Bode in Ehester \$1.00. From the bell-bag of the Ge-  
From the same parish: 41 jars of blackberries, peaches 2c., 2 bottles of apple and peach buttrr, dried apples and peaches and 5 gallons of wine. From the Nähvrrrein in Ehester 3 sheets, 3 quilts, 6 pillow cases. From N. N. in the congregation of Mr. Pastor Bremer \$1.00. N. N. in CollinSville, Ill, \$1.00. From Mr. Heitz in the congregation of Mr. Pastor Bock 1 ham. At Mr. Grauer's wedding in s4. Louis collected \$10.00. By Mr. Pastor Th. Siek at ElliotStown, Effingham Co, Ill., \$8.00. A collecte from the congregation at Ion Creek by Prof. Crämer. F. W. Schuricht, Cassier.

Received for the seminary - budget: From the congregation at Baden \$7.00. From Mr. Friedrich of Mr. Pastor Neichmann's congregation \$5.00. From the congregation of Mr. Pastor H. Bremer, Lake Creek, Mo. 3 cases full of smoked hams, shoulders and sides of bacon. From the congregation of the Rev. Th. Mießlrr, at Cole Camp, Mo. 3 barrels of smoked pork, 1 "sack of dried peaches and some knitting wool. By Mr. Pastor Trautmann from the communion fund of his congregation \$15.01". By Mr. Pastor Bömrke, collected at Confirmation, \$8.80 (of which \$4.00 for Rudiger), from himself \$1.00. From Mr. Pastor Hrid \$5.00. From Mr. Pastor Schuricht's congregation 21 hams, 6 shoulders, 8 sides, 3 pieces of butter, 2 barrel of beans, 11 sacks of oats, 3 p. potatoes, 900 pounds of flour. From Mr. Papendorf from Mr. Past. A. Lehmann's parish 1 p. grain, 1 side piece, 1 shoulder, 2 dozen eggs, 1 peck apple slices.

For poor students: Frequent - Collecte from my congregation in Minerstown \$12.25 for Fort Wayner sophomore Krause. From the Staunton Women's Association 1 pair of woolen socks, 2 sheets, 2 towels, 7 handkerchiefs. By Mr. Pastor C. Brandt \$1.00 for the Brunnish. By Mr. Pastor Claus from some members of his congregation \$5.00. By Mr. Rev. Michels from his congregation \$5.00. By Mr. Pastor Bergen's congregation \$7.25. By Mr. Pastor Pröhl, ÖfterCollecte of his congregation, \$9.00 and by Schröder from Butler \$2.00 for Friedr. Pröhl. By Mr. Pastor Ramelow, collected at Göbel's wedding, \$8.40. By Mr. Pastor I. F. Müller, Collecte of his congregation, \$3.60, from the Singverein \$1.75, from N. N. 65 Cts. for Däschlein. From the St. Louiser Näheverein 4 bosom shirts for Kogler. By Mr. Pastor Bock from his parish \$3.00 for Rruschel. From the congregation of Mr. Pastor Pisset \$7.00 for Rüdiger and \$7.00 for Hoyer. From the congregation of the Rev. Gräbner \$15.00 for Fort Wayner sophomore I. Krause. From Mr. Pastor Weseloh'S congregation \$3.00, from himself 2.00. By Mr. Pastor I. M. Hahn, collected from his brothers in Schaumburg, \$9.30 for Grafelmann. From the Bremer Jünglingsverein \$25.00. From Ehr. Karlmeier and L. Kappelmann each \$1.00. Collected at Mr. I. Helling's wedding. \$9.50 for Hömann.

A. Crämer.

Received

1. to the college - budget in Fort Wayne: Easter Collecte of Pastor Hild's congregation \$8.27. From Past. Stock's congregation from H. Rothenbeck 3 sacks of seed potatoes. By Mrs. Pastor Föhlinger from the women's club of the congregation in Yorkville, N. I., 2 bust shirts, 5 pairs of stockings, 2 pillow cases.

2. for poor students:

From Past. Jäbker's congregation for G. Häfner \$6.00, for G. Johannes \$6.00. From the women's club of the congregation of Past. Eirich for E. Peterson \$9.00, for A. Eirich \$18.00. For A. Gockel, collected by Pastor Flachsbart on Lonfirmation day at Feiht, \$3.00. By H. H. Niemann of the Pittsburg congregation for A. Theiß \$15.00. By Dr. Sihler received for C. Günther \$30.00. For the same, collected at the wedding of Mr. Lehrer Nahrwold, \$6.00. By Pastor Jor' congregation for F. Berg \$24.00.  
Eh. Hengerer.

With heartfelt thanks, the congregation in Alexandria, Virginia, certifies to have received \$20.00 from the congregation of Mr. Pastor Hochstetter in Indianapolis for the purchase of a church building site. - May God be a rich rewarder to the dear sister congregation.

73. Friederich Paff. Louis Brill.

With heartfelt thanks, the undersigned certifies to have received from the congregations of Mr. Pastor Leyhe in Town Grant and Town Sigel \$7.77 and through Mr. Pastor Endeward \$4.10, collected at the wedding of Mr. E. Reinke.  
St. Louis, Concordia College. C. Schilling.

With heartfelt thanks I certify to have received from the congregation of the Rev. I. F. Mueller in Amelith, Michigan, from A. Beyer \$5.00, from Aug. Eichinger \$1.00, from Mrs. Mueller \$1.00.  
St. Louis, Concordia College. I. A. Däschlein.

With heartfelt thanks against God and the benevolent givers, the undersigned certifies receipt of \$10.57 from the congregation of Pastor Riedel.  
St. Louis, Concordia College. H. Fischer.

With heartfelt thanks, the undersigned acknowledges the gift of love of 50 cents received through Mr. Pietschmann, the teacher, from an unnamed person from the Grace Parish in Butchertown.  
St. Louis, Concordia College. W. Rudiger.

\$4.00, collected at the wedding of Mr. Lindhard in Osage County, Missouri, certifies with heartfelt thanks to  
Fort Wayne, Concordia College. H. Wesel oh.

The following gifts of love have been received by the undersigned in support of traveling preachers in Michigan: From the congregation at Frazer \$10.00, from Past. Lrull's congregation in Grand Rapids \$6.00, from Past. Niethammer's former congregation at Lisbon \$9.00. F. W. M. Arendt.

# For the "Lutheran" have paid:

D/n ?6ste Jahrgang: Die Herren Pastoren: W. Matuschka 2c>1.00, A. Cämmerer, Th. Horn 26.00.  
 Furthermore: Messrs. C. Brötzmann, Julius Siegert 215 Oil  
 The 27th year: The gentlemen pastors:'F W. Althoff, A. C. Bauer 23.00, C. Bock 23.00, W. Matuschka M9.i)l), F. A. Ahner 24.50, I. F. Müller §2.0", O. Katthain §1^0, A- Cämmerer 210.50, I. Herzer, H. Sieving 29.00^ I F. Müller 23.00, Th. Horn 26.00.  
 Furthermore: Messrs. Julius Heinicke 223.00, C. Brötzmann. A. Damkohler 228.0<l, W. Engelbert 25.00.  
 The 28th year: S. Reque, H. Wunder 235.50, E. Wulfsberg, F. W. Althoff, I. Horn 28.60, H. Namelow, I. Schlattermund, F. Ottmann, W I. Friedrich 29.1)0, C. Bock 24.50, T. Larsen, I. G. Schäfer 215.00, E. Multanowski, T. Jungk 23.00, W. Hattstädt 25 00 I. F. Ruff 27.50, I. Bötticher, M. F. Wiese, F. Keller 29'00,' I. Bergen, H. Sprengeler jun, O. Katthain 27.W, F. Johl, A. T. Spangenberg, I. I. E. Sauer, P. Studt 23.00, P. Karrer 24.t>0, W. Hattitäd 213.50, I. Herzer 27.00, H. Sieving 23.00, C. Sapper 248.00, H. Witte 26.00, P. Karrer 22.00, F. F Müller 222.50, C. Dcmetro, I. A. ^ügli 229.00.  
 Further: G. Kling, F. Kuntz 26.t">, I. Heinicke 252.50, E. Wetzcl, G. Stell, H. Kaufmann, I. F. Koch 240.00, I. G. Wiedmann, M. Fellwock 236.00, F. Reese 2116.00, C. Götz 23.00, A. Damkohler 210.50, A. Tohrmanu 228.50, L. Jung 236.50, I. F. Koch 220.M, A. Lohn 25.00, I. Schaller, F. Heitkamp.  
 The 29th year: Pastors: H. Stub, A. T. Spangenberg, V. Both, F. König 219.50, T. Haß" ler, F. T. Jungk, P. Studt 24.50, I. G. Sauer 266.00, C. Schröder, C. E. Brandt 212.00, F. Waldt, A. F. Siegler, Tb. Wichmann 214.i>0, A. Schmidt 24.50, P. Köhler, W. Brackhaae 216.50, A. Krafft 23.00, G. Bernthal 24.70, S. Hunziker, P. Bredow, A. W. Frey 210.50, H. Sieving, H. Koch 29.00, H. Niemann 213.50, Th. Dahl, H. Pröhl 224.00, A. Detzer 218.00, G. H. Führ, F. Groth, H. Wunder 287.25, P. Karrer 25.00, M. Stephan 211.60, T. Dr esse I, C. Frincke 213.50, F. Hachenberger 213.50, M. Tirmenstein 253.10, E. Demetro, H. Hunriker 210.50, G. Streckfuß 210.00, G. Dankworth 27.50, C. L. Knapp, S. Reque, C. H. Sprengeler 213.50, E. Vetter 27.50, I. L. Hahn 26.00, A. O. Alfsen, I. Renninger 21.00, H. Ramelow 210.00, K. Rupprecht, H. Torney, G. A. Feustel 216.50, I. Proft 29.00, G. Geken, F. W. Franke, H. Rose, A. Feddersen, H. Allwardt 29.00, W. Engelbert, I. Mathias 23.00, E. Aulich 225.50, T. Torgersen, O. Juul, C. I. Weisel 229.50, C. A. Weisel 24.50, H. Wunder 270.00, E. O. Solseth 21.00, T. Vettelsen, T. Jungk, S. Süß 24.50, G. Grüber 234.50, G. Jäbker 257.00, I. Bergen 221.00, L. Lochner 219.00, F. Lehman" 23.00, G. Markworth 219.50, I. Karrer 23.00, I. Oetjen 23.00, I. L. Daib 22">.OO, Th. Mattfeld, I. F. Ruff 24.50, I. Bötti" cher, I. G.Kunz 227.i>0, G. EndreS 24.50, O. Jukam, B. Kölsch, L. Geyer 215.00, I. Strikter 236.75, I. Budenthal, M. Som" mcr 29.00, I. Fleckenstein, H. Gümmer 216.50, O. Neß, M. F. Wiese, I. Biltz 223.00, G. Streckfuß 215.00, I. Bergen, B. I. Zahn, C. Crämer 234.50, I. E. Gottlieb 218.M, K. Torstrnsen, A. Krafft 29.00, A. Brömer 27.50, F. Erdmann 210.50, M. Landgraf 213.50, W. Schwartz 24.50, I. L. Markhus, G. M. Gotsch 27.50, M. Merz 218.00, I. Seidel 220.25, F. König 233.00, I. G. Kunz 22.70, H. Stute 24.50, E. Christrsen, G. Döhlcr 75 EtS., F. Kleist 224.50, G. A. Feustel, F. Johl.  
 Further: C. Häntzschel 23.00, G. Habei, F. Wink, L. Erb, I. Jäger, C. Krciselmeyer 225.50, M. Baldewein, B. Gotsch 217.00, F. Jeider, R. Gerstenberger 215.00, C. Trettin 215.00, F. Kunz 221.00, A. Wilde 210.50, H. Epke, C. C. Bergmann, W. Schwefel, Fr. Ganzler 22.25, V. Prediger 210.50, A. Mach C. Probst, G. Skolz, H. Bartling 219.00, G. F. Schnack 23.00, M. Buchholz, H. D. Kothe 221.00, C. Neidhardt 24.50, A. Aulich, H. Scheer, C. Neidhardt, C. Nasche, F. W. Beck 220.25, G. Eckert, E. WiedrrandrrS, C. G. Pfeiffer, A. Brauer 2'14.00, Rud. Müller 248.00, D. Stamm 210.50, I. H. Jacobs, F. L. Weiß 23.00, H. Volberding 224.00, M. F. Gensmirr, I. Kling. Irr, H. Hartmann 230.00, H. T. Dedert, G. F. Ellermaun 22.25, F. Reese 287.0l>, F. Mascher, A. Mack 75 CtS., A. F. Loge 213.50, H. Bartling O10.50, C. H. Brase 218.00, W. Schneider 250.00, E. Götz 24.50, G. Lütke, H. L. Meyer 29.00, A. Moser, W. Rüttingcr, C. Kreiert, E. A. Frentzel 219.50, A. Einwächter 230.00, A. Bohn 239.00, C. Iahn, L. Bödeckrr, W. Lüker 223.00, G. M. Beyer 243.50, H. Pritzlaff 242.00, B. Paulus, A. Becher, H. Hamann 25.00, H. Wiekemeyer, T. Köhler 212.00, H. Knorr 210.50, G. A. Dobler, I. Marggrandcr 23.00, Aug. Arome 2100.00. M. C. Barthel.

## Changed addresses:

I4ev. 0. >Vvisel,

UnvLiKti'uxv, Oo.,

(46oiA6teacher ,

(Corner ot' Omou aud Lll^lislr 8ts., OliieaZo, III.

Rudolpli Muollor, teacher,

38 LruuQ OlxioaZo, III.

The "Lutheran" is published twice a month for the annual subscription price of one dollar and fifty cents for out-of-town subscribers, who must pay the same in advance and pay the postage. - In St. Louis, each number is sold for ten cents.

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Printing Office of the Synod of Missouri, Ohio et al. St.

### **How does it look over in Germany now?**

(Conclusion.)

But outside of this struggle with the Prussian papacy, what is the situation with the church in Germany?

It would lead too far to describe the ecclesiastical conditions in the individual states. Besides, already the "Lutheran" has always reported characteristic events in his ecclesiastical chronicle. The general picture is the open struggle of unbelief against the Christian faith, of world power against the kingdom of God, of human wisdom against God's word, of Satan against Christ - a struggle which has always been present everywhere, and is present everywhere now, but which, especially in Germany, is crowded together, as it were, in a narrower theater of war. On the one side stand the hosts of the prince and god of this world, the devil, namely the open deniers of God and materialists, the Communists and Social Democrats, the idolaters of the spirit of man, as there are: the unbelieving pastors and teachers at higher and lower schools, the naturalists hostile to the Bible and other scholars, thinkers, poets and artists of this ilk; the like-minded liberals and admirers of the German Empire, the worshippers of culture, the secret societies, the Protestants' clubmen; finally also the mammon servants, the Epicureans, the pope, the Jesuits, and the papists as such.

As variegated as this army of Satan's kingdom is, and as diverse as their private feuds against each other are, in their hatred and enmity against Christ and his word they are all of one heart and soul; and like the apostate princes and lords of all times and nations, they also cry out from one mouth against the Lord and his anointed, according to Ps. 2: "Let us break their bands and cast away their cords from us." And like the people in the parable Luk 19:14, they also say: "We do not want this man (Christ) to rule over us." The number of these warriors of the devil is mighty and great; they are rich in the goods of this world in several ways; some of them hold high offices, and

St. Louis, Mo., June 15, 1873,

No. 18.

They are not lacking in natural intellectual gifts, in various erudition and artistry; they are partly witty, after the manner of the world, always ready to speak and write, and skillful sophists in their words and voices, the representatives of the antichristian spirit of the age. These fellows are especially affable and condescending to the lower classes of the people; their hearts are inflamed with a general love of mankind, and their zeal is mightily kindled to draw these brothers and fellows of theirs to themselves by word and writing, to make them, as best they can, partakers of their education, and thereby - for that is and remains the main thing for them - to instill into their hearts enmity against the Bible and hatred against Christ.

On the other side are the true believers in the Bible and in Christ from the Lutheran, the Reformed, the Uniate, and even a few from the Roman Church \*), as the good fighters of Jesus Christ, who are not afraid to confidently and courageously confess his name, apart from and without which no one can be saved, before his enemies and to take up the fight with those unbelievers, the children of the devil, for the honor of their God and his word. Among them are the faithful servants of the church and teachers in high and low schools, the faithful scholars in all fields of science, the faithful artists in all branches of civil and fine arts, the faithful statesmen, civil servants, factory owners, craftsmen, businessmen, citizens and farmers. Although very different from one another in goods and gifts, profession and office, knowledge and skills, they all stand on the same firm and immovable foundation of the divine

It is as true as it is just to maintain the difference between the Roman Church and the Papacy at all times. The latter is essentially and actually the congregation of true believers at Rome, the children of God, begotten and preserved by His Word and Sacrament, uncaught and unentangled in conscience by papist lies and errors, placing their only confidence in Christ and His merit in life and in death. The pope, however, is the nightmare that oppresses them, the tyrant under whom they groan, the governor of the devil, the liar and murderer who, through his satanic lies and "contrary to Scripture" errors and human commandments, entangles so many souls in conscience from the congregation of the called, tears them away from Christ and pushes them into eternal hellish damnation.

The Church is the one holy Christian Church, the congregation of true believers and saints in the German lands, in the same true faith in their Lord and Savior Jesus Christ, the Son of God and Mary, in the same fellowship of the Spirit, in the same fear and love of God, in the same love of neighbor, under the same cross of Christ, in the same hope of eternal life. Summa, it is the One Holy Christian Church, the congregation of the true believers and saints in German lands, which, hidden from the eyes of the world and in its individual members mostly unknown to one another in face, is nevertheless gathered in spirit before God and lifts up its prayer to the Lord according to Ps. 12: "Help, Lord, the saints have decreased and the believers are few among the children of men." But the Lord says: "I have set my King on my holy mountain Zion, and his kingdom shall have no end."

In faithful confidence in this King of theirs, who even according to his human nature reigns at the right hand of the Majesty over his and their enemies and as the resurrected Prince of Victory has crushed the head of the old serpent and actually destroyed the works of the devil - in this confidence the believers in Christ, the children of God, will not shrink back from the superior number and superior power of the obviously unbelieving and Christ-haters, the children of the devil, but courageously and confidently take up the fight with them. For though weak in number, they are strong in the Lord and in the power of his might. For the weapons of their knighthood are not carnal, like those of their enemies, who fight against them out of the devil's impulse with cunning and violence, but mighty in the sight of God, to disturb the fortifications, that they may destroy the assaults and every high thing that exalts itself against the knowledge of God, and take captive all reason under the obedience of Christ; for their weapon of protection is true faith in Christ, and their weapon of protection and shield is the sword of the Spirit, the Word of God.

They are also united around the good, ancient confession of the church as its banner and emblem, and the Lutherans in particular around the unchanged Augsburg Confession, which essentially only asserts and defends the apostolic faith developed in this way against papists and enthusiasts.

confession is this orthodox response of believers to the teaching of sacred Scripture and its oral orthodox interpretation.

With these spiritual weapons and under this banner they will in any case succeed in revealing the now ruling spirit of the age as a decidedly antichristian one and in redeeming the healable from its deceptive illusory wisdom and asterism, and other guileful entanglement and entanglement in idolatry with the human spirit and its gifts and powers, and in converting them to the shepherd and bishop of their souls. In this holy battle of Christ against Satan, the father of the now ruling antichristian spirit of the time, the Lord Christ, who is called and is the independent divine wisdom, counsel and power, will give to each of his believing fighters, in response to his pleading and sighing, what he especially needs, according to the nature of the particular enemies who stand against him. He will give the true knowledge and wisdom to the faithful scholars in the field of the church or science or also of the civil community, the state, in order to reveal the lies and errors of the opponents as such and thus to invalidate their pernicious effect on the healable and to expose the deceitful sham wisdom. In the same way, the same Lord Christ will give the truly educated believers in the field of fine arts and literature, and even in the daily press, sufficient spirit, wit, pleasure and courage to reject the colorful tinsel, the borrowed and stolen feather ornaments, and the falsehoods.

of today's sham and asterism and the hollow jingling of the modern phrase-makers, these distended pig's bladders with a few rustling peas, to set the sincere Beth heard clearly before the eye in its unattractiveness and deformity as a made-up corpse and mere sodomized apples and over-sugared poison.

No less will the same Lord and Savior give his faithful confessors courage and strength to resist most resolutely the present rape of the church by the state, first of all in Prussia, which unfortunately has given room to the advance of liberalism, and to fend off and reject manfully the encroachments of the secular authorities into the legal sphere, even into the life sphere of the church. It is true that the government does not have to fear any open revolt and violent resistance on the part of the Protestants (the Lutheran, Reformed and so-called unchurched churches), which is to be expected rather from the fanatical papists, as a last resort, if the bills become laws. But in their conscience they will be guided in several points by the saying: "One must obey God more than men"; and not deny the ecclesiastical confession by scripturally contrary submission to the unjust laws and the power commandments of the state. In cases of banishment, for example, they will proceed according to Christ's order (Matth. 18, 15-17) and name the banished person; they will decisively reject all decisions of "the royal court in ecclesiastical matters" that are contrary to Scripture and the confession, and so on.

Now it is possible that the Prussian state government will come to its senses, will relent in time, and will not allow the unlawful legislative proposals to become laws, by which it only opens the door to unbelieving liberalism and indirectly strengthens and promotes the irreligious and immoral attitude and conduct of its own subjects.

It is much more likely, however, that the drafts will become laws and that their implementation will be enforced by force.

And what would then be the consequence? The expulsion from the national or rather state church and the renunciation of the supreme episcopal power of the secular sovereign would be of no help; for those tyrannical laws extend to "all religious societies," thus also to all earlier and possibly newly arising free churches. So there would hardly be anything left for the believers but mass emigration, which would of course deprive the state of its best citizens and its noblest powers. All that would then be left to it would be the great heap of the obviously unbelieving and the princely hypocrites, a salty rotten mass, in which the men of subversion could all the more easily root and rumble, in order finally to put an end to the princely power and to set up the obvious devil's regiment, after the model of the old French Revolution and that of the more recent Paris Commune of 1871; for their prince and lord, the liar and murderer from the beginning, has hardly anything else in mind.

But the Lord has other things in mind. As from

In the old days, as well as now, Satan is only the shovel in his hand and the wind at the same time. Through the violent and cunning attacks and persecutions of the children of wickedness, he wants to sweep his

threshing floor, namely the church as it appears in the world. He wants the false believers, the hypocrites, to be chaff, those who have been deceived and misled until now, but who are sincere.

He wants his pioneers and all his good fighters to be proven more and more through the struggle and the cross and their light to burn and shine all the brighter in the darkness of this world; He leaves the stubborn and malicious children of unbelief, the cunning deceivers as well as the obvious warriors of Satan, after his righteous judgment, more and more to the devil and to their own evil will against him and his word, and gives them more and more to think, speak and do in a wrong way what is not leaching.

But if in their slithering and stinging as poisonous serpents, or in their raging and raging as roaring lions, they rebel against the Lord no matter how much and fight his people, even outwardly winning the victory, their glory and defiance must finally turn into eternal shame and disgrace.

For this is what Ps. 2:4, 5 says: "But He who dwells in heaven laughs at them, and the Lord mocks them. He will one day speak to them in his wrath, and with his fury he will terrify them." For "whoever shall laugh at the Son does not believe, he will not see life, but the wrath of God abides on him." John 3:36.

But how befits us on this side of the water, as much as we truly believe in the Lord Christ by God's grace and through faith have life in His name - what befits us in view of the multiple open and disguised hostility and persecution of the church in German lands and its obvious rape and subversion by the government in the Prussian state? Are we to be mere idle spectators in the face of the already burning battle? Let that be far away.

First, it behooves us to have heartfelt compassion for our Christian brethren according to St. Paul's words, "If one member suffers, all members suffer with it."

Second, it is according to love that we earnestly and persistently pray and intercede for them to the Lord.

that He may give them and increase their courage and courage of heart, that they may fight the good fight of faith and confession against their many cunning and violent adversaries by the power of His Spirit and Word, and that they may rather suffer and endure everything for the glory of God and His Word than, for the sake of false peace and out of fear of man, give way and give in to anything that is against the Holy Scriptures, the faith and the conscience captured in God's Word.

Thirdly, it should be a matter of concern to us to comfort and encourage them by fraternal encouragement, so that they neither become timid and weary, nor fall into carnal anger and zeal, but run through patience in the struggle that is prescribed for them. On the whole, their suffering is the noblest suffering, namely suffering for the sake of the confession of Christ. And even if they lose outwardly from time to time, even if some of their own ranks become traitors and fall away to the enemy - because the closer the last day, the smaller the number of believers, according to Luc. 18:8 - they will still save their souls and be found victorious before God, if they persevere in faith.

For now they may take comfort in God's word 1 Peter 4:12-14, which reads: "Beloved, do not let the heat that comes upon you (that comes upon you when you are tempted) be strange to you, as if something strange were happening to you; but rejoice that you are suffering with Christ, so that at the time of the revelation of his glory you may also have joy and gladness. Blessed are ye when ye are reviled above the name of Christ: for the Spirit, which is the Spirit of glory and of God, resteth upon you: with them he is reviled, but with you he is glorified."

But toward the duck, may God grant them, as well as us, their fellow fighters against the same enemy of Christ, Satan and his army, that each one of them and us may with a clear conscience repeat to the dear apostle 2 Tim. 4:7, 8: "I have fought a good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but also to all them that love his appearing."

(Sent in by Pastor Guenther in Chicago.)

## **The Jesuit Order.**

Motto! 8i vrur"-Jesuitiö, UOQ <IUW ,jesu itis, i. e. if idr go with the Jesuits, you do not go with JEsu.

(Conclusion.)

Finally, a few sentences concerning the secret reservation and use of double-meaning words: Adam Burghaber thus judges: "Since the wife Anthusa notices that her husband has more debts than he can pay, she quickly puts aside as much of the property as she deems necessary for a decent living for herself and the children after his unconscionable death. Because of this, she is suspected by the creditors and swears before the judge that she did not put aside any of her husband's property, by which she means what is not necessary for a decent living. The question is whether she was allowed to do this? - Answer: Anthusa was allowed to do it." (Ont. sei. <:as. oon8v. ti-W. 1671. No. 5. p. 16.) Petrus Alagona writes: "He who swears to his excuse, a thing



not to have, thinking: to give or apply it, does not sin. (Oom^enck. man. Mv. 1599. p. 87, no. 18.) Hermann Busembaum says: "To swear with ambiguity, if a just reason and the ambiguity itself is permitted, is nothing evil; for where the right is to conceal the truth, and it is concealed without falsehood, no disrespect happens to the oath." (Ueckulla tieoi. mor. 1653. p. 95.) Paul Laymann judges: "An ambiguous oath is actually not a false oath, indeed free from all sin, if there is a just reason to swear thus for the concealment of a truth." (Ddeol. mor. 1625. kars 4. p. 176.) Francis Suarez thus lets himself be heard: "It is not inwardly evil to make use of ambiguity, even with the eive, deßbalb it is not always perjury." (ve virt. 1614. I^ik. 3. p. 473.)

Of course, this is a bouquet of not very fragrant flowers, and the most malodorous ones have not even been plucked, although the holy fathers cultivate these very stinking flowers especially and most fondly. With their description, excuse and recommendation of the various sins of immorality, we cannot stain the "Lutheran".

And these principles are not merely written on paper, but have been and are faithfully carried out. History tells a lot about their atrocities. It is proven, for example, that they offered their hands for the murder of princes; the kings of France, Henry III and IV, fell mainly through them. The Jesuit Joh. Mariana writes about the murder of Henry III: "Jacob Element, . . . Dominican, studied theology in the college of his order; when he had learned on his inquiry from the theologians (Jesuits ?) that one may justly kill a tyrant,.... he gave him a deep wound in the abdomen with a knife, which he had pricked with the juice of poisonous herbs and covered with his hand. O excellent audacity of the spirit! O memorable deed!... He really made an extraordinarily great name for himself by the murder of the king. ... Thus ended this element, 24 years old, a youth of simple character and without physical strength, but a greater power strengthened his forces and his spirit." (vereAeeto. 1M5. 1. 1. p. 53.) In reference to Henry IV, Clarus Bonarsius wrote: "By what law do you (Rome) hold Tarquinius deprived of his dominion, and expelled his father, wife, and children? . . . Is there no just reason to remove the Frenchman? The king is a tyrant, an oppressor of freedom. ... Is there no soldier against this predator? Will no pabst liberate this noblest realm with the axe and return it to life?" (^ru^Uitlieatr. tion. 1606. p. 100.) The assassin was soon found in the person of Francis Ravailac, who murdered the king in the open street in 1610. Chatel, who attempted an assassination of this king as early as 1594, confessed to having studied with the Jesuits. The Jesuit priest Jean Guignard, with whom writings were found that he himself had written, in which he defended the catastrophe of Henry III and demanded the same outcome for Henry I V, was sentenced to the gallows in 1595. - Balthasar Geraro, who had shot Prince William of Orange on July 7, 1584, testified during interrogation that a Jesuit had encouraged him in his murderous thoughts. - The Jesuits had their share in the gunpowder conspiracy under Jacob I of England (1605), as

in the Parisian blood wedding (1572). Countless times they have been convicted of perjury, treason, forgery and fraud. The number of their atrocities against the sixth commandment is frightening.

It is ridiculous, it even sounds like mockery, when the Jesuits say that maliciously and without any reason the principle is attributed to them: the end justifies the means. And in vain one argues that what individual members of the Order have taught should not be attributed to the whole Order. First of all, it is not only a few individuals, but many, and indeed the most respected of the Order, who have advocated these principles. Secondly, it must be remembered that the Order has never rejected these teachings. When the Jesuits' participation in the regicide in France was proven and the Jesuit General in Rome was cornered because of it, he did not condemn the proposition of their morals that it is permissible to murder princes and to be after their lives, but only limited himself to forbid his subordinates to pronounce this proposition in lectures, advice, oral conversations or writings. But how should a Jesuit not find ways and means to bring his sentence to the man in another way. Consider further that the writings in which these principles are presented have been approved by the superiors, that no Jesuit may have anything printed without the permission of the superiors. - It is said in vain that in former times the Jesuits might have had such principles, but now things are quite different with them. We have seen how the newest moralist, Professor Gury in Rome, teaches exactly the same as the old Jesuits.

The Jesuit Jacob Gretzer († 1625) once wrote: "What the doctrine of the Jesuits is, cannot be judged from unclear gossip, but from their own books, which by God's grace (?) are already available in large numbers. Accordingly, we wanted to do justice to the Jesuit order and reproduce its teachings and principles not from hearsay, but from their own writings.

#### **5. abolition and restoration of the Order.**

Although the Jesuits had very soon spread far and wide (around the middle of the 17th century the order already counted 20,000 members), there was also no lack of opposition. Their sneaking, their intrigues at the courts, their morals and their resulting atrocities, their accumulation of immense riches had to cause indignation.

In Portugal the storm broke first. Here, the general indignation had been caused by the fact that they had concealed their state in Paraguay and the riches accumulated there from the government, and that they opposed with their Indians the execution of a border treaty concluded between Portugal and Spain. They also intrigued against the measures the government had taken to increase trade. Pope Benedict XIV, to whom the government had appealed and who had already forbidden them all banking and exchange transactions, gave the Cardinal of Salvanha authority to visit and reform the order. The Jesuits were forbidden to do anything, to preach and to hear confessions. Finally, a conspiracy against the king (1758), in which they had participated, was the reason that their goods were confiscated, the order was abolished, and whole shiploads of Jesuits were sent to the pope.

The Order fared no better in France. Here

This was the reason for their trade, which they established everywhere they set up missions, thus also on the French islands in the West Indies, and which they knew how to conduct by all kinds of means and intrigues in such a way that almost all other trade went to ruin. During the war between France and England, ships with colonial goods of the Jesuits were taken away, for which they had already drawn several million livres from Marseilles merchants. The Parisian Parliament condemned the Order to restitution. The Jesuits declared that this was against their constitutions. The parliament had these constitutions and the writings of their most respected casuists presented to it and was shocked by the principles that came to light. The order was declared dangerous to the state. The king wanted to mediate and asked the Jesuit general Ricci for a reformation of the order. Ricci, however, exclaimed, "Either let the Order remain as it is, or let it cease to exist!" (8int, ut 8unt, ant NOQ 8int.) On August 6, 1762, the Society was abolished.

Pope Clement XIII wanted to help the Order by issuing a bull in which he emphasized and defended it, but this only made things worse. The example of Portugal and France was soon followed by Spain, Naples and Parma.

From the new pope, Clement XIV, the Bourbon courts demanded that he abolish the Order. He resisted for a

long time, until he finally gave in to the demand and, by the bull *Dominus et Redemptor* on August 16, 1773, abolished the Order "for all time". \*) In this bull it is said that "as soon as they (the Jesuits) came into being, manifold seeds of discord and jealousy sprouted not only in the Society itself, but also against other regular orders, against the world priesthood, against academies, universities, public schools, and even against princes in whose states they were received." - "There was never lacking," it continues, "the most serious accusations which were made against this Society, and which disturbed not a little the peace and tranquility of Christendom." It also expressly mentions "the use and explanation of such doctrines as the apostolic see has justly condemned as dangerous and evidently offensive to good breeding and morals." Lastly, "it is hardly possible, if at all, that as long as the Society of Jesuits exists, the true and lasting peace of the Church can be restored." - When the pope signed the bull, he is said to have said that he was now signing his death warrant. He died already on September 22, 1774, no doubt of that. The Jesuits made no secret of their joy over this death.

The Roman Catholic courts now also carried out the abolition of the order; the Empress Maria Theresa, however, only after Prince Kaunitz had handed her a confession which she had once made to a Jesuit and which the latter had sent to General Ricci in Rome, along with other secrets.

But that did not mean the end of the Jesuits; otherwise they would not have been Jesuits. At the time of the abolition, the order is said to have numbered about 30,000 members in 24 provinces. Thanks to the immense riches they had accumulated and which they knew well how to conceal, they could continue their association in secret. They had nothing more

\*) Where is the papal infallibility?

They did not need to leave under any other name. Also, the non-Catholic Frederick II of Prussia opened an asylum for them in Silesia, and when this ended, they received permission from the Russian Empress Catherine II to settle in her realm, first in Poland. When the Jesuits were expelled from Petersburg and Moscow in 1816 by the Russian government because of all kinds of intrigues, without which they could not be, their order had already been restored by a bull of Pope Pius VII on August 7, 1814, in its unchanged constitution with all the rights granted earlier, so that it continued to exist fully organized despite the papal decree of abolition. Because of further insolent activities they were banished from the whole Russian empire in 1820. If, by the way, the pope said in his Bull of Restoration that with this restoration he had only satisfied the unanimous wishes of the whole Christendom, this was simply misspoken and not even true of the Catholic countries. Only in Ireland and some cantons of Switzerland, but especially in Italy there was joy about it, and in these countries they were admitted only in the first years after the restoration. In the other countries, their fate was variable. But even if they were expelled somewhere, they remained, under a different name, or soon returned. Nowhere did they develop such a tremendous activity as in our America. When with the revolution in Europe a new storm broke against them, they exerted their forces all the more for their and the pope's cause. The Concordats (ecclesiastical treaties concluded between the Papal See and several governments), which were so favorable to the papacy, were mainly their work. They won a great victory when the dogma of the infallibility of the pope was proclaimed at the most recent council in 1870, and Jesuitism was thus declared to be the only legitimate view of the papacy. The recent expulsion from the German Empire will not bring great harm to the Order. The order is ineradicable. The Jesuit hydra always grows a new head. It remains with the saying of the third General of the Order, Francis Borgia: "Like lambs we have come in, like wolves we have ruled, like dogs we shall be driven out, like eagles we shall be rejuvenated." But they will not push the Lord Jesus from his throne.

(Submitted by G.)

### **Nestorianism in the Zeitschrift of Mr. Pastor Brobst.**

The Christian Church rightly calls the Virgin Mary a Mother of God, a God-bearer. With this, the church does not want to say that Mary gave birth to God as God or according to His divinity; for Christ according to His divinity was not born in time from the Virgin Mary, but begotten from the essence of the Father in eternity. Rather, the Church wants to confess that the Son of Mary is both true and eternal God. This doctrine and the use of this name is based on the holy word of God. The angel of God said to Mary: "The holy one who is **born of you** will be called the **Son of God**. Luc. 1, 35. The holy apostle Paul writes: "When the time was fulfilled, God sent **his Son, born of a woman**." Gal. 4:4. Gal. 4, 4. Therefore Elizabeth, full of the Holy Spirit, said, "Where is it that the **mother of my Lord** comes to me?" Luc. 1, 41. 43.

The godly antiquity rightly defended the use of this name against Nestorius, who attacked it, separated the two natures in Christ and denied the sharing of the qualities of both natures. And when at the time of the Reformation the Zwinglians and Calvinists "rekindled the Nestorian error" and "misled other theologians," our Lutheran Church rightly confessed, among other things, this: "Therefore we believe, teach, and confess that Mary did not conceive and give birth to a mere purified human being, but to the true Son of God; therefore she is rightly called the Mother of God and is also true. (Formula Oono. Dpit. VIII. of the Person of Christ. ^Krrmtivu 7.) Luther had raised his voice against this reintroduction of the Nestorian heresy and faithfully warned against it. In 1525 he preached, "Nestorius, the heretic, separates the person by tearing mankind from the Godhead..... I see and note that the devil, through the new sect of the Sacramentarians, wants to bring forth this old heresy again and separate and divide this person of Christ. Therefore I warn us, please, learn this article well and do not be misled and deceived." (Sermon on Gen. 22, 18. Erl. ed. 19, 20. 21.)

The designation of the Virgin Mary as Mother of God is now attacked in a "Lutheran magazine", that of Pastor Brobst! In the number of April 19, an article appeared "In front of an image of Mary" by a gentleman in which, among other things, the following was said about Mary: "Even the apostles do not call her anywhere: 'Mother of God'; but (Acts 1, 14.): 'Mary, the mother of Jesus'. This is the teaching of sacred Scripture." This statement prompted the question to Mr. Pastor Brobst in the "Lutheran" of May 1. At the same time a reply by W. K. appeared in the magazine of May 3, wherein it is shown that it is neither un-Lutheran nor unbiblical to call Mary Mother of God. The number of the magazine of May 17 brings a defense of Mr. †††, in which he calls the

use of this name a Monophysite heresy. It says: "The title 'Mother of God'.... may well have first emerged from Monophysite ways of looking at things." "The expression 'Mother of God' is nothing more than a disguised homage to the Monophysite doctrine of Catholicism, which, in spite of the Council of Chalcedon, has been preserved in the Roman Church." "The Lutheran Church is too well aware of the danger of one-sided misunderstanding to make the Monophysite expression: 'Mother of God' as a general rule of speech, and this is what induced us to bypass this expression in the essay: 'Before an Image of Mary.' (!)"

One should hardly believe that such things can occur in a paper calling itself Lutheran! Monophysites were the heretics who wanted to recognize only one nature in Christ. And the teaching of the orthodox church about the person of Christ and the union of both natures is supposed to be a Monophysite view! Of course, our Lutheran fathers did not attain to such wisdom. Luther was still so blind that he could not understand this doctrine and the use of

of the name "Mother of God" to be founded in Scripture. He writes in his "Report to a Good Friend on Both Forms of the Sacrament. 1528": "So they (the papists) also believe that in Christ there are two natures and one person, that Mary remains a virgin and is the mother of God, and that Christ is truly God; but this is not in Scripture, but the Church has decided it against the heretics Sabeklius, Arius, Helvidius, Nestorius and the like. Oha! dear donkey, what will happen here? Should not such pieces be in the Scriptures? Where did the holy fathers and doctors get them from? If they have invented them or received them from their own minds, they are probably still unkept today. The Scripture says that Mary is God's mother and virgin, which is amply proved." (Erl. Ausg. 30, 400.) Yes, Luther even considered the designation of Mary as the mother of God an important piece of the doctrine of Christ. He wrote in his book "Kurzes Bekenntniß vom heiligen Abendmahl 1545" (Short Confession of Holy Communion 1545): "So Nestorius also, bishop of Constantinople, was with his own a strict man in all other articles; but in the one he was a heretic, that God's Son, Christ, was not born of Mary of virgins, and Mary was not, nor could be, a mother of God. With that, the other articles also became to him not, ohn what he might call them with his mouth and abuse them." (Erl. ed. 32, 416.) What a pity that Mr. ††† did not live at the time of the Reformation! Then, at any rate, our Lutheran confession would have remained unsullied by monophvsitic heresy!

Mr. ††† claims that "the whole false doctrine of the hyperlatry of Mary ... is based and built on the word Mother of God". But how does he want to prove that the designation of Mary as Mother of God must necessarily lead to the idolatrous veneration of her person? That this name has been misused for this purpose cannot be denied. But should a doctrine be wrong or not be allowed to be known because it is misused? Certainly not. Should we, for example, delete the doctrine that good works are not necessary for salvation because it is misused? Certainly not.

Mr. ††† shies away from "using a word that has given rise to so many one-sided (!) errors in the course of the centuries." Luther did not yet know of such timidity. He says in his "Sermons on the Third and Fourth Chapters of John: "I do not diligently do this in vain; for there have been many heretics and there will be many more who will dispute this article and who have taken offense at the fact that God should suffer ... and since there are two natures in Christ, they have played with this article in a strange way and admitted, on the one hand, that Mary is not the mother of the Son of God ... For since God thus rhymes it together, we should also do it and say that Mary is not only the mother of Christ according to humanity, but also the mother of the Son of God, and that her Son is both God and man. ... Since St. Paul and the Holy Scriptures speak thus, that the Son of God and the King of glory was crucified, we should also speak and believe thus without hesitation; and he who believes this book of the Holy Scriptures will not object. For we can also say against it: This child, born of Mary, which was given to you in

If anyone should say, What shall the little child do? Then I answer: The holy scripture says it. So also the dear angels sing in Christmas." (Erl. Ausg. 47,2. 3.)

In order to justify his "timidity", Mr. ††† cites two other matters in which the Lutheran Church also observes a certain timidity, the use of the cross and the celebration of mass.

Of the cross he writes: "For example, how highly do we hold the cross, the instrument of salvation (!), how is its use justified by ancient custom and internal reasons, and yet how cautious is the Lutheran in the use and outward display of it?" - Of this we know nothing. We only know that true Lutherans warn and guard against all superstitions, as they also testify against all idolatrous veneration of Mary, although they are not afraid to call her Mother of God, even quite joyfully and confidently call her so.

The other piece on the reading of the Mass is even more strange. It says: "Didn't Luther himself translate the mass and recommend it, and where do we still find a reading of the mass in the Lutheran confession of faith today? - A simple-minded reader can read nothing else out of these words than that Luther really translated the Roman mass unchanged and recommended it with all its abominations, and if he allows himself to be led to believe this by Mr. †††, he will easily get the idea: Perhaps the Catholic name "Mother of God" is like the reading of the Mass; Luther and his contemporaries used the name, Luther still recommended the Mass; now one hears nothing more of the reading of the Mass in the Lutheran church, therefore it will probably be best to throw the "Mother of God" overboard as well. In the valley great wisdom! In fact, great honesty!

Mr. -††† himself seems to have been aware of this great wisdom. Therefore, he finally writes: "Only for this reason we abstain from these well-justified things, in order to avoid errors, and it often seems to us a great wisdom to abstain even from what is permitted", in order not to give the weak and malicious an opportunity for distortion".

The wisdom of the Lord is not quite so great when he says that in the Formula of Concord this saying of Mary was included in order to reject the reproach as if the Lutheran doctrine, which is zealous against an exaggerated veneration of Mary, regarded her only as a mother of the man Jesus. The Concordia formula says in the entrance to the 8th article about the person of Christ: "From the dispute about Holy Communion, a disagreement arose between the pure theologians of the Augsburg Confession and the Calvinists (who also misled some other theologians) about the person of Christ, about both natures in Christ and their attributes". So the Concordia formula has to do with the Calvinists and Cryptocalvinists here. It does not want to reject an accusation that cannot be made against the Lutheran doctrine, but to prevent a doctrine (that Mary is only the mother of the man Jesus) that belongs to the Nestorian camp from being smuggled into our church.

And finally - where is Pastor Brobst's conscience that he can present his readers with such wretched un-Lutheran fare in his magazine? \*)

\*) May Mr. Pastor Brobst see from this sad example where it leads to, if he turns his papers into "speaking halls" for

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and spiritual welfare of the emigrants.

Regarding the establishment of a Lutheran emigrant mission in Bremen, I first turned to Pastor Ruperti in Geestendorf, formerly in Bremerhaven. Since the beginning of our port mission in New York, this dear man has done everything to promote it, as he is a warm friend of our synod. (For some time now, he has been responsible for the transportation of our Steedener Sendlinge, which involved a lot of effort and loss of time. He took over the annual costs and collected the considerable travel expenses for it). After I informed him of my request, he organized a meeting of preachers in Bremen. The reader has already been informed by the "Lutheraner" about the good success of the negotiations held there. It was unanimously decided to take the appointment of a Lutheran agent for Bremen seriously. The good Lord also showed us a young man from the Stephansstift of Pastor Freitag in Hanover who is suitable for this special work. Before he begins his work in Bremen, he should first travel to New York, so that he can become acquainted with the fate of the emigrant on the ship and in New York, in order to be able to give better and more reliable advice and help later. According to the agreement, our committee will receive him during his stay in New York and in return he shall serve me as a helper in my work. I look forward to his arrival with every Bremen steamer.

In Hamburg, a Lutheran emigrant mission will also come into being, which is to work hand in hand with me, although they have tried everything there and will still try to prevent it. There is already a harbor mission there, which is also supposed to be Lutheran, but unfortunately it is not, but well united. Therefore, I could not get in touch with it. However, I have succeeded in winning over some Lutheran pastors and laymen in Hamburg and the surrounding area for the founding of a truly Lutheran harbor mission, and it is to be hoped that we will also achieve what we need there.

In Stettin, the General Superintendent Jaspis has arranged for a man to distribute my cards among the emigrants traveling directly from there to New York on the Baltic Lloyd steamships.

In Antwerp, Colporteur Voskamp has been working hand in hand with me for several years.

Thus, the introductory steps for the unified organization of our Lutheran mission among the emigrants have been taken. For the time being, this information may suffice. As soon as the suggested work, some of which has already been started, has actually begun in one or another German port city, I will not fail to bring the names and exact addresses concerned to the attention of the general public. In the meantime, let us diligently invoke God to bless abundantly for time and eternity all the work that is being done here and over there for the benefit of the pilgrims, and let us also contribute our mite now and then to the promotion of the same.

S. Keyl.

13 Broadway, New York.

After I have happily returned to my post from my trip to Germany, the following information about the purpose and success of the trip should not be unwelcome. However, the reader should not expect a complete report on the journey; I will only give the most important information.

For years I had felt the lack of a reliable connection in the German port cities. I lacked loyal Lutheran personalities who worked hand in hand with me from over there for the benefit of the emigrants. I was therefore embarrassed every time I had to advise or take care of a real agent, money changer or innkeeper in Bremen or Hamburg, whose transportation had been subject to irregularities or fraud, whose luggage had been left behind, and so on. If I now had to repeatedly make the sad experience of how, especially in Bremen and Hamburg, the enthusiasts carry out their work among our Lutheran emigrants with not insignificant success, then the longer the necessity of a trip to Germany in the interest of our Mission forced itself upon me, in order to try everything possible to see if the establishment of Lutheran emigrant missions in the German port cities could not be accomplished.

would. For Bremen, a man had already been chosen for this work last year, but the good Lord transferred him from this time into eternity, and so the important work came to a standstill again. I was informed by letter from over there that it only needed another serious suggestion, and that it would have a particularly beneficial effect if it started from here. This induced my committee to give me a few months' leave. The fact that the activities of



our synod and the "sister synod" connected with it were not sufficiently known among the emigrants in the national church for a long time, and that it must therefore be ensured that this happens, was also taken into consideration. This was the purpose of my trip.

And the success? Well, the Lord has given his blessing. Our Samaritan work among the immigrants is now generally known over there. For this purpose, I have held public lectures here and there, visited a large number of preachers and asked editors of church papers to explain the duty of the church towards the thousands of foreigners and to communicate how one tries to fulfill it from this and that side. On the whole, I have therefore visited the following towns and villages: Geestendorf, Lesum, Scharmbeck, Eistrup, Bremen, Hanover, Hermannsburg, Hamburg, Lübeck, Ratzeburg, Wismar, Hohenkirchen, Schwerin, Rostock, Pützow, Stettin, Berlin, Leipzig, Naundorf, Dresden, Chemnitz, Penitz, Frohna, Kaufungen, Bräunsdorf, Langenchursdorf, Hohenstein, Zwickau, Planitz, Greitz, Erlangen, Nuremberg, Nördlingen, Stuttgart, Strasbourg, Worms, Darmstadt, Mainz, Wiesbaden, Steeden, Cöln, Antwerp and Minden. Everywhere I found the friendliest reception and a lively interest in the weal and woe of the emigrants. The wish was also expressed everywhere that the Lutheran church should do a better job than before in the German port cities of providing for the physical needs of the emigrants.

He is not willing to give up the old ones who accept the Lutheran confessions wholesale. With this principle, against which we have repeatedly warned him, it has finally come to the point that he lets the mother of his Savior become the mother not of God but of a man in his "Zeitschrift"! D. R.

## To the ecclesiastical chronicle.

### I. America.

**The Doctrine of the Antichrist.** In the "Kirchenblatt" of the Iowa Synod of June 1, Pastor Hörlein writes: "We fully agree with the judgment of our symbols: the Pabst, the Pabstium is antichrist and antichristianity." Yes, he asserts, "that the judgment of the fathers (about the Pabst) may not be mitigated in our days." Who should not rejoice in this? Would to God that these declarations were not accompanied by other statements which turn the yes back into a no! Pastor Hörlein, after all, claims that "Antichristianity will finally culminate in one person"; he will "as an ideal man, in whom the Godhead has finally been correctly recognized after long research and search and has come into existence, make himself and in himself mankind the object of worship"; "now more than ever the possibility is given to quickly assume a completely antichristian form. Iowa still expects the true, actual Antichrist, however, this will become a pope, "as the top, the highest unfolding of the Antichrist empire." It cannot be denied that Iowa strives to harmonize our ecclesiastical confession with his doctrine, but it is equally unmistakable that Iowa, on the other hand, does not seek to harmonize his doctrine with the confession. Our Confession teaches without reservation that the pope is already "the right Entechrist" ("*ipsum verum antichristum*") and that already "all the iniquities prophesied in the holy Scriptures of the Antichrist rhyme with the pope's kingdom and its members". Iowa, on the other hand, wants to acknowledge this only "with the reservation", "that the mystery of wickedness has not yet been revealed in all directions. So the pope is supposed to be the Antichrist, although he is not yet the Antichrist, namely not completely, but the complete one is still to be expected and he will only reveal himself in all directions in the future. But what is to be given to such a belief in the existence of a thing that has not yet fully revealed itself, we leave to the reader to judge. Iowa's confession, however, finally goes completely up in smoke by the statement: "We cannot admit that the proposition: the pope is the Antichrist, is a binding doctrine." True, Mr. Pastor Hörlein adds: "In the sense in which the great articles of faith taken from Scripture alone are." But if this should mean that one does not have to believe in the doctrine of the Antichrist in order to be saved by this faith, then this would be a very idle assertion; for This will hardly be claimed by anyone in the world. This is not what Pastor Hörlein wants to reject, but rather this: the doctrine that the Pope is the Antichrist is not binding because "God revealed the Antichrist to us through the Fathers" and the Fathers are not to be allowed such an "influence on the formation of articles of faith"; Pastor Hörlein therefore believes that the doctrine that the Pope is the Antichrist is not clearly stated in Scripture, but is based on the statements of the Fathers. But what is to be thought of his own belief in this doctrine? - God save every Christian from this doubt and yes and no theology! We must confess that we consider those to be better Lutherans who, while otherwise standing right, honestly say straightforwardly: We cannot believe that the Pope is the Antichrist, than Lutherans who deal with such jugglery and showmanship.  
W. [Walther]

**Open declaration on leaving the Council and returning to the Ohio Synod.** In the last "Standard" we find the following statement by Rev. W. A. Bowman: "I hereby declare my return to the  
1. because I realize that I had no good reason to ever leave. 2. because I found neither confession nor practice in the Council. 3. because I found in the Council neither the confession nor the practice that I expected. 4. because I believe that the position of the General Synod of Ohio, both in confession and practice, is that which true Lutheranism demands." We rejoice heartily that Brother Bowman has stepped out of his false position with this honest and manly confession, and welcome him kindly to the old brotherhood.

(Columbus Lutheran Church Journal.)

### II. foreign countries.

**Papist** One day last year, in one of the largest churches in the Spanish capital of Madrid, four persons appeared before the altar in penitential robes, publicly confessed that they had allowed themselves to be seduced by promises of money into falling away from the holy, all-sacred Roman Church to the Protestant Church, and as repentant sinners asked to be readmitted, which was then also carried out with great pomp in the presence of the highest ecclesiastical dignitaries. Thereupon, a Catholic newspaper published a description of this event, in which it was praised as a new triumph of the Catholic Church and the Protestant community in Madrid was showered with the strongest invective, even calling one of its chapels a "pigsty. But what happens? After a few days it comes out that three of the "repentant sinners" had never been Protestants, but always Catholics, and had only given themselves up to this comedy because each had been promised 1000 reals for it. The fourth, however, to whom the whole sum had been handed over for distribution, had run away with it; he is said to have been a Jew. So reports E. E. Geppert in his "Reiseindrücken aus Spanien im Winter 1871-1872."

W. [Walther]

**The "Evangelical Lutheran Messenger of Peace from Alsace-Lorraine"** seems to be almost like our "Lutheran" here. In its issue of March 30, it writes: "For many, my language seems too harsh; instead of setting to work themselves and delivering articles in which, according to their wishes, the truth would be told in a finer way, they look, how shall I say - in any case idly - at the Messenger of Peace and think: he is just incorrigible; if it goes on like this with him, one can soon no longer read him. - Others again would like to see more edifying things and think that the Messenger of Peace has become a 'messenger of strife'. They forget that my first purpose is to open the eyes of the people to the dangers that threaten the faith and the confession from all sides, for which our fathers died blessed. And whoever knows the numerous enemies of the church: whoever has ever looked into the cards of one or the other, will not be surprised if the messenger of peace is sometimes guided by the words: 'On a coarse block belongs a coarse wedge'. I cannot offer much in the way of what certain people so commonly call 'edification'; that, by the way, has long since been taken care of; that is what our old, tried and tested, splendid books of prayer, song and edification are for, to which we have so often drawn the attention of our dear readers. The messenger of peace must more and more warn the Lutheran church people, who are still so miserably deceived and seduced in many places, against their bitter enemies."

**From Pastor A. Hörger in Bavaria** we have received a very detailed letter dated May 5, in which he demands from us the most decisive retraction of the article which is found under the heading "Ueber die bairische Landeskirche" in the 4th number of the present volume of our "Lutheraner". The article in question deals first of all with the state of the Bavarian Landeskirche. As for this first part of the

As far as the question of the Lutheran submission is concerned, we have already indicated our disagreement with our dear Pastor Brunn's verdict by means of a note. Since, however, as we now realize, we did not do this as clearly and decisively as was necessary, we hereby make up for it and testify that, according to the evidence available to us, no Lutheran candidate can be committed to the church order in force in the Bavarian state church. As for the legality of Pastor Hörger's separation in particular, we have already indicated in a note to Pastor Brunn's article that we are not in a position to deny the legality of this separation with our dear Brunn on the basis of mere rumors about the former's proceedings, and we can only repeat this here. In the next number, since the present one has no space for it, we intend to give Pastor Hörger's own account of it. W. [Walther]

### **Theses on the conversion of man to God;**

submitted to the Missouri 2c. Northern District Synod meeting in Milwaukee on June 18-25 for consideration.

#### **Thesis I.**

The word conversion is used both in sacred Scripture and in human books in different senses, namely in a broader and in a narrower sense; here we take this word in the narrower sense, according to which conversion means the transfer necessary for all men from the state of sin and wrath to the state of faith and grace.

1. in a broader and narrower sense the word conversion is taken e.g. Apost. 26, 18. 20.
2. synonymous or rather related to conversion are rebirth, revival, creation of a new heart; repentance is the effect immediately following conversion, Jer. 31:19.
- 3) With regard to the persons who convert, one distinguishes the first, the continued and the repeated.
4. Conversion is also necessary for those who have been baptized and thus born again, but have fallen back into prevailing sins.

#### **Thesis II.**

The means by which man is converted is the Word of God heard or read.

1. compare Rom. 10, 17. Jam. 1, 18. 1 Pet. 1, 23. Joh. 17, 20.
2. ordinarily by appointed preachers, extraordinarily also by non-appointed laymen.
3. also by just reading.
4. also through individual pieces of the Word of God.

#### **Thesis III.**

Although conversion normally takes place only after various preparatory processes have taken place in the human being and therefore, in this sense, gradually, conversion itself takes place at any time in an instant.

1. there are extraordinary conversions.  
Conversion usually takes place only after various preparatory processes in man.
3. as soon as the first sparks of faith are kindled, not a mere so-called revival, different from the first conversion, but the real conversion has taken place.
- 4 The transfer into the state of faith and grace happens in an instant.

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(5) It is erroneous that he cannot be truly converted who cannot state the day and hour of his conversion.

#### Thesis IV.

The only author of conversion is God the Holy Spirit, who works it through the Word of God, Law and Gospel, by grace alone for Christ's sake, but man can hinder it in himself, but cannot contribute to it.

1. it is worked by grace alone for the sake of Christ. Rom. 3, 23. Ephes. 2, 1. ff. 2 Tim. 1, 9.
  2. although the first effects of the Holy Spirit when man hears or reads God's Word are inevitable, they are not irresistible; rather, man may hinder his conversion by wilful reluctance.
  3. it is man whose mind and will is moved and converted in conversion, but he himself cannot cooperate until he is converted, and that is,
    - a. at any level, d. neither to repentance, nor c. to faith.
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#### Church News.

Our newly elected Professor H. W. Diederich, formerly pastor at Hartem, N. I., was solemnly inaugurated into his office by the president of the institution, Dr. Sihler, on the list of April this year, after preceding singing with a speech and prayer.

May the Lord also stand by him in his present profession and let him bear much fruit for eternal life!

Kendallville, Ind, May 20, 1873, Ph. Fleischmann.

After Candidate Wilhelm Brandt, from Hamburg, who completed his studies in St. Louis and passed his baptism there, received and accepted a unanimous call to preach and pastor from the Evangelical Lutheran Trinity congregation in Flora, Ontario, he was solemnly ordained and installed in his office in his congregation on Wednesday after Easter by the undersigned with the assistance of Pastor Dubpernell.

May the Lord also bless this new worker!

A. Ernst.

Address: Rov. >V. Lranäi,  
I'Ioia, ^Vatorloo Oo., Ontario, Oanacia.

#### "Come down . . and help us!"

(Ap. Gesch. 16, 0.)

In Hortonville, Outagamie County, Wisconsin, eight mostly impecunious Lutherans met several years ago for the purpose of establishing a Lutheran congregation. The Methodists, who were busy everywhere, had already built a frame on stone ground, which was soon to become their church. But the construction of the tower and the roof (Luc. 14, 28.) did not match here either. The construction was stopped. This was a sign of God to those eight dear Lutherans. They bought the frame, expanded it and arranged it in such a way that everyone familiar with our church system felt: This is a Lutheran church. The valuable and tasteful sacred vessels were procured from benevolent gifts of two Wisconsin congregations. After receiving a pastor in early 1870, the congregation had the joy of seeing its steepled church dedicated on the 9th Sunday after Trinity. In memory of "the bread of life" as its everything, it was called "Bethlehem", i.e. "Brodhaus". - —

"But what happened now with Bethlehem?" writes sadly a leader of that parish under the 20th of May this year. At midnight from the soldering to the 16th of May it became by the flaming embers of a burning house, which occupy together with a stable first, in few moments a fire prey. Still, in spite of the warning cries from below, two men (that provost with it) dare with almost superhuman effort to extinguish attempts on the church roof: there a shot-like noise threatens the collapse of the tower. That ruler, whose own house was just over the fire site, and whose wife had been in childbed for only 12 days, escaped the imminent danger together with the others by the grace of God. During the last shouts: "Come down, come down, it is all in vain; -hurry, and save your own building! "Bethlehem" sinks into ruins. - —

Ignoring the following scene in the house of that dear headman, which the faithful God has graciously protected, only the following from the said letter shall be communicated to the dear reader here: "It is a miracle of God, nevertheless, that it has remained with these two buildings" .... But "860 dollars in debt, no insurance - and no church! O we poor few members (Nk. about 20) - how will it be!... God help us: he who trusts in God has built on no sand, etc.... Well, - we would like to have a church again, and from our own means we are not able to do it" ....

Thus the church, deprived of its house of bread and severely afflicted, turns to all faithless and confessing sister churches with the request for crumbs from the rich Lord's table. Who wanted to call here: Miffour-Wisconsin? After all, by the grace of the Church Lord and Head, the "unity of spirit through the bond of peace" among us has already brought forth lovely fruits on the empty church sites of Chicago, Peshtigo and elsewhere! The undersigned can testify with a joyful conscience to the dear donors that the severely tested congregation in its former house of bread really ate the bread of life, let the Word of God dwell abundantly among them and proclaimed it with the joyful opening of its mouth. May this chastening also bring her a "peaceful! Fruit of righteousness!

Without wanting to anticipate the current pastor of the congregation or other worthy ministers or editors taking up the matter, the undersigned declares himself ready to receive mild gifts and the following receipt in the respective church bulletins. With the wish of the faithful-fruitful consideration and probation of the "Most of all, however, to the comrades of faith" (Gal. 6, 2. 9. 10.)

O. Spehr.  
DLttsrdx 69. 8irs6ov\$rrn, is.

### To the message.

To all those who wish to travel on the Detroit Milwaukee Railroad to the Milwaukee Synod, hereby serve notice:

- 1) Those boarding in Detroit will get tickets for the entire trip there and back for \$10.00.
- 2) Those getting into Owosso, whether teachers, or deputies, or guests, will also pay P10.00, but must send in their names to me in time.
- 3) Each preacher will receive an Olvi-^vman's Hulk-l'ai'6 kormit if he addresses the Superintendent by letter in a timely manner with a testimonial.

For those arriving here, Mr. Christiansen, at the corner of Jefferson Avenue and Brush Street, will be glad to give further information where necessary.

I. A. Hügli.

### For your kind attention.

All members of the Synodal Conference, which will begin here on the third Wednesday in July, dear God, and all others who wish to attend as guests, are kindly requested to notify the undersigned of their attendance no later than 8 days before the beginning of the Conference.

Fort Wayne, June 2, 1873.

W. Sihler.

### The General Assembly of the Northern Illinois Orphanage - Society.

will meet on Friday afternoon, June 27, 1873, at the Addison Seminary, while on the morning of the same day, as well as on the next morning, the examination of the seminary students will take place there.

On behalf

Addison, May 31, 1873.

C. A. T. Selle.

**The Evang. Lutheran Synodal Conference** will meet this year, God willing, on the third Wednesday in July at Fort Wayne, Ind. within Pastor Dr. Sihler's congregation there.

### Conference - Displays.

The Quincy Pastoral Conference will meet, God willing, July 8 and 9 at the home of Rev. Heiniger in Hannibal, Missouri. B. Mießler, Secretary.

The Central Illinois Conference of the Synod of Missouri, Ohio, &c. St. will assemble, will's God, at Secor, Woodford County, Illinois, on the 8th day of July, this year.

The dear brethren of the venerable Synod of Illinois and other states, residing in the district of this conference, are hereby kindly invited.

Members who wish to attend this conference as guests, as well as those members who are unable to attend, are requested to inform the undersigned at least 8 days in advance.

T h. BuSzin, Secretary.

The Nebraska Specialconference will assemble, God willing, at the home of the undersigned on the first and second day of July.

C. W. Baumhöfener.

The Northern Illinois Pastoral Conference will assemble, God willing, July 8-10, 1873, at the congregation of Rev. Mueller at Kankakee, Ills.

G. Traub, Secretary.

The "General Teachers - Conference" will be held this year, God willing, from Tuesday, July 22, to Friday, July 26 inc-l. at the Zion Parish School at Chicago, Ill, corner of Union and English Streets.

All teachers who wish to participate in the same are kindly requested to notify Mr. Riebling, corner of Union and English Streets in Chicago, at least 14 days in advance. A. Classen, Secretary.

### Luther's People's Library.

We are pleased to report that the XXVth and XXVIth volumes of Luther's People's Library are finally ready for dispatch. Excessive and unpredictable work in the print shop has been the cause of this delay.

This double volume contains 1. the famous writing: The Pabbacy of Rome Founded by the Devil. 2. a recantation of purgatory. 3. on the worship of the sacrament of the holy body of Christ. 4. burned by the brother Heinrich in Ditmar. 5. a song of the two martyrs of Christ in Brussels. Also the first six volumes, which were out of print, have been reprinted and await abundant sales.

We leave a list of the contents of all volumes, so that every lover of Luther's writings, who is not able to buy all volumes, can choose those volumes, whose contents are of particular interest to him.

Double volume I and II:

1. sermon on the sacrament of the body and blood of Christ against the swarm spirits.

2. sermon on Easter Day about the worthy reception of the sacrament.
3. exhortation to the Sacrament of the Body and Blood of the Lord.
4. Two letters of comfort to Valentin Hausmann. Bon Anfechtung wegen schwach, blöven und furchtsamen Glaubens.
5. a Christian exhortation, which the parish priests and church servants may recite to the people before communion.
6. simple way to pray for a good friend, Master Peter, barber.
7. four sermons on the 15th chapter of Paul's first letter to the Corinthians, verses 35-57, Of the Resurrection of the Dead and the Last Trumpet of God.
8. from infant baptism to two parish rulers.
9. missive to Hartmuth von Lronderg.

Luther's preface to the first part of his German books.

Double volume III and IV:

1. 117th Psalm interpreted.
2. from the keys.
3. from the lurkers and angle preachers.
4. sermon about the freedom of a Christian man.
5. warning to the people of Frankfurt am Main to beware of Zwinglian teachings.
6. to the city councils of all German cities to establish and maintain Christian schools.
7. sermon that one should keep the children to school.

Double volume V and VI;

1. from the Winklmesse and Pfaffenweihe.
2. whether men of war can also be in a blessed state.
3. sermon on Christian armor and weapons about Ephesians 6, 10 and the following.
4. sermon of our blessed hope on the saying Tit. 2, 13.
5. whether to flee from dying.

Double volume VII and VIII:

A selection of German letters vr. M. Luther.

Double volume IX and X:

Interpretation of the Sermon on the Mount Matth. 5. 6. 7.

Double volume XI and XII:

- 1st continuation.
2. interpretation of the 118th, 127th and 147th Psalms.

Double volume XIII and XIV:

1. that a Christian assembly or congregation has the right and power to judge all doctrine and to appoint, install and dismiss teachers: Reason and cause from Scripture.
2. of the most necessary: how to elect and appoint ministers of the church.

3. big sermon about usury. Small Sermon on Usury. On sales and usury. To the priests to preach against usury.
4. of the conjugal life or state of marriage. Sermon on the state of marriage from Hebr. 13, 4. U Luther's doubts as to whether marriage to the deceased wife's sister is permissible.
6. consolation for pious, godly women who have been unjustly afflicted by childish hardships.
7. beautiful sermon, in which the greatest main points of a Christian life are resolved.

Double volume XV and XVI:

Interpretation of the 23rd and 51st Psalms.

Double volume XVII and XVIII:

1. that the words of Christ: this is my body 2c. still stand firm against the swarming spirits.
2. eight sermons of Dr. M. Luther.
3. five and ninety theses or sayings on the power of indulgences against the indulgence merchant Tetzel.
4. the seventeen so-called Schwabach articles.
5. a missionary letter of interpretation and intercession of the saints.

Double volume XIX and XX:

Interpretation of the 14th chapter of the Gospel of St. John.

Double volume XXI and XXII:

Interpretation of the 15th and solder Cap. of the Evang. St. Johannis.

Double volume XXIII and XXIV:

1. conclusion of the interpretation of the solder chapter and interpretation of the 17th chapter of the Gospel of St. John.
2. the two last sermons of Luther.
3. some articles that M. Luther wants to preserve against the whole school of Satan.
4. some sayings of Dr. M. Luther against the Concilium Obstantiense.
5. short confession of the holy sacrament against the enthusiasts.

Each of these double volumes costs 50 cents in ordinary binding, 75 cts. in finer binding. To be obtained from Mr. M. C. Barthel, corner of 7th and Lafayette St., St. Louis, Missouri.

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#### New books.

**The worthy communicant** or instruction for the worthy use of Holy **Communion. Designed for the** edification of all who earnestly seek their blessedness by Dr. Christoph Timotheus Seidel. New edition by Fr. Dette in St. Louis, Mo. 1873.

Once again our dear brother, bookseller F. Dette, has been anxious to bring out an old, almost buried treasure for the Christians. This has been done by the republication of a Communion Book, which appeared for the first time in 1743 under the title contained in the title.

Since in the Lutheran Church the Holy Communion is not regarded as a mere memorial ceremony, but according to the clear words of Jesus Christ, the true and almighty Son of God, it is recognized as the sacrament of His true body and blood, the need has always been felt in the Lutheran Church not only to have a communion book in addition to the Bible, catechism and hymnal, but also a large number of such books have been written and published. With the pure church of our fathers, the same need has arisen in our days, also here in our America. It is true that several good communion books, some new, some newly edited old, have already appeared again; Seidel's alone has such great merits that one can only rejoice over its reappearance. The author of this book was born in 1703 at Schönberg in the Mark of Brandenburg and died as General Superintendent and Professor of Theology at Helmstedt in 1758. What distinguishes his Communion Book from others is that, in addition to a large supply of spiritual prayers in a healthy language, it also contains thorough instruction in true Christianity. The first part, which deals with communion in general, shows in the first chapter how a baptized Christian should prepare himself for the enjoyment of Holy Communion, what he should guard against first and how he should go about his preparation; in the second chapter, what he should then observe during the enjoyment of Holy Communion, and in the third chapter, what his duty is after the enjoyment of the same. The second part, which deals with communion in special cases, describes in the first chapter the duties of the newly confirmed who go to the table of the Lord for the first time, and in the second the necessary condition of those who receive the holy sacrament.

on the sickbed. Since a "worthy communicant" is no other person than a truly converted and believing Christian, this Communion Book, as already indicated, is not only a guide to the proper use of Holy Communion, but at the same time to true living Christianity in general. The book also has a special value in that it presents the pure doctrine of confession and absolution, and especially that of Holy Communion, from God's Word in a thorough manner that is convincing even to the most simple. Preachers who distribute this book in their congregations will find that it provides them with an excellent assistant in teaching and pastoral care. The present new edition is an unchanged reprint of the fourth edition of the book. It contains 296 pages in octavo. The layout leaves nothing to be desired as far as printing and paper are concerned. The binding varies according to the price. In plain binding the price of the book is 75 cents, in better \$1.00, in gilt with gilt spine and front cover \$1.40. To be addressed: Mr. Fr. Dette, 710 Franklin Ave, 8t. Douis, Llo. W. [Walther]

**Evangelischer Glaubensgrund**, oder Nachweis aus der heiligen Schrift, dass die Lehre der evangelisch- lutherischen Kirche die wahre, apostolische, seligmachende Lehre sei. Together with a short instruction for a Christian godly walk by Dr. Joh. Ludwig Hartmann. New edition by Fr. Dette in St. Louis, Mo. 1873.

This very dear booklet by the old famous theologian Hartmann, formerly superintendent at Rothenburg an der Tauber, who died in 1684, is divided into three sections. In the first, the correctness of the Lutheran doctrine is briefly demonstrated by means of the doctrinal articles of the Augsburg Confession; in the second, the objections of those who, in order to escape persecution, are inclined to keep up with the papists are refuted; and finally, in the third, 17 Christian rules of life are presented. The nice booklet contains 76 pages in sedez and the copy costs 20 cents in single volume, 30 cts. in gilt.

W. [Walther]

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#### Received in the Northern District treasury:

For poor students in Fort Wayne: From F. K. in Grand Rapids, Mich. \$5.00.

On the hospital in St. Louis: Bon I. Mich. Forester at Frankenlust \$1.75. Past. A. Ch. Bauer's congregation at Sandv Creek \$4.00, by himself, thank offering,

\$2.00. Past. I. Karrer's comm. at Hadley Hill \$1.60.

To the college budget in St. Louis: from Past. Roblack's comm. in Reedsburgh, Wis. \$10.00, Past. Hudtloff \$3.91, whose St. Peter's comm. is 65 cts, Trinity comm. \$1.35, Immanuel's comm. \$2.46, St. John's comm. \$1.63.

On the Hermannsburg Mission: Kindtauf-Collecte with Leo Hag in Amelith \$2.25, with Johann and Aug. Wendt in Berlin \$2.02, with Jul. Pamreuke there \$1.10. From Pastor Endeward 88 Cts. Past. I. Karrer's Gem. in Hadley Hill \$1.40. Theo. Hummel in Groveland \$2.25. By Past. Rathjen in Mayville \$2.00. By Past. Wambsganß' Gem. \$10.10. By N. N. through the same \$5.00.

On the emigrant mission in Baltimore: A part of a congregational collection in Frankenlust \$3.09. From St. Peter's congregation in Granville \$6.00. From Mrs. W. M. Brügel in Richville \$1.00. Collected by Rev. Schumann collected in missionary hours \$1.84.

To the college - budget in Watertown: by Past. Hudtloff \$2.39, whose St. Pauls Gem. \$1.46, Dreifaltigk. Gem. \$1.15.

On the synodal treasury: From Pastor Fürbringer \$1.00. Past. I. F. Müller \$2.00. Past. G. Links Gem. in Lebanon \$11.90. From Frankenlust of F. Zill \$1.45, Bro. Keith \$13.00, collected on Elbinger's infant baptism \$1.10. More often - Collecte of Trinity Gem. in Milwaukee \$45.26. From Past. Lemke's Gem. in Manistee \$8.60. Past. Werfelmann's Gem. in Milwaukee \$7.00. St. Peter's Gem. in Granville \$6.00. St. John's Gem. in Town Milwaukee \$3.43. Past. Strasens Gem. in Watertown \$29.05. Past. Lifts Gem. in Adell \$13.77, in Cascade 73 Cts. Immanuel's comm. in Milwaukee \$16.21. Past. Partenfelters Gem. in Bay City \$16.00. Past. Hattstädt \$2.00, of his comm. in Monroe \$13.10. Wittwe N. N. \$1.00. Past. I. L. Hahn \$1.00, of his comm. in Hillsdale \$5.00. Past. W. I. Friedrich's Gem. in Eau Claire \$46.24. Of St. Stephen's Gem. in Milwaukee \$30.00. Past. A. Ch. Bauer's Gem. in Sandy Creek \$6.60. Past. Daib \$1.61, of his Gem. in Oshkosh - \$18.39. Past. Johl in Claremont, Min', 12.00. Past. H. Meyer's Gem. in Kirchhayn \$8.20, on Cedar Creek \$5.40. Past. Bernthal's congregation at Richville \$9.25. Rev. Speckhard's congregation at Sebewaing in 3 collects \$12.04. Rev. Müller's congregation at Amelith \$7.00. Easter collects of Frankenlust congregation \$19.71. Desgl. of congregation at Frankenmuth \$29.20. Of Rev. Schumann \$1.00, from his congregation in Freistadt by 2 collects \$20.14. Past. List \$1.00. From Past. Crmll's congregation, Pentecost Collect, \$18.00. Past. Rolfs Gem., Easter Collecte, \$15.80. Past. Rolf \$1.00.

. 2""! Waisenhaus in Boston: Ein Theil einer Collecte bei Eichhorns Begräbnis \$1.50.  
For Pastor Ruhland in Planitz: From Monroe, Mich. by I. Mohr \$1.00, I. Scheller \$1.00. From Past. Bauer to Sandv Creek \$1.00. Past. Sußner's comm. in Richland Centre, Often - Collecte, \$6.00. Thank offering from Andr. Mittelberger in Saginaw City \$10.00.



To the orphanage at St. Louis: From the parish at Amelith: from P. Kleemann 41.00, Mrs. G. F. Dörsch 60 Cts, P. Eberlein 25 Cts, A. Eichinger 41.00, I. F. Müller 41.00, Joh. Wagner 25 Cts, Joh. Hammerbacher 50 Cts, Andr. Schmidt 50 Cts, P. Knörr 50 Cts, Geo. Schmidt 50 Cts. A part of a collection at Eichhorn's funeral 43.54. From the savings box of the Heinecke siblings in Sheboygan 42.00. Baptismal collection at Karl Lutze 42.53. From N. N. in Sheboygan 47 Cts. From Immanuel's-Gem. in Milwaukee 41.00. Kindtauf-Coll. at G. Beyer in Monroe 42.45. Desgl. at G. Klug in Freistadt I

For poor students in Addison: Collecte at the service in Lassville 43.13. Kindtauf-Collecte at Mr. Lutz in Sebewaing 55 Cts.  
On the inner mission: From Past. Müller's congregation at Amelith 43.00. Past. Bauer's Gem. at Sandy Creek 43.70. Past. L. Markworth 41.00, from his congregation 44.38, his confirmands 43.07. Collecte on Green Thursday in Rev. Sievers' Gem. in Frankenlust 47.95.  
On the emigrant mission in New York: From Past. Müllers Gem. in Amelith 44.00. Past. Hudtloff 70 Cts. Wedding Collecte at A. Schuster 42.00, at I. Beitzke 42.30.

For poor students in St. Louis: From the Nichville Community Women's Association 414.00.  
To the widow's fund: From the teachers: Fr. Glaser 44.00, P. Rüge 44.00, Jak. Treichler 410.00, Joh. Fr. Aug. Wilde 45.00. From the pastors: I. F. Müller 44.00, H. Lemke 44.00, I. L. Hahn 44.00, Werfelmann 44.00, F. Johl 48.00, H. Rathjen 46.75, Schumann 44.00, List 44.00, A. Rohrlack 410.00, I. L. Daib 44.00, I. Schmidt 45.00, F. A. Ahnn 46.00, A. Crull 44.00, E. Rolf 44.00. Wedding Collecte at Ernst Stolper in Town Sherman 43.85. From Past. Aulich's Gem. in Howards Grove 46.50, Past. Karrers Gem. in Hadley Hill 41.15. Past., Spehr's Gem. in Sheboygan 45.00. Durch Past. Daib, collected at Mr. John Bismark's wedding 47.25.

For Pastor Brunn's Institution: From F. K. in Grand Rapids 45.00.  
For teacher salaries: From Past. Wambsgan's upper Jm-manuel's-Gem. 410.64, from the lower 49.00. Past. Witte's Gem. in Maple Works 43.50. By Past. Muller's in Amelith, Confirmation Festival Collecte, 44.00. Lharffritags Collecte in the Gem. at Frankenlust 412.76.

On the Leipzig mission: From Past. Niethammers Gr- memde in Lisbon 43.55. Collected in Watertown in mission hours 44.62. From Past. Friedrich's Gem. in Eau Claire 12 cts. Mrs. B. Brunk to Sandy Creek 41.00. Past. A. Ch. Bauer 41.00. From Past. Mueller's Gem. at Amelith, Collecte on "Green" Thursday, 45.00. From the school children of the parish of Past. Hattstädt 47.00, from other members 75 Cts. From the school children of teacher Rüge in Milwaukee 85 Cts.

To the building fund: from Past. Niethammer's comm. in Lisbon, Mich. 46.00. From Frankenlust: from L. Eschenbacher 42.00, H. Pound 41.00, I. Zill 41.00, I. Maurer 41.00. From Mrs. Em- mert in Hillsdale 42.00. Past. E. Markworth 41.00, of whose comm. on Rat River 42.78, on Schroeder's Corner 41.36, on Fremont Road 41.33, in Caledonia 43.93. Past. Hoffmann's Gem. at Sheboygan Falls 48.01, at Plymouth 410.10. Past. I. F. Müller 42.00. M. Knöllkner 41.00. F. Legner 41.00. A. Schürlein 41.00. Baptismal collecte of Jak. Hutter in Amelith 42.25, of A. Dencke in Frankenlust 41.50. Frequent collecte of . Gemeinde in Frankentrost 48.75. From Eoldwatr, Mich.: from L. Erb 45.00, D. Erb 41.00, Wahl 41.00, Meyer 41.00. From Past. I. L. Hahn 42.00 for Fort Wayne. Past. Schumann's Gem. in Freistadt 48.20. More often - Collecte of Gem. in Town Richmond 44.40. Wedding Collecte at W. Hoffmeyer 42.60 for new building in St. Louis. From Past. E. G. C. Markworth 450.00. By the Gem. at Faribault, Minn. 47.91. By Past. Sippel, collected at Bürgard's wedding, 44.16.

C. Eißfeldt, Kassirer.

For poor students (especially for H. Sieck) received, collected at Hr. C. Kpieker's wedding in Baltimore, 422.00. Through Pastor Lange in Chicago from Mrs. Caroline Gindele as a thank offering for happy delivery 46.00.

C. F. W. Walther.

Get

1. for the traveling preacher in Michigan:  
By the congregation of Mr. Pastor Plehn 45.85. By Mr. Pastor Trautmann 47.00. By Mr. Pastor Henkel 45.00. By Mr. Präses Hügli of Mr. Beyer 43.00. By Mr. Kassirer Eißfeldt 425.85. By the St. Paul's congregation at Detroit 418.50. By the Immanuel congregation there 410.35.

2. For Michigan students: From the congregation of the Rev. Siever 416.80.

K. L. Minor.

The receipt of Mr. Pastor A. Francke and that of Mr. Teacher O. Gotsch will follow in the next number.

Changed addresses:

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519 Nollvuintz 8tr, nkovs ^Vkarton, Da.

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Printing Office of the Synod of Missouri, Ohio ". a. St.

**School Sermon,**

on May 9, 1873, at Schaumburg, Ill, delivered during the meeting of the Western District Synod and, by resolution of the same, committed to print by A. Wagner,  
Pastor to Chicago, Ills.

I. N. J.

Grace, mercy, peace from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and in love, be with you all. Amen.

In the Lord Jesus beloved listeners!

In particular, dear co-workers in the Kingdom of God!

That our synod, as the true Lutheran church has always done, also holds to Christian schools needs no proof. For more than a quarter of a century, one year proclaims this to another and one day to another. During this time, the news has spread to all parts of this great country, even across the sea. Even the enemies, not only church-minded ones, but also those who have fallen away from the church, God-deniers, enemies of Christ, proclaim it. It will and must be true.

Yes, that is how it is. Wherever a small group of true believers is found, or is won over to the right faith and desires Word and Sacrament according to the right custom, then not only is the need for a Christian school awakened and felt, but also the establishment of the same is tackled and carried out. Money, time and energy are sacrificed for this purpose.

We do this not for our own glory, but for the glory of God. For if we have done this and more, in short, everything that we were obligated to do, then we are and remain useless servants in the Missouri Synod before the Lord our God. And on the part of men we often reap shame for it, but Christ's shame, which is our glory, if we work and work in humble faith for Christ's sake.

It is Christian schools - no other - that our Synod wants, for which its members work, give, pray and, as much as they stand in faith, sacrifice themselves.

St. Louis, Mo., July 1, 1873,

No. 19.

So which one is a Christian school? When is a school a Christian one? Perhaps when it "teaches and gives religion," as is often expressed in a more refined tone? At the same time, it can still be very, even completely un-Christian. In a school, all unchristian books can be banned and only Christian ones in use, and one could still have serious reservations about rightly calling it a Christian school. Or is a Christian school actually only Christian as long as the truly Christian religion, catechism and biblical history are taught there, only during these lessons? No. A true Christian school is only one in which Christ, permeating everything, teaches, blesses, rules, reigns as prophet, high priest and king; where everything is permeated and carried by the word and spirit of God in a sousing, divinely enlivening way, from the beginning of the letter to the most perfect skill; where all teaching, all instruction serves the highest purpose, the glory of God and the education to blessedness; where everything is driven towards submission and obedience of faith and love in the kingdom of Christ; where the school as such is a part of this kingdom. Christ dwells there and people find their bliss there. God dwells there and for his glory everything happens as it should. For the apostle says (1 Cor. 10:31), "Ye eat therefore, or drink, or whatsoever ye do" (i.e., spelling, arithmetic, writing 2c.); "do all for the glory of God." Certainly, therefore, also the establishment and maintenance of the whole school, the instruction and education of the children.

Where it stands like this, there is a proper Christian school. It goes without saying that a proper Christian teacher also belongs there. But who such a teacher is, we will hear later.

The promotion of such a school will probably be the purpose of the "school sermon", which is to be held at the synod from now on. Now, on the occasion of the general teachers' conferences of the last two years, two sermons have been delivered and rightly printed for their value, in which both the right Christian education and upbringing and the intimate connection of the school with the church have been shown. Therefore, I thought that, as in a pastoral sermon, the pastors should also be given special

If it is preached how they should be capable and skillful for their office and how they should become more and more, then today the word could also be said mainly to the teachers as co-workers in the work of the Lord, which under God's blessing should not be harmful and obstructive for them in the efficient direction of their office. God grant his grace for this!

We hear beforehand with heartfelt devotion the words of our text:

**Ev. Joh. 21, 15-17.:**

**When they had supped, Jesus saith unto Simon Petro, Simon Joanna, lovest thou me better than these have me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. And again he saith unto him, Simon Joanna, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. And he saith unto him the third time, Simon Johanna, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? and said unto him, Lord, thou knowest all things; thou knowest that I love thee. saith JESuS unto him, Feed my sheep.**

According to these words of our Lord JESu let us consider with one another:

**The high task of a teacher of our children.**

We ask here:

1. what task is he given? and
2. Which teacher alone is capable of doing this?

O Lord Jesus, Savior of all sinners, Shepherd and Bishop of your flock, we beseech you, oh, give us your Spirit, your grace and love, that we, whom you have appointed shepherds and teachers of your sheep and lambs, may not corrupt your holy inheritance, which you have purchased with your blood, but may tend and feed it for your eternal glory and for the blessedness of those entrusted to us. Bless therefore also now thy word in our hearts, O Lord JESu, for thy love's sake. Amen.

So we first see what a high task is given to a teacher of our children.

The Lord Christ indicates this task in our text with the words: "Feed my lambs. He has here in mind especially the children, as afterwards the adults with the words: "Feed my sheep.

Therefore, if a teacher of our children wants to be aware of the high task, he must first and always recognize and regard the lambs entrusted to him as lambs of Christ. The Lord Jesus says: "My lambs"; they are his and that is his threefold property. After creation they are his, for he has given them life and breath, body and soul, out of pure fatherly, divine goodness and mercy; he also sustains them with the Father and the Holy Spirit. After redemption they are his, for he has bought them back at the highest price, won them from all sins, from death, and from the power of the devil; not with gold or silver, but with his holy, precious blood, and with his innocent suffering and death: that they might be his own. After sanctification they are his; for he hath called them in the Holy Ghost by the gospel and sacrament, enlightened them, born them again, sanctified them, and made them the dwellings of the holy Trinity.

Oh how high seems the task of a teacher and preacher, if one considers this before his God and Savior! And a teacher and preacher must do this all the more, the easier it is in this country of greed, enthusiasm and indifference to get away from it and to come to the point that the children are seen only as idols, with which one flaunts, or as assistants in the empire, who are to be trained only in order to be able to serve the abominable god Mammon all the more successfully, and then they are no longer or not at all seen as lambs of Christ and dwellings of the triune God.

If our children are lambs of Jesus and are to be fed as such, then it is part of the teacher's task to recognize that they are entrusted to him as an extremely precious good, as incalculable treasures, and that from Christ himself through the parents, through the church. For Christ says, "Feed my lambs." The high task of a teacher therefore also consists in the fact that he recognizes alive that he represents Christ's place, he stands in his place, but only as a caretaker, as his servant; but the owner of the children, as well as his Lord, before whose eyes and in whose power he is every moment, is enthroned in eternal majesty, glory and power at the right hand of God and always calls out to the teachers: "See to it that you do not despise any of these little ones," for the important reason: "their angels in heaven always see the face of my Father in heaven," and for the still more important reason: "So also it is not the will of your Father in heaven that any of these little ones should be lost." (Matth. 18.)

If our children are Christ's lambs and handed over by Him to the teacher as caretakers, then this also belongs to the knowledge of his task, that he is always mindful of the high and heavy account which he owes not only to the honor of Christ, the church, but above all to Himself, the Lord of the church and of the lambs. It is therefore rightly said in the hymn:

God, you address me yourself: Feed my lambs there! See! for soul, tooth for tooth, You urge me with harsh words; For one orders from the shepherd, If one will miss one.

For how were they handed over to him by the Lord? Not only as lambs of his human flock, bought at a high price, but also as those who have become his own, washed clean and adorned with the bridal garment of the white silk of his divine righteousness through holy baptism, this blessed water bath in the Word, which is colored and strengthened by Christ's blood. Therefore, whenever a baptized child is brought to a teacher, he hears his Lord say: Take, my servant, this little lamb of my flock, which has been rescued from the flood of the world, and nurse it and keep it in the ornament of my righteousness; but if it has already been stained or lost it, do what you can to clothe it again in this pure silk and make it my covenant child.

The high task of a teacher of our children as lambs of Christ does not present them to him as a toy, which one takes from the parents against payment, and with which one passes the time as pleasantly, if necessary also as usefully as possible; also not as a raw material, from which one is to carve and work in time and leisure by his artistry something ornamental and useful. Oh no! They are lambs of Jesus, whose one soul is worth more than the whole world. Gold and silver guard men anxiously, and their safety is tirelessly guarded; but how infinitely more should happen to three of Christ's lambs!

What is the further task of a teacher of our children? Christ says, "Feed my lambs." If they are lambs of JEsu, which he is to feed, and dwellings of the holy Trinity, which he is to care for and maintain, then in the consciousness of his task it will be said with a teacher, as often as he enters the school, each time: "Remove your shoes from your feet; for the place where you stand is holy ground." (Acts 7:33) You are standing in the presence of your Lord and His precious flock, which He has given you to feed.

Pasturing means nothing else than giving food, nourishing and nurturing, so that they grow, become strong and fat, like the lambs on the green meadow with the mother's milk. This pasture and nourishment cannot be made by the hired shepherd, but only by him who is the Creator and to whom calls that which is nothing that it is, and who alone is called the Redeemer and can take those condemned to hell to heaven. And he, the arch-shepherd and bishop also of the lambs, has prepared the milk and created the green pasture wherewith his lambs shall be nourished. But what is this but his gospel, this message of grace for the blessedness of lost sinners in him, the Savior, presented in the silver bowls, called catechism and biblical history!

But if this blessed pasture is to taste and benefit the lambs, the shepherd's task is, above all, to make the children truly poor sinners through clear knowledge of God's holy will toward us in the law and our transgression, of his fiery wrath against our sins, and of the unspeakably great sacrifice that his justice demanded and his love gave in the gift of his only begotten Son for our redemption. Then

the gospel tastes to them as heavenly food; the word of the cross is a smell of life to them; they enjoy the pasture of grace and always gain weight, become strong and fat; they lie at the mother's breast of God and suck in faith grace for grace, salvation and blessedness. The children and sinners have found their Savior and continue to find him who loves them so much, gathers them spiritually into his arms and carries them in his bosom, hearts them and kisses them and receives them into the kingdom of his grace and glory.

It is the teacher's task to provide this pasture, for Jesus says: "**Feed my lambs**. If a teacher does this, then he leads them to Jesus, the bread and water of life; to him, the only way to heaven, by which one comes alone, but also certainly, by faith into heaven. Nothing else helps to heaven. Therefore Luther also cries: "Everything must perish that does not drive God's word without ceasing", and as his beautiful sayings, which I presume to be known, are called even further. \*)

Therefore, the task of a teacher is always to achieve the highest goal: the blessedness of the children through Christ. If this is not the goal, then the task of a teacher of our children as lambs of Christ is not recognized, and everything that shines and shines before the world as it pleases is vain, futile, corrupt. A teacher who therefore does not teach the divine foolishness of the gospel as the highest wisdom, without the admixture of worldly wisdom and human wit, pure and pure, as the heavenly shepherd has laid it down in his word, which wants to be read and taught over and over again, even experienced with a thousand pains: such a teacher is not a blessing to a school, but a curse; he is not a benefit of God, but a punishment of God; he does not feed, but corrupts; he is not a servant of Christ, but of Satan.

The task of a shepherd of lambs JEsu therefore always calls to him: "Let the little children come to me, and do not hinder them, for such is the kingdom of God." "Yea, let them come unto him, all unto him, unto him only, wholly unto him." Such a teacher always remembers the word: "Because you have known the holy Scriptures from childhood, they are able to instruct you to salvation through faith in Christ," and so on. (2 Tim. 3,15.)

But the task of a teacher of our children demands not only that he feed them, but also that he protect them against error and seduction, so that the good seed is not sown uselessly in the well-tended garden of Christ and is not corrupted and destroyed again. He must therefore not only guard himself against everything, even the slightest error, for a poisonous herb can kill a little lamb and a false teaching can kill a human soul; But he must also point out to the children the false doctrines that are spreading, show them from God's word their most pernicious ones and give the child a warning in his conscience and weapons in his hands, so that he may remain protected and guarded by Jesus, but also be able to fight against the foxes of misbelief, which ravage God's vineyard, and against "the bristling trunk herd of the ideas of the time", which make the sanctuary of God a desert, the garden of Jesus a drift and pool of their carnal lust. He must warn all the more against error, false doctrine and seduction, because in our days and in this country all churches are often held to be pretty much equally good and placed next to each other.

\*) See: "Dr. M. Luther as an Educator of Youth."

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If the children of Christ are lambs, given to the teacher to feed in Christ's stead, then he too, as it is said of Christ, must go before them and lead them out and bring them in. But this also means that he, together with the whole congregation, should be an example of holy conduct everywhere, as we learn from the fact that Christ is talking to Peter at a meal, where it is so easy to overstep the mark, to forget discipline, and even to forget Jesus. The eyes of all are upon them, and those of the children in particular; but these not only have a much keener observation than is often believed, but their hearts are also like soft wax, into which an image is easily imprinted and remains permanently imprinted, especially when they have it daily before their eyes and are to look at it with reverence. Oh, how easily the actions and conduct of the teacher during and outside school hours can give the child's mind and heart a direction that can be wholesome for time and eternity, but also ruinous! Therefore remove your shoes from your feet and know "how you should walk in the house of God, which is the church of the living God". (1 Tim. 3:15.)

In all this, however, in teaching and walking, preachers and teachers are to be faithful even unto death, even if they have to give up their lives for the sake of Christ and his flock. We can learn this from the fact that immediately after our text Christ spoke to Peter, when he had commanded him his lambs and sheep, of bonds, as it is said, "to interpret with what death he would glorify God". And immediately it is further said, "But when he had said this, he saith unto him, Follow me." Even death bonds were not allowed to deter him. But "he that putteth his hand to the plow, and looketh back, is not sent into the kingdom of God." (Luc. 9, 62.)

In the task of a teacher, let me only briefly point out one thing, which certainly deserves further elaboration. Just as our children, Christ's lambs, have not only a soul but also a vain body, so they also have a double, a heavenly and an earthly vocation. For the latter, too, a teacher should try to make our children as skilled and capable as possible through diligent instruction in all the necessary sciences. But here, too, knowledge is not the purpose, for then they would only become arrogant people who know how to do great things and consider themselves the center of their surroundings, if not of all existence. This, too, is not merely the purpose, because it would be a disgrace to Christians in the eyes of the world if they were unskilled in trade and commerce; but: to honor God and to serve their neighbor in love, and to plant and adorn respectability and justice in civic life as well. Therefore, our children must also be trained in the so-called worldly sciences, but not worldly, but Christian, as there is no subject taught in schools that is not influenced by faith or unbelief. Of course, we have, for example, no other way of calculating, no other way of adding up or subtracting, than the world; but it is done by Christians in a different spirit and often also for a different purpose than by the children of this world, who know and have in mind only their use and harm; in a Christian, on the other hand, it is not only to help sharpen the mind, in order to be able to grasp the concepts of Christian doctrine all the more sharply, but also, as I said, to adorn respectability and righteousness,

which in the worldly essence are more lovely and beautiful than the morning star and the evening star, as our confession says. In many respects, too, Christians calculate quite differently, or even not at all, where the world calculates very sharply; for in earthly matters, too, a different spirit animates them and they apply a quite different standard to their works, namely, love, where the world knows only the rigid one-time-one.

Through this, too, our children are to be sent to spread right morals, which have their roots in Christianity, and to prove themselves to be the salt that controls the rottenness in which the world lies.

Therefore, no matter how much a teacher practices the worldly sciences, he never places them alongside the pastoral care that Christ demands in our text, but far, far below it. And he does not conceal this from the children, so that they, too, may let the great main thing be and remain the main thing, to which everything, everything, should be a mere servant. He will emphasize this all the more, because so many parents, who call themselves Christians, regard reading, writing, arithmetic, especially in the language of the country, as the main thing, and often say so, as if the true destiny of a man were to be sought in it, since all this is much thousand times less valuable than that. It is therefore true what our synod and an already blessed member of it said: "If a person has no choice but to learn nothing at all or something at the risk of being alienated from God, no Christian can doubt for a moment that it is better not to be able to read, write and calculate than to suffer damage to the soul. (Match. 16:26.) Nor may he have ungodly doctrine in vain." "Better to be pious, though stupid, than clever, but godless; better to have less worldly knowledge and at last be blessed one day, than, with all intelligence, to go to the devil one day. We Christians should and will seek first the kingdom of God and his righteousness." For: soul lost, all lost; soul gained, all gained.

Let this be enough of the high task of a teacher of our children, the lambs of Christ.

## II.

We ask, secondly, which teacher alone is capable of fulfilling this high task, which far, far exceeds all human strength?

If, however, in answering this question, something should come back to the first part of my speech, I hope that it will not harm a soul.

We ask: which teacher is fit for this office? Only he, is my answer, who loves Jesus and stands in his love. But should this not be expressed too strongly and claimed too much, should this not be the main thing, if a man, as they say, has beautiful gifts, a rich treasure of knowledge, if he has learned something capable, and can recite and communicate the same? It is true that many people now believe this, and even among Christians, when appointing a teacher, they often ask: what can this man do? what has he learned? 2c. It is true that natural talent, its training and a certain amount of knowledge are not only beautiful and valuable for a teacher of the lambs of Jesus, but downright necessary and indispensable; but the main thing, the actual ability to feed the lambs of Jesus, is not to be sought in it. No matter how much a man in all sciences may be able to In the same way, a scholar may be so accomplished in the vaunted methodology and so especially skilled in systematically grasping and doing everything, and yet he may be completely lacking in the ability to feed Jesus' lambs. He may even have an excellent head knowledge of biblical history and doctrine, and yet be without that which actually enables him to feed Jesus' lambs. For example, such a teacher would know very well how to teach his children about the history of Christ's suffering, where he was bound and imprisoned, where he was then and where he was further led, before whom and to what death he was condemned, where he was then led away, how often and with what he was watered, where and at what hour and how cruelly he was crucified, how many wounds he received, how many words he spoke on the cross, when he died 2c. Would he have taught the suffering of Christ? Never! And what good would it do? Oh, the poor children would bless themselves in their hearts by the wiles of the devil and the evil flesh, that they were not such wicked men as the soldiers and Jews; with them the good Jesus would have had it better, and it was a pity that they did not live then. So they would fall into self-righteousness and therefore be in a state worse than if they were in vices. He would not feed the lambs of Jesus.

No one learns to do this with his head alone, nor does anyone learn it from a human book, even if it bears the celebrated name of pedagogy in gold letters, no matter how beautiful they may be. Many a person in the world is now called a pedagogue and is himself uneducated, just as many a pastor is called and is a wolf. In



many cases, pedagogy has been separated from theology and education has thus been torn away from faith and Christianity. But then the actual pedagogue or educator is none other than the one who, as once to Eve, still speaks today: "Should God have said so? - You will not die of death, but you will be like God, or gods in the making, the center around which the world revolves. And whoever wanted to look for humble lambs among them would experience the blows of the goats, as experience teaches.

Therefore, the man who is to feed Jesus' lambs properly cannot be like this. But how then?

A man and professor\*) who is certainly very experienced in schools has probably not wrongly said: "Just the most essential and best of teaching and education can neither be written nor taught nor put into rules and system." What is that? I mean, it is the love of Christ, the love for the Son of God and Mary, our Lord and Savior, who became man out of incomprehensible love,

and bought and won us - preachers and teachers no less, as thieves and murderers in prison and on the gallows - lost to hell and damned wrongdoers with his life of God, death and bloodshed, from all sins, from death and the power of the devil, from the curse of wrath and damnation, free, in vain, without and against our merit and worthiness, only out of unfathomable mercy, grace and divine grace, to fellowship with him in the eternal blessed heaven of his glory. It is love for him.

Or should it not be this love, which actually makes a teacher and pastor capable to feed JEsu's lambs and sheep? What does the Lord JEsus, who surely knows best, say to Peter, who at that time

\*) Dr. Vilmar.

- after the resurrection of his Lord - had not only given up his craft the day before and put aside the fishing net, but had already studied for more than three years in the high school of his heavenly master? \*) What does he ask for when he ordered him to feed lambs and sheep, sheep and lambs? Is he asking about knowledge and skills learned? No, Peter did not lack those. Or about method? Peter had learned that too from his master. Or according to beautiful presentation 2c. ? Peter was not unskilled in this either. In spite of all this, he asks what makes him really and truly skillful and capable, and without which everything else would have been a mere skeleton, he asks about love for him, his Savior, his God and Lord. "Do you love me", yes "rather than these have me?" And when Peter answered in sincere truth before the all-knowing, heart and kidneys examining God: "Yes, Lord, you know, you know all things, you know that I love you: he says to him: "Feed my lambs - feed my sheep", because if you love me only to such a teacher, preacher, shepherd Jesus wants to command and entrust his lambs and sheep. Only such a one is capable and skillful to feed them, as the whole holy scripture testifies, which would not be difficult to prove.

But what does this love consist of? What is it actually? The description of it is not easy, as teachers and preachers, for example, experience when explaining the first commandment; for even if one says: to have one's highest pleasure and joy in Christ, to want to be and remain united with him 2c., that is quite beautiful; but love has not yet been given to anyone; it cannot be put into words and pushed into the hearts of others, not even into one's own.

Therefore, let's rather see who has it and what it does, and thus get to know it a bit more. But here, for the sake of time, only brief hints.

Which teacher and preacher has this love? Without a doubt only he who recognizes Jesus in his love and in him the grace of the Father and the comfort of the Holy Spirit. He who therefore recognizes Jesus, not through the merit of his own research and intellect, but in the knowledge of his own blindness, complete nothingness and unworthiness, only through the enlightenment of the Holy Spirit; not after a sweet dream of carnal security, but after a painful struggle of earnest repentance; not dead, but alive; not merely with the head, but with the heart; not in the smiling of carnal comfort, whereby the old Adam stretches himself in well-being, but in the comforting glow of the poor sinner's grace, which revives the broken spirit and refreshes the bruised heart; who in faith so recognizes Jesus that he, as the Sun of righteousness, has now also risen and shines in his heart and spirit, and has brought and is always bringing salvation under its wings; Who therefore in fact and truth recognizes Jesus as his Savior, who also redeemed him, the great, great sinner, with his blood, as the good shepherd gathered him to his flock and chose him as his sheep, which daily lie in his bosom and experience his redeeming and feeding love, and now with Paul "against the exuberant knowledge of Jesus Christ" regards everything for harm and dung. (Phil. 3, 8.)

He is the one who in the justifying, certainly and alone

Yes, yes: a three-year course such as no one had except the apostles.

the faith that saves. In the heart of the believer, as Paul says in this context, "the love of God is poured out through the Holy Spirit. (Rom. 5, 5.) But where this divine fire falls and ignites, there, like a pleasant sacrifice, on the altar of faith, the love of the other does not descend to the world and its abominations, but rises high above itself to the one from whom it was born; around and beside it, however, it spreads its lovely glow and its refreshing warmth.

He who loves Jesus can speak and say, though often under challenge and in weakness, but sincerely: "Lord, thou knowest all things; thou knowest that I love thee!" "If I have thee only, I ask nothing of heaven and earth. Though my body and soul languish, yet, O God, thou art always the comfort of my heart and my portion!" In whose soul and all its powers it rings and cries: "Let us love him, for he first loved us!" For the new man, born of God, reigns with him, but the old man must go to the cross and be drowned in daily repentance and penance. In a word, only a born-again man has this love; it is given to the suppliant prayers in faith for Christ's sake from God through the Holy Spirit.

How does this man become a teacher of the lambs of Jesus? What effect does this experienced love of the Savior have on the counter-love ignited by it? He cannot really give anything to his Savior; Christ does not need our thanks either. Such a teacher therefore considers it a great, undeserved grace and honor that Christ places

him among his lambs, whom he is to serve for "one's sake; and he wants to serve, to be nothing but a servant in all humility, so that in remembrance of his sin and unworthiness he even becomes "sad" with Peter according to our text, because Christ nevertheless commands him to feed his lambs. And when he hears Jesus ask: "Do you prefer me to these?" because the ministry is so difficult and requires such great strength, he says: "Yes, Lord, you know\*":

"This is my pain, this offends me, that I cannot love you enough, as I wanted to love you!"

And that is precisely why he will say:

"I will love thee, my strength, I will love thee, my adornment, I will love thee with the work And everlasting desire; I will love thee, fairest light, Till death break my heart."

And in such love he gives himself to the school, to the lambs of Jesus; for the way of love is to give oneself, to give oneself completely. He does not love himself in the children, but the Lord Jesus; he does not love his own education, knowledge and skills in the children's achievements and progress; not his image should be reflected in them, but Christ's image. He therefore teaches, for example, Christ's suffering in a completely different way and is not satisfied, like the latter, that the children only know the historical events and circumstances; he shows them quite diligently why Christ had to suffer this and for what purpose, what he thereby atoned for and redeemed, what he acquired and earned. And in doing so, his tongue, even if it is somewhat heavy by nature, can even become eloquent; for his heart glows, and it also inflames the hearts of the children through the word, so that they partly become full of pain and sorrow over their sins,

who crucified and killed Jesus; but also to rejoice and be glad about the love that suffers for them and redeems them to blessedness. He inspires the children in a good sense. Likewise with the catechism and the biblical story in general. And when he teaches geography, for example, he could not be satisfied if the student knew even the smallest tributary of some tributary and knew all the products of the countries, if he did not know the one who made, arranged and preserved all this so wonderfully, who rules in it and has revealed himself to us in the Bible, which also contains many passages, for the better understanding of which geography must also serve us. And if he teaches world history, even that would not satisfy him if the student knew all the deeds and dates recorded in it, without being pointed everywhere to God's rule, to his government, guidance and leadership, his wrathful judgments and visitations of grace, so that nations and empires may be humbled and helped before him, or fall and perish. And also in this he can become eloquent.

One reason for this is that he can do what no one else can, namely, pray for himself, that God may enlighten him, protect him from all error and deceit, and stir his heart and mouth with his fire. But he can also pray for the school and with it, so that the children hear and realize that the prayer at the beginning and at the end is not done so that one knows when it is begun and closed, but so that one prays and calls upon God in the name of Jesus for grace and blessing, which then will not be lacking. In this sense he also teaches his children to sing. - And when the school is closed, he does not say:

The herd is dismissed, the driver is now at rest;

But even then he carries Christ's lambs on his heart and diligently searches for treasures of knowledge in order to always increase in the work of the Lord, for which he also does not disdain the manual guidance of good books.

Such a teacher is also a true role model of the herd in the power of love, which burns in the heart through faith and shines outwardly, but also burns when the world and sin want to approach it, so that it is either scared away or sinks into faintness and death. He is also very careful in the use of Christian freedom, so that he does not offend anyone, and avoids all evil appearances. The world, however, is crucified to him, for he knows, because God has written it in his heart: the sorrow of repentance and the foolishness of the world, the humility of faith and the pride of knowledge, the servitude of love and the dominion of the flesh, the heart of Christ the Father and the heart of the world the brother, the shepherd of Christ and the host of the world do not go together, and the friendship of the world is the enmity of God. This teacher and preacher knows this, also every Christian.

But then, who are you telling this to anyway? someone might ask. Answer: To everyone who still carries the old Adam. But if there is one who lets him rule, even if only at times, it is doubly true for him. But to him who lets it rule completely, it applies: "But to the wicked God says: Why do you proclaim my rights, and take my covenant into your mouth, if you hate discipline, and throw my words behind you? (Ps. 50.) "Awake, thou that slept, and arise from the dead, and Christ shall enlighten thee." (Ephes. 5, 14.)

Now one should still make an examination,

stand. But shouldn't every teacher and preacher among us do this every day - shouldn't he be able to do it now? It is said that it is good to preach to the learned. - Let me therefore remind you of only two words. The Lord Christ says (Luc. 7, 47.): "Whosoever," be he teacher or preacher, "is forgiven little, loves little!" - And St. Paul tells professors, pastors, teachers and all Christians: "If anyone does not love the Lord Jesus Christ, let him be anathema, maharam motha" - banished and condemned to death! (1 Cor. 16, 22.)

But you, teacher or preacher, who find that you have forsaken the first works of love, "remember from what you have fallen, and repent and do the first works," says the Lord. (Revelation 2) And thou, who art grieved at thine infirmities, and knowest thy weakness even in gifts and knowledge, and feelest thyself oppressed thereby, especially when thou comparest thyself with others: be thou only faithful in the pound thou hast trusted. Learn more and more "to know that to love Christ is far better than all knowledge. (Ephes. 3:19.) God can make even an unattractive and stupid Leah more fruitful than a pretty and beautiful Rachel. Also a teacher works more by what he is than by what he knows, and the last day will also reveal to a teacher what he has done. Only hold on daily to Jesus' love, which also devours all defects and weaknesses and sins, whose blood, praise and thanks be to God forever, also makes teachers and preachers pure and blessed. Remain faithful in this, and your Lord will one day take you into his kingdom, where those who have shown many to righteousness will shine like the splendor of heaven. Amen.

### **To the ecclesiastical chronicle.**

#### **I. America.**

**Dr. Moldehnke.** In the "Lutheraner" of May 15, we declared it to be an untruth that Dr. Moldehnke in his "Church History" tells us that in 1868 we had negotiated with the Prussian Lutherans who were emigrating at that time. In response to this statement of ours, the Doctor communicates in the "Pilger" of June 14 a passage from the "Informatorium", in which it is really written in 1867, p. 148, that in that year, in the "Pilger" of June 14, 1868, the Lutherans of Prussia emigrated. 148 that in that year, among others, "the Walther brothers" had conferred with v. Rohr in Bremen or Bremerhafen. Hereupon we must declare to the Doctor: first, that if this story of the Informatorium is not a lie, it is in any case an untruth, and Pastor v. Rohr may remember that; and second, that a man who chooses party newspaper reports as the sources of his church history is not at all suited to be a church historian, since one expects truth, not lies or untruths, in a church historical account, and the Doctor of Philosophy Moldehnke may remember that. However, as we now see, he is all the less suitable as a writer of church history, since even after his attention has been drawn to the untruthfulness of his historiography, he still wants to persuade his readers to believe his untruths on the basis of a newspaper that is announcingly biased. Therefore, we have to stick to the conclusion that the "gifts" developed in this way are not those of a historian, but those of a novelist. W. [Walther]

**"A Pill for the 'Lutheran' in St. Louis."** - Under this heading, the Louisville "Catho

lischen Glaubensboten" of June 11 an article in which what has been written in the "Lutheraner" about Jesuits and Pabst is simply called "dirty and contemptible". Such expressions, however, since they are used without proof, are nothing less than "pills," but nothing more than a certain substance of which Young America is wont to avail itself in the streets as its weapon of protection. To a reading public, such as a "Catholic" paper, this warfare may seem honorable, because a "good" Catholic is taught to blindly believe and obey his priests, but a Protestant who examines everything according to God's word (Apost. 17, 11. 1 Thess. 5, 21.) recognizes from such a way of fighting that the attacked feels defeated.

W. [Walther]

**Simon's brothers.** Such persons, who like Simon (Acts 8:9-24) only change their religion and church for appearances, basically only seeking earthly advantage, are becoming more and more. In particular, many Catholic priests are now approaching Protestant preachers with the pretense that they want to leave and convert to the Roman Church for the sake of the Declaration of Infallibility, and ask for temporary support.

It is not uncommon for Jews to appear as similar candidates for Christianity. In a short time, however, these turncoats turn out to be to a large extent swindlers. In the "Fröhlicher Botschafter" of June 10, we read the following: "In the 'Christlicher Botschafter' of May 28, a Jew announces his conversion. Because he was converted by preachers of the Protestant community, he also became a member of it. The editor makes the following remark in the same number: 'Brother Adler's conversion from Judaism to Christianity, which is described by himself in this number, should be of great interest to our readers. We were present at his baptism. It is strange how bitterly his former co-religionists persecuted him as soon as it became known that he wanted to become a Christian. He already had to suffer quite pecuniary losses through his conversion to Christianity. May the Lord strengthen his faith and establish it ever more firmly in the truth he has found and grown fond of? But now he warns his readers against him already in the following number and writes: I would like to warn our members to be careful with regard to Joseph Adler, who described his conversion from Judaism to Christianity in the Messenger. According to certain things that we have learned, it would appear that

he is not honest about his alleged conversion. We relied on the information of Brother Spreng, who is a cautious man. Adler sometimes makes journeys into the country, so if he should approach our members and want to borrow money and the like, they will do well to deny him his request.'" We remark on this: May preachers and congregations therefore beware and once and for all reject as at least highly suspicious persons those who, without showing a written recommendation, claim to be recommended from here.

W. [Walther]

**The tithing law,** that is, the law that everyone should give a tithe of his income for the purposes of the kingdom of God, Gen. 28:22, is declared by the Baptist "Messenger" of June 4 to be still binding today. He writes: "We are convinced that the essence, the spirit of this commandment, is still binding for children of God. It is not done away with the ceremonial law, for it is not a ceremony - and certainly not its essence. Nor is it done away with as a model, for though model in relation to giving under the gospel, yet it includes a principle in itself. It is no more a mere ceremony than the Sabbath. It demands from us the seventh part of our time and this the tenth part of our income. Both were instituted before the ceremonial law existed, and both are derived from the same ceremonial law.

reasons as necessary at that time. External means are as necessary for the maintenance of public worship as time. It is not abolished, because now less means are necessary for public worship. At that time it was mainly intended for the establishment of the true religion in a country and among a people. Now our mission is: Go ye into all the world, and preach the gospel to every creature', and this is an invitation to procure the necessary means, as if money and goods had been designated. . . But some people object here: I do not know exactly what my income is. But every prudent man should know, and the Scriptures require that everyone should know. You are commanded to give after God has blessed you, and to be able to do this you must know how great or small that blessing is. But would not such a rule be unequal when applied to rich and poor? Some can give more than tithes much more easily than others can give tithes? Well, then they may give more than the tithe. The rule is, a tithe or more'; no one is limited to a tithe, but no one should give less either. . . If this institution were faithfully observed, we would give from better motives; we would reach those inclined to avarice in the churches; all the needs of the church and requirements for the extension of the kingdom of God would be abundantly provided for, and the Lord would also bless us far more abundantly with earthly goods." - That the law of tithing is a most suitable one for many circumstances certainly cannot be denied. But to put forward this measure as one determined by God and still binding is obviously going too far and is based on a confusion of the Old and New Testaments. To conclude from the fact that something was already law before Moses that it was not a ceremonial law is a wrong conclusion. Even before Moses there were ceremonial laws, from whose binding force the Christian is now free.

W. [Walther]

**Fruits of Religiousness. \*) The Boston Herald,** which appears daily in Boston and is decidedly the most influential newspaper, contains in its number of October 20 of last year an article which is well worthy of serious consideration by all parents and guardians. It is entitled: "The Social Evil" and reads in a conscientious translation: "From year to year the chief of our police publishes his statistical reports on the depravity of this city; but how few citizens give more than a passing thought to the misery which these reports prove! Although these figures are large enough to make any philanthropist bow his head in shame and sorrow before this picture, we are assured that they represent only a small part of the debauchery that really goes on among all classes of society. During some months a gentleman, with whose name all families of the country are familiar because of his scientific knowledge, has per- He has personally investigated this matter, and the results of his investigations have filled him with horror; when he looks at the depth of

degeneracy to which both men and women have sunk, he has almost lost all faith in the vaunted civilization of the nineteenth century. In the course of his investigations, he has visited both the well-known "houses of pleasure" and the "private establishments" scattered throughout the city. He says that he has lists of both, giving the street and number, the number of inmates, and many other facts which, if published, would astonish the people. He has talked freely with the inmates, and the tales of woe, which are

\*) This submission reached us some time ago and has unfortunately been misplaced.

D. R.

were truly sad. To his utter astonishment, a large number of these *soiled doves attributed* their fall to the influence exerted on them in the free schools, and although Boston is justly proud of its students, it would seem from these stories that they are in need of thorough purification. Only in too many of these schools the lewdest and most pernicious books and pictures circulate among both sexes. And the very secrecy with which it happens gives the matter an almost irresistible attraction, and the evil has grown to such an extent that we fear that a large proportion of boys as well as girls are in possession of such things, which they lend to each other in a friendly (?) manner. The natural consequence is not absent and often the most humiliating and

indulged in the most outrageous habits. And this evil is not confined to Boston. Other cities suffer in the same way. Only a few years ago the second city of our state was shaken almost to its foundations by the discovery of a cooperative of boys and girls who were in the habit of gratifying their lusts in one of the schoolhouses of the city. And not long ago a similar thing was discovered by the authorities, but was kept quiet because they feared the depopulation of the schools." - So much for the article in the "*Herald*", which then concludes with some good winks and advice. Dear reader, must you not admit in view of such facts that our dear Synod is right to testify with such firmness against the sending of these schools on the part of Christian parents and to warn against it with all seriousness? Would it not be justified, if it were silent on this, to meet the reproach that we read in Isaiah Cap. 55, 10, where it says: "All their watchmen are blind, they know nothing; they are dumb dogs who cannot punish." But where is the faith and love of such parents who, in spite of all this, send their children to these schools, where, according to the testimony of a secular paper, the children are made adulterers and fornicators? "They have denied the faith, and are worse than the heathen," 1 Tim. 5:8, Ad. Vol.

**The Religion of the Odd Fellows.** As is well known, many people claim that the secret societies have nothing to do with religion, have no religion of their own, leave God's word in honor and only charity is their business. That this is not so has often been proven from their own documents. Among these proofs, the most recent may be noted a passage from the editorial of the first number of a newly founded "Official Organ of the Independent Order of the Peculiar Brethren in the United States of America. It says: "It is not the case that we join the Order only for the sake of mutual support. The support of the sick or the help in times of need, or whatever other material goods the Federation offers, is not, or at least must not be, the only aspiration of the Federation brother, not the only motive why a person seeks admission to the Federation. We pursue higher purposes, we strive for better things. To educate ourselves beside and through each other in moral and spiritual matters, to raise ourselves as human beings, as high as human strength can go, through mutual stimulation and through the teachings of our masters, that is our real purpose.

The support and emergency aid that every brother may claim from us is only there and is only granted so that external need and material misery may not permanently prevent him from continuing to work on the care and upliftment of his inner man. They do not want to know anything about God's word and its regenerating and renewing power! Yes, they deny

They are not only fighting against it, but they want to fight against it until they have brought the whole world under their control and have brought about the millennium. It says in another article of the same newspaper: "Still it is necessary to defeat dark forces, the demons of enmity, hatred and lies are still hostilely scoffing at the light goddesses of friendship, love and truth. Well then, let us not lay down our sacred weapons, let us seek victory after victory for our goddesses, until they float blessingly over all the nations of the globe - then the Millennium will appear and our work will be adorned with an imperishable crown." - He who has ears to hear, let him hear and be warned! G.

## II. foreign countries.

**Collecting for church purposes.** The "Reformirte Kirchenzeitung" writes: "In the city of Hanover, two congregations, one Catholic and one Protestant, have undertaken a house collection for their church building with the permission of the chief president. The Catholic collectors were the first to receive abundant gifts from Catholics, Protestants and Israelites. That the church was a Catholic one was not noticed at all. The Protestants collecting immediately after them found the field heavily harvested, and the majority of the Catholics refused to give, because they did not want to contribute in principle to the building of a Protestant church. The High Presidium has now decreed that the collectors' certificates must henceforth state that they are collecting for a Catholic church, and that collections may only be made among Catholics". - Here, too, the Catholics proceed as in Germany. As a matter of principle, they do not contribute anything for the ecclesiastical purposes of those of other faiths, but they themselves beg from all the world. As little as we want to blame them for not wanting to contribute to those of other faiths, it is shameful for them to demand from others what they deny them. Unfortunately, even some who call themselves Lutherans do not proceed as they should according to God's Word. A Lutheran should neither appeal to the help of other believers, nor give them help for their religious purposes, the former because it is dirty to demand their help, whose teachings one rejects; the latter because it is against one's conscience to support what is false. W. [Walther]

**Refusal of Holy Communion.** When on the last Palm Sunday Pastor Dr. Spiegel in Osnabrück wanted to receive Holy Communion with his confirmands, the assistant preacher Beer, who should have served it to him, refused to do so, because Spiegel denies that Christ's body and blood are really present in Holy Communion and are enjoyed by the communicants. As pleasing as this courageous act of the assistant preacher was, as unpleasant it is to hear that Superintendent Grüner, on the other hand, was willing to take over the distribution in Beer's place.

W. [Walther]



**Pastor Hörger's justification of** his proceedings, as he is about to leave for the Synod, cannot be included in this issue, as we promised in the previous one, since we have absolutely no time to prepare an excerpt from the detailed letter of the aforementioned.

W. [Walther]

In the kingdom of God, our dear Lord Christ reigns as a hospital director among the sick, poor, and infirm: for no one else belongs here to this kingdom, except vain sinners and wretched men, whose sins are forgiven.

(Luther, Sermon on the Kingdom of God.)

**Theses on Church Fellowship**, submitted to the Lutheran Synodal Conference for discussion by W. S.  
**Preliminary remark on the following theses.**

The word: "church fellowship" is not treated here in the broader sense. For in and according to this, already on the basis of the confession of the holy scripture as the word of God, a certain church fellowship exists between all congregations standing in this confession, vis-à-vis the Gentiles, Jews and Mohamedans".

Rather, this word is taken here in the narrower sense as the fellowship of the Evangelical Lutheran congregations vis-à-vis the more or less depraved false-believing ecclesiastical communities.

**Thesis 1.**

The only inner common bond between the individual Lutheran congregations in various nations and languages is the true righteous and saving faith in the Lord Jesus Christ, which also grasps and holds on to His most holy and perfect merit with and in Him.

**Thesis 2.**

The only external common bond between the individual Lutheran congregations in various peoples and languages is the unaltered Augsburg Confession.

Note: The acceptance of the other Lutheran confessions is not absolutely necessary for Lutheran church fellowship, provided that it is not denied, but rather admitted, that these are partly historically necessary developments of this confession, such as the Apology in particular, and partly stand in the orthodox context with it.

**Thesis 3.**

Because the unaltered Augsburg Confession (which is as historically particular in its origin as it is ecumenical in its doctrinal content) is in all its articles of faith the pure and unaltered declaration and exposition of the divine Word, according to doctrine and doctrine, the consciences of all Lutherans, whether individuals or congregations or ecclesiastical bodies, are bound by it.

**Thesis 4.**

Accordingly, it is not an orthodox Lutheran congregation or Lutheran ecclesiastical body that does not accept the teaching and defending words of this confession as they read.

**Thesis 5.**

Even those who deny the conclusions that follow logically from the words of this Confession are not true members of the Lutheran Church, even if they unlawfully hold on to the Lutheran name.

**Thesis 6.**

From the nature and character of this orthodox confession it follows with necessity that ecclesiastical practice must be in accordance with it. For every ecclesiastical act is either a direct expression and actual realization of the confession, or else such an act as, even if it is within the sphere of Christian freedom, must not be in material contradiction to the confession.

**Thesis 7.**

From this necessary connection between confession and practice it follows logically that a Lutheran synod in which the prevailing practice is in accordance with the church confession may not unite with any other synod calling itself Lutheran to form an ecclesiastical body in which the prevailing practice contradicts the confession.

Thesis 8.

This contradiction can take place in several ways. First, it takes place when a Lutheran ecclesiastical body that professes the symbolic books explicitly and emphatically nevertheless tolerates or even approves of pulpit sharing with non-Lutheran preachers and communion with non-Lutherans in its fellowship and does not firmly oppose every form of chiliasm.

Thesis 9.

This contradiction also occurs when members of their congregations continue to be members of the secret societies, and the pastors in question do not give a thorough public testimony against these societies in their sermons, nor are the individual lodge brothers given special pastoral instruction and care.

Thesis 10.

This contradiction is no less present when a Lutheran synod or composite synodal body tolerates that some of its pastors, who also call themselves Lutheran, continue to serve congregations that are in fact unchurched.

Thesis 11.

Furthermore, it is contrary to the confession if the church body puts up with the fact that its pastors do not have a regular but only a temporary calling from their congregations, or if it even strengthens this disorder itself through the licensing system.

Thesis 12.

It is a blatant contradiction of the Confession when an ecclesiastical body that calls itself Lutheran and wants to be Lutheran does not show any seriousness and eagerness to get orthodox parochial schools going where they do not exist.

Thesis 13.

It is also a contradiction of the confession if a Lutheran body does not ensure that only orthodox agendas, hymnals, catechisms, teaching and edification books are used in its congregations, or does not take due care that existing orthodox books of this kind are abolished and orthodox ones introduced.

Thesis 14.

It is most decidedly contrary to the confession if there is no doctrinal discipline in a Lutheran ecclesiastical body and if the popular theory of the "open questions" is paid homage to in it.

Thesis 15.

It is not in accordance with the confession if a synod or larger ecclesiastical body does not work towards the gradual establishment and practice in its congregations of the doctrinal and life discipline desired by Christ and specified in Matth. 18:15-17.

Thesis 16.

It is in exact connection with the confession that every Lutheran synod in its part uses all diligence to help establish and maintain orthodox teaching institutions for the training of faithful and capable preachers and school teachers for the preservation of the church.

Thesis 17.

It is not less in accordance with the confession that the synods are concerned about whether and how the individual congregations of their association show active love in caring for needy widows, orphans, the sick, etc. The synods are to be informed about this.

## Thesis 18.

Finally, it is connected with the confession that the synods encourage the congregations of their association to cooperate vigorously for the spread of Lutheran doctrine and church, for external and internal mission in their part.

**Announcement.**

After Professor M. R. Engel has resigned from the high school at Fort Wayne and his resignation has been accepted by the relevant supervisory authority, the necessary steps are to be taken to fill the vacated professorship. According to Cap. V. p. 4 of the Synodal Constitution, the electoral college shall issue three candidates; however, the teaching staff of the institution concerned and any congregation shall have the right to request that a certain person be included as a candidate for the vacant teaching position.

St. Louis, June 23, 1873, Th. Brohm,

d. Z. Secretary of the Electoral College.

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At the same time it is reminded that the request in No. 17 of the "Lutheran" to issue candidates for the vacant professorship at the Seminary for Preachers in St. Louis is to be obeyed without delay. The above.

**Announcement concerning the admission of new students to the Concordia College at Fort Wahne, India.**

With Monday, the first of September, God willing, a new school year begins. Parents, pastors and guardians who intend to send boys to the institution are asked to notify the undersigned of this as soon as possible, since necessary arrangements must be made depending on the greater or lesser number of new admissions. Late registration or complete omission always cause many difficulties and unnecessary work. The withdrawal of previous students should also be reported to the director.

Conditions of admission are as follows:

1. a satisfactory written testimony, if possible also from the pastor or teacher concerned, about the moral character and previous knowledge of the person to be admitted.

2. the elementary knowledge of a good community school. Above all, it is necessary that the pupil is proficient in the German language, since it is the main means of instruction. As a rule, the age should not be less than 13 years. - For admission to the Quinta, in addition to a good knowledge of school, especially of English, a secure knowledge of all regular declensions and conjugations in Latin is necessary, as well as the ability to translate easy sentences from German into Latin.

Each student must be equipped with a suitcase,

Linen and bedding, pillow, quilt and woolen blanket, towels. - Mattress (\$2.75), lamp, oil jug, sink are probably better purchased in Fort Wayne.

Only students of the Lutheran confession are obliged to attend religious instruction at the institution; there is no dispensation from all other subjects. All students are also required to attend morning and evening services, and everyone is subject to the existing house rules.

5. the annual costs are strictly paid in advance by the students as follows:

Board and lodging per quarter of 10 weeks	
\$12.00, in the year\$48	.00
Heating and lighting\$10	.00
Physician and drugs \$3.25, homeopathic	
Treatment\$	2.25
Drawing, which is free for each student,	\$ 5.00
Pupils library\$	1.00

Writing lessons - also freestanding - - \$ 1.50 Music lessons are available for moderate price.

In addition, students whose parents are not members of the Synod and who are not studying theology are required to pay an annual tuition of \$24.00. Pupils from the Synod, even if they do not study theology, are exempt from this. - The laundry of poorer students has been provided free of charge by the love of the Fort Wayne congregations, and it is hoped that this favor will be extended to them in the future. - Books cost about \$6.00 to \$8.00 in the first year. With regard to the students of the lower classes, it is the order of the institution that they are

The parents shall not manage their funds themselves, for which they are too immature, but shall place them in the hands of the director, who shall keep an exact account thereof.

In conclusion, the undersigned takes the liberty of pointing out that, for proper and inexpensive management

It is essential that the quarterly boarding fees be paid punctually in advance, as has been requested several times in the "Lutheraner", directly to the director or the administrator, Mr. Chr. Hengerer, and not by the students. Unfortunately, this has again been neglected by many in the past year in such a way that at the end of this school year, 800 dollars in tuition fees remain unpaid. What difficulties and obstacles to cheaper purchases such a large backlog causes for the house administrator, needs no proof. The dear parents will therefore not blame us for this reminder and the request to be more punctual and conscientious in the new school year. - In the same way, according to previous experience, the reminder is not superfluous that conscientious care should be taken to ensure that each student arrives at the institution on time for the start of classes, this time on the 30th or 31st of August; furthermore, that no student is sent unannounced or without previously secured support, since this causes many difficulties for the teaching staff as well as for the students themselves.

Referring to this year's annual report on our Concordia for more detailed information on its purpose, teaching, spirit and discipline, we express the joyful and certain hope that the Lord may awaken new interest and helpful, intercessory love in the Synod for this so important plant nursery of our Church and that we may perceive the blessed fruit of this in a quite numerous increase of new students in the autumn. May he give this, the faithful shepherd and bishop of his church, to the glory of his own name! Amen.

On behalf of the teaching staff

C. I. Otto Hanser.

The Middle District of the Synod of Missouri, Ohio and Other States.

will assemble, God willing, on August 13 in Logansport, Indian."

The doctrinal subjects already presented for discussion are: 1) theses on prayer, 2) theses of good works, 3) the dangers of socialism and communism.

All those who intend to attend the meetings as members of the Synod or as guests are requested to notify the local I. H. Jox (box 106) by letter at least 14 days in advance.

The submission of complete parochial reports is hereby especially reminded. G. Runkel, Secretary.

**The Evang. Lutheran Synodal Conference** will meet this year, God willing, on the third Wednesday in July at Fort Wayne, Ind. within Pastor Dr. Sihler's congregation there.

### **For your kind attention.**

All members of the Synodal Conference, which will begin here on the third Wednesday in July, dear God, and all others who wish to attend as guests, are kindly requested to notify the undersigned of their attendance no later than 8 days before the beginning of the Conference.

Fort Wayne, June 2, 1873.

W. Sihler.

### **Conference - Displays.**

The Iowa Special Conference will hold its meeting, God willing, July 15-17 at the home of Pastor Doescher in Fort Dodge, Iowa.

The main topics of the meeting are:

1. a catechesis on the sixth commandment. By Pastor Döschner.

2. a sermon on the gospel of the great supper. By Pastor Herrmann.

3. an essay on the truth of the Christian religion and the refutation of the objections of the unbelievers against it. By Pastor Engelbrecht.

4. the transmission of the sacred office of preaching. By Pastor Osterhus.

5) About 1 Cor. 10, 20, 21: Under what circumstances were the Corinthians allowed to participate in the idolatrous sacrifices, under what circumstances were they allowed to participate in the idolatrous sacrifices?

which not? From Pastor Endres.

According to the decision of the Synod, all pastors of our Syn-

node in this state to this conference. According to which. All those pastors who cannot come are requested to notify the local I. H. Jox at least 8 days before the meeting.

H. Cämmerer, Secretary.

The annual conference of the teachers of St. Louis and vicinity will be held, God willing, on the 16th, 17th and 18th of July, at the home of Mr. Bergener, teacher, in Belleville, Illinois.

H. Erck.

From July 22nd to 24th, God willing, the Middle Preaching and Teaching Conference of the Missouri and Illinois Synods will meet at Springfield, Ill. Theses on Christian liberty will be presented for consideration by Rev. Bergen.

H. Meyer, Secretary.

The Minnesota Teachers' Conference will meet, God willing, in conjunction with the Pastoral Conference, August first through sixth in St. Paul.

The main subject of the discussion will be: The difference of legal and evangelical discipline.

Registrations are to be made in time with Mr. Pastor Rolf

or with teacher Fischer in St. Paul.

I. W. Müller, Secretary.

The "General Teachers' Conference" will be held this year, God willing, from Tuesday, July 22nd, to Friday, July 26th in. at the ZionS Parish School at Chicago, Ill, corner of Union and English StreetsS.

All teachers who wish to take part in this event are kindly requested to contact teacher Riebling, corner of Union and English StreetS, in Chicago, to kindly report. A. Classen, Secretary.

The "German-Norwegian Evangelical Lutheran Preachers' Conference in the Middle Part of Northern Wisconsin" meets on August 4 at the home of Pastor N. Berge in New Hope, Portage County, Wisconsin. The meetings will last from the 5th to the 7th of August. H. I. Haack, Secretary.

### The thorn-tinted Christ with the cross on his shoulder.

This beautiful picture in oil color print, which is excellently suited not only to decorate Christian houses, but also small churches and is sold for the low price of \$2.00, can be obtained at the following addresses:

vr. L. vusinlinA and teacher II LartliiS,

^clätson, Du 6o., III.

lllr. ^UA. liuss, 155 ^Vvst Diclr" 8t., OlncuAo, III.  
61. 8tvul)6r, 317 8ttt 8tr., ZUlwnulrvL, Wise.  
24. 0. Lnrtttel, Oorn. 7tli "L Dutü)"tts 8ts , 8t. Douis, 2lo.

L.

#### Received in the Western District treasury:

On the synodal treasury: From Mr. Past. Seidel in Quincy, Ill, \$1.00. Collecte of the congregation of the Rev. Ramelow in Prairietown, Ill., \$11.83. From Past. Heinemann's congregation at Neu Gehlenbeck, Ill, \$11.00. Collecte of the congregation of Rev. Grupe at Champaign, Ill, \$8.27. Collecte of the congregation of Rev. Wille at California, Mo, \$7.80. Of Rev. Wille \$2.00. Collecte of the Gem. of the Rev. Hahn in Staunton, Ill, \$9.20. Bon Past. Hahn himself \$1.00. Past. Mangelsdorf's Gem. in Bloomington, Ill, \$23.70. Past. Dörmann's St. Pauli comm. in Randolph County, Ill, \$6.60. Whose St. Peter's comm. there P11.43. Collecte of the commune of the Rev. Matuschka in Neu Meile, Mo., \$9.50. Of himself \$3.00. Collecte of the congregation of the Rev. Feustel in Effingham, Ill, \$6.00. Of Past. Schmidt's Gem. in Schaumburg, Ill., \$22.10. Past. Große's Gem. in Chicago \$37.00. Communion collecte of the congreg. of the Past. Riedel in Homewood, Ill., \$9.75. of Past. Sieving's congregation in Lincoln, Mo., \$12.50. From the Three-CirclesS District in Velvet Louis \$9.20. Collected at W. Lowe's infant baptism, by Past. A. Frese in Cumming County, Nebr. \$4.00. Collected on I. Schademann's infant baptism there \$3.00. From Past. Lehmann's comm. in St. Louis County, Mo. \$16.00. By Past. Kilian in Serbin, Texas, \$33.0tz. By Teacher Reifert in Cook County, Ill, \$1.00. By Past. Nuoffers Gem. in Crete, Ill., \$20.00. By Dietr. Meyer there \$2.00. Past. StrietrS Gem. in Proviso, Ill, \$20.00. From teachers Fathauer, Rocker, Bunge and Härtel each \$1.00. Collecte of the congregation of Past. Dorn in Elk Grove, Ill, \$13.80. Collecte of the Gem. of the Past. Francke in Addison, Ill, \$55.32. Of Past. Schwensen's congregation in Neu Bielefeld, Mo., \$20.05. From the Cross congregation of the Rev. Holls in "st. Clair County, Ill, \$3.50. of Past. Bergts Gem. m Paitzdorf, Perry Co, Mo, \$7.10. whose branch parish there \$3.35. Past. Nützel's Gem. in West Ely, Mo., \$5.25. From himself \$1.00. From Immanurls District in St. Louis \$8.60. From Mr. Past. Biltz in Lafayette County, Mo., \$1.00. By the same \$15.00. Collecte of the congregation of the Rev. Prühl in Prairie City, Mo., \$2.75. Collecte of the congregation of the Rev. Ramelow in Prairietown, Ill, \$7.20.

To the college maintenance fund: From ImmanuelS\$11 Oi)" S\*" '00- Dreieinigkeits-Distr. there.

On the Synodal Missions Fund: From Mrs. N. N. through Past. Riedel in Homewood, Ill, \$5.00. From I. WolterS by Past. Biltz in Lafayette County, Mo., \$1.00.

For inner mission: Bon Past. Traubs Gem. in Crete, Ill-, \$14.50. Mrs. N. N. by Past. Riedel in Homewood, Ill-, \$5.00. Mrs. B. by Past. Nütze. in West Ely, Mo., \$1.00.

Regarding the new seminary building in St. Louis: From Mr. D. Michel in Baltimore through Prof. Walther \$10.00. From Past. Sauers Gem. in Mobile, Alabama, \$55.00. Collecte in Rev.

Krafft's St. Jacob's parish in Gulton County, O., \$9.25. Its St. John's parish there \$3.80. Its Mission parish in Florida 80 Cts. Whose Michaelis - parish in Fulton County, O., \$1.30. By Past. Krafft of Mrs. Wieg-

I mann, Wittwe Jorge, Heilmann, Hammer, Böselinq, \$5. Meier,

F. Gackel each \$1.00, Ph. Peter \$2.00, Dreßler 50 Cts., Mrs. Braun \$4.00. From Past. MirßlerS Gem. in Palmyra, Mo., \$9.60. Past. Querls Gem. in LyonSville, Ill, \$50.00. Rev. Engelbrecht's Gem. in Lowden, Iowa, \$22.50. K. Meier by Past. Studt in Luzerne, Iowa, \$1.00. E. Prelberg in Palatine, Ill, \$3.10. Past. Martin's Gem. in Bremen, Cook Co, Ill, \$4.35. by Past. Martin's by W. Kott, E. Habenichts and F. Böhm each, \$5.00. By Past. Neinke'S Gem. in Chicago, first shipment, \$20.17. Past. Strieter's Gem. in Proviso, Ill, \$30.50. Past. Rathjens Gem. in Mayville, Dodge Co. of Wis, \$26.00. Past. Endeward's Gem. in Berlin, Wis. of which, \$9.80. of which Gem. in Bloomfield, Wis. of which, \$15.31. Past. Endeward itself \$1.00. Of Past. BartlingS Gem. in Chicago, first mailing, \$60.25. Past. Wunders Gem. there, \$50.00. Past. Strieter's Gem. in Proviso, Ill, \$38.12. Past. GotschS Gem. in York Centre, Ill. first mission, \$26.00. Past. Bremer's comm. in Lake Creek, Benton Co, Mo, \$17.75. Of the cross comm. of the Past. Holls in St. Clair County, Ill, first mailing, \$20.00. Of N. N. by Past. Biltz in Lafayette County, Mo., \$5.00.

On the emigrant mission in New York: From Past. Endres' congregation in Boone County, Iowa, \$2.50. Rev. Bergt's congregation in Paitzdorf, Perry Co., Mo., \$6.00. From its branch congregation there \$3.00. I. WolterS by Rev. Biltz in Lafayette County, Mo., \$1.00.

For Past. Brunn's institution: by D. Kornhaß in Addison, Ill, \$1.00. Collecte of the Gem. of the Past. Köstering in Frohna, Perry Co, Mo, \$11.25. From M. Drege by Rev. Biltz in Lafayette County, Mo, \$1.00.

On the Hermannsburg Mission: by D. Kornhaaß in Addison, Ill, \$2.60. Mission festival collecte in the congregation of the Rev. Holtermann in Effingham County, Ill, \$12.00.

On the Leipzig Mission: By Past. Matuschka'S Gem. in Neu Mrle, Mo., \$5.50. By D. Kornhaaß in Addison \$2.60.

On the emigrant mission in Baltimore: From Past. Rover's Gem. in Duntun, Ill, \$11.50. Past. Endres' Gem. in Boone County, Mo., \$2.50.

For poor students: From F. Fricke through Past. Kleist in Washington, Mo., \$1.00. Collected at C. MicßlerS wedding by Past. Bergt in Perry County, Mo., \$1.30. By same, collected at P. LohmannS wedding collected, \$5.45. By same, at I. StoUS wedding collected, \$3.35. By same, atH. Hecht's wedding, \$1.55.

On the "seminary household in St. Louis: Collecte der Gem. des Past. Matthias in Marysville, Kansas, \$4.10. By Past. Bergt at Paitzdorf, Perry Co, Mo, \$5.00.

For Past. Ruhland's congregation: Collecte des Dreieinigkeits - Districts in St. Louis \$121.00. By A. Ullrich in Chicago \$5.00. Past. Achenbach's Gem. in Vrnedy, Ill, \$25.00. Past. Lange's Gem. in Chicago \$34.00. M. Drege by Rev. Biltz in Lafayette County, Mo., \$1.00. E. Roschke.

**For the lutheran orphanage "zum Kindlein JESu" near St. Louis**

the following gifts have been received since May 5:

Collecte of the congregation of Mr. Pastor Feustel in Effingham, Ill., \$11.00. From Mrs. Brüggemann by Mr. Past. Achenbach \$5.00. Wittwe Brinker \$2.00. N. N. 25 Cts. N. N. \$5.00. Nikolaus Jünger \$2.00. R. Stürmann \$13.65. By Mr. W. Frenk's children in Mobile, Alabama, \$2.50. N. N. for happy delivery by Mr. Past. Streckfuß \$2.00. Teacher Bernthal \$2.00. By Past. Sandvoß' school children \$1.25. Martin Haspel in Frankenmuth \$2.00. By Mich. Graves as a thank offering for convalescence \$2.00. From the Young Men's Association in Bremen near St. Louis by Mr. Karau, teacher \$30.75. From C. W. by Mr. Pastor Schmidt in Schaumburg, Ill., \$1.00. N. N. in Collinsville \$1.50. Mrs. B. in New Orleans \$5.00. From the collection bag of the congregation of Mr. Pastor Hunziker in Dissen, Mo., \$4.25. From Mrs. P. by Mr. Past. Gräbner in St. Charles, Mo., \$5.00. From the Schone brothers by the same \$3.00. From G. A. Dobler \$6.40. A. M. Kranacher by Mr. Past. Brauer \$1.00. W. Kemper in Pittsburg \$10.00. Mrs. G. H. Niemann there \$5.00. Collected on I. H. Niemann's infant baptism there \$7.85. From the congregation of Mr. Rev. Heid in Peoria, Ill., \$15.50. From Mrs. Wisse! by Mr. Past. Besel at Cape Girardeau, Mo., \$5.00. D. Michel in Baltimore \$5.00. Louise Kirkhoff \$1.00. From the Concordia District in St. Louis \$25.00. From James Hanson \$10.00. From the piggy bank of little Andreas Eggers in the Dreieinigkeits Distr. in St. Louis \$1.26. Collected at the dedication of the new building at the annual feast \$530.86. From A. Sch. in St. Louis \$1.00. From the Maidens' Association of Im Manuels District in St. Louis \$9.60. From an unnamed person at Carlinville, Ill., \$3.00. By Rev. Linck in Wisconsin \$1.00. By Rev. Hügli in Detroit \$4.00. Collected at the wedding of Rev. Dankworth in St. Louis \$16.00. By the former Serenade Club in St. Louis \$15.00. By Wittwe Strobe in Indianapolis \$1.00. By an unnamed person in the Grace Parish in St. Louis \$5.00. Mrs. Auguste Stolle there \$5.00. Mrs. Schrnkelberger in McHope, O., \$1.00. Wedding collection from Mr. Theo. Bügel in St. Louis \$11.60. From Concordia District in St. Louis, collected by Student Hömann, \$6.35. Subsequent to Fest-Collecte \$9.00. From Mr. Ehler \$5.00. From Trinity's " District in St. Louis for new building \$75.00. By Mr. Pastor Nachtigall, collected at Children's Festival in his parish, \$9.00. From Mrs. Christine Rufs \$2.00. Wishing the kind givers God's rich blessings St. Louis, June 23, 1873. I. M. Estel, Cassirer.

#### **For the orphanage in Addison**

I have received the following gifts since New Year's Day 1873:

From H. Düker in Addison \$5.00. Erntfest-Collecte in Dundee \$25.00. Collected at the wedding of Mr. C. F. Fierk \$6.50. Desgl. at the wedding of Mr. Joh. Riedel \$7.00. From the congregation in Proviso \$13.55. By Mr. Past. Richmann from the St. Johannis congregation in Elgin \$12.00. From the Trinity congregation in Huntley \$13.00. From the Jm-

manuels congregation in Crystal Lake G7.07. By Mr. Pastor Brüggmann in Rodenberg: Collecte in Wheaton P3.15, Wittwe Kaiser in Rodenberg O1.00, Fr. Estland 50 Cts., Dtr. Friedrichs 50 Cts., monthly contributions from some members K4.22. By Mr. Lehrer Ph. Müller \$2.00. By Mr. Past. Wagner: Dankopfr from Mrs. Diener \$10.00, deSgl. from Mrs. Wolfina" K5.00. From F. Bodmer 50 Cts. A. C. Fischer in Lyonsville P2.00. Miss A. Haase L1.60. From the parish in Kartakee .D18.00. From H. Rathe in Coopers Grove H5.00. Mr. Past. Früchtenicht P2.00. from the school children in Dundee A12.00. from the congregation in Elk Grove \$20.00. congregation in Proviso K21.50. congregation in Nich \$15.20. from the Samt Johannis congregation of the Rev. Große K92.00. Don the school children in Niles S5.00. by Mr. Rev. Riedel: of Werfelmann sen. H5.00, Werfelmann jun. .P5.00, Benemann -P5.00, Nielfels P5.00. From the congregation in Niles D10.00. From d" congregation in Rodenberg: rest of the Christbescherung H3.02, monthly Collecte H3.43. From the pupils of the West District in Ad- discG H0.14. From N. N. by Mr. Prof. Selle K2.00.

Addison in May 1873.

A. Franste.

or the preacher and teacher widow and orphan caste (western districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of May, rech, during the "last" Synod:

1. contributions:

By Mr. Pastor Holls S2.00. By Mr. School Teacher Kápvel H3.00. By Mr. Pastors and School Teachers G. M. Gotsch, Sterge, Wm. Lange, Strestfuß, Katthain, Detzer, Michels, Weseloh, Brohm sen., I. Strikter, Reisinger, Ottmann, F. A. H. Loßner, Engelbrecht, L. Jung, Wehrs, Ch. Lücke, Wünsch, Pisse!, Richmann, H. H. Holtermann, Hrid, Osterhus, MerlenS, E. Nie- del, Röder, M. Günther, Bock, F. Horn, Vomhof, Martin, Schür- mann, Prof. Selle, L. Strinbach, Mennicke, Vetter, Dörmann, EndreS, Grothmann, I. H. Bartling and Nachtigall each P4.00. From Mr. Pastor Niemann and Mr. Teacher Johnson each .P5.00. From Mr. Prof. Lindemann and Mr. Pastor Thurow each H6.00. From Messrs. Pastors Haüerberg and Feiertag each P8.00 and from Messrs. Pastors Früchtenicht and Tirmenstein each \$10.00.

2. gifts.

Passion Collecte from the congregation of the Rev. Sandvoß at Port Hudson, Franklin Co, Mo, \$12.45. From Mr. H. Blume by the Rev. Hartmann at Mattson, Ill, M.00. From the congregation of the Rev. Heid at Peoria, Ill, \$14.00. From the congregation of the Rev. Bergen at Jacksonville, Ill, 4'10.45. From the congregation of the Rev. Endres at Boone, Iowa, 44.00. From N. N. as a tank offering for happy delivery by the Rev. Wille at California, Mol, K5.00. From J. Otte by the Rev. Engelbrecht at Lowden, Iowa, 50 Cts. From N. N. there, 50 Cts. From Mr. W. Kolb in Niles, Ill, 44.00. From Bro. L. by Rev. Bro. Nütze! in West Ely, Mo, P1.00.

St. Louis, May 30, 1873.

Oskar Gotsch.

or the Preachers' and Teachers' Widows' and Orphans' Coffee (Middle Districts).

The undersigned hereby acknowledges receipt of the following" submissions:

1. contributions:

From Pastor Stock 45.00. From Pastors I. G. Nütze!, Wrndt, Schumm, Knies, Horn, Sallmann, Kunz 44.00 each.

2. gifts:

From an unnamed person in the congregation of Pastor I. G. Nütze! 45.00. From the congregation of the Rev. Frank in Lancaster, O., 410.00. By the Rev. Sallmann, collected at the high time of the Rev. H. König, 45.35.

I. G. Kunz, Casfirer.

For the seminary budget has been received: From the congregation of Pastor Hachenberger 1 barrel of eggs. From Pastor Meumann (Wisconsin Synod), part of the mission festival collection from his congregation on the 2nd day of Pentecost, 425.00. From Pastor A. Sieving, from some members of his congregation, 1 box of smoked meat.

For poor students: From the communion fund of the congregation Mr. Past. Sallmanns 418.00 and from some members 412.00 for Hölter. By Mr. Past. Plehn from his congregation 42.50 for Willner. From the women's club in Venedy 15 bust shirts. Pentecost. Collecte of the congregation in Minrrstown 4'10.50 for Fort Wayner sophomore Krause. From the women's club in -staunten 4 busnrshirts. By Mr. Pastor Dörmann, thank offering from N. N., 41.00. From the Women's Association of the New York congregation 410.00 for Mackensrn. Through Mr. Past. Osterhus by Tiarks 42.00 for Löschen and Tönjes, by two women and his aunt 43.00 for Löschen. On Mr. Ferd. Pape's wedding collected 43.00 for Schilling.

A. Crämer.

For Pastor Ruhland in Saxony received through Pastor Nachtigall at Waterloo, Ill, a Collecte of "7.30

L. F. W. Walther.

With heartfelt thanks and with the wish of divine blessing, the undersigned congregation confesses to have received the following gifts for their church building: From Mr. E. Schröder m St. Louis through Mr. L. Lange "25.00, from the congregation of Mr. Pastor R. Lange dahier "96.30.

Chicago, Ill, June 19, 1873.

The Lutheran congregation of St. Paul here.

On their behalfH

. Miracle, Pastor.

Changed address:

Zülüu8 6(1 riet", teacher, your ot' Ii,6v. J. T>. DuiO, Lox 410, Oskkosk, >Viso.

Printing Office of the Synod of Missouri, Ohio et al. St.



**Lecture on Socialism given at meeting of Iowa Conference at Dubuque by Cl. Seuel.**

The nineteenth century bears quite actually the stamp of the last time. Although it is praised as the century of enlightenment, it is rather to be called the century of dissolution. Or do we not see dissolution everywhere, both on ecclesiastical and state, as well as social and purely material ground, everywhere a disintegration of the old and the formation of new conditions? How many barriers of earlier times have fallen away in the material sphere alone as a result of the countless inventions of our time, barriers that our fathers never dreamed of removing. Are we not progressing with giant strides in this direction, so that already on this side the great general crash seems to have to take place soon? Likewise, the ties between government and people, between state and church, between church and school, between employers and workers have loosened mightily. In short, the whole general body of mankind seems to be gradually dissolving into itself. The field cry everywhere is: "Enlightenment, freedom and equality," translated into the language of facts: Dissolution.

Among the many endeavors and aberrations of this time, which is by and large detached from the living God and striving for happiness by itself, and which is beginning to take a major part in the general dissolution, belongs socialism.

"There is nothing new under the sun," says the wise Solomon; this is also true with regard to socialism. Although it presents itself as a new wisdom, it is basically nothing other than the old, ever new enmity of the human heart, clothed in a new garment. The roots of socialism reach back to the time before the flood, because it is a spawn of the depraved human heart, whose thoughts and aspirations are only evil forever. Already Cain was a real socialist. Yes, socialism brought Adam to the fall. The socialism of our days is only a

It is a new phenomenon because, whereas in the past its consequences were apparent only in individuals, it now appears openly as a systematic mass endeavor. It has become a rising torrent, tearing away one piece after another from the old dams and the God-sanctified ground of law and morality, and carrying the masses with it. It is not saying too much to say that today's spirit of the times is socialist. We, brothers in office, together with our Christians, are called to swim against this pernicious current, to set a dam against it and to protect the old dams. And therefore it will never seem superfluous to anyone among us to turn our attention to it.

Today's socialism is an outflow of the turbid spring water of the French Revolution of 1789, which sprang from the spirit of the most godforsaken unbelief. Nowadays, socialism is called the endeavor, processed into a formal system, to make mankind happy by radically transforming social conditions, but especially to put the destitute in a better position. Socialism thus wants to conjure up again the lost earthly paradise. Socialism is the theory of pleasure. Its goal is therefore: the fullest possible happiness on earth, and in such a way as the depraved human heart desires, namely, without God, without conversion, without effort. Indeed, socialism openly states that what has hitherto been regarded as the condition of a moral being and a blissful state even among respectable pagans, namely, self-denial and the restraint of desires, is the cause of decay. He, on the other hand, puts desire, pleasure, enjoyment as the purpose of life and holds out the prospect of the most unrestrained freedom to the addiction to pleasure.

As the basis of its endeavor, socialism sets the principle which is already expressed in the Declaration of Independence: All men are equal, nature has given equal rights to all, every man has a claim to an "existence worthy of man," i.e., to an enjoyable, happy life. Yes, this claim should be as much an inalienable human right as life itself. Who see

Is it not already evident from these few basic features that the father of socialism is the liar and murderer from the beginning, who once also pretended to our first parents a right to be equal to God?

From the main point of view just given, all the aspirations of socialism can be united into one overall picture. But if we now look at the individual systems of socialism, we see two directions within it. One is the so-called socialism, which can also be called political socialism; the other is communism. Both pursue one goal, only their paths diverge, but in many cases they cross and intertwine. The former differs from the latter chiefly in that it pushes politics into the foreground and regards it as a means to an end, while the latter, regarding politics as a secondary matter, strives for the independence of the worker from the employer by overthrowing the capitalists. The slogan of the representatives of the former direction is: "Down with the princes; long live the republic!" while the other party has written on its banners: "Hate capital, hate the bourgeoisie, long live the worker!" To the former direction belong the Forty-eighters; the latter has its chief representative in the godless "International." Although communism (represented by the workers' party) does not regard politics as the real means to an end, it is clear that the realization of its aspirations necessarily requires a political revolution.

The first goal of socialism is therefore: political upheaval, removal of all princes. Civil inequality is for him the source of all evils, and especially the princes are for him the main obstacle to all happiness. Therefore he seeks to overthrow them everywhere in order to preserve the foundation of the socialist state. The Social Democrats argue as follows: All men are equal. The state has the duty to bring this equality to bear. It therefore has the task not only to secure life and property, but also "to help each individual to fulfill the demands that he, as a human being, has to make on life. (Heinzen on Communism and Socialism, p. 34.) Consider what this says.

Plural. They complain about the disproportion between work and wages as the cause of misery. The worker's share in the profits of labor is not measured according to equity. Education, too, is conditioned only by property, but this is left to chance. That these complaints are justified in many cases cannot be denied; but that the living, omnipotent God has a hand in them is not recognized by the Communists. They therefore want to help themselves by raising the present social relations between workers and employers; they want not only to have a share in property, but to make the owners, the employers, equal to themselves. Hence they argue thus: An improvement of social conditions can be brought about only by abolishing the rule of capital. This is the openly expressed purpose of all socialist-communist efforts, as it has been proclaimed by its main representatives Baboeuf, St. Simon up to Marx. But what is hidden behind this phrase is not difficult to see. Of course, nothing else is meant by it than community of goods in the true sense of the word.

Communism, therefore, does not concede to the individual the right to acquire and possess property for himself. "Ownership is theft," says the French communist Proudhon. Everything that has hitherto been called property is to pass into the common possession of society, which, of course, must then become a large family, in which and for which everyone works, in order to be provided with everything he needs from the stock of general production. In such endeavors, of course, all the traditional rights of the individual, founded in God's order and the natural sense of equity, must be sacrificed to the almighty society. Thus socialism also aims at the destruction of the hereditary rights founded in nature and recognized by all civilized peoples. Only before his death, as a Heinzen, for example, thinks, should a testator be able to give away his possessions, since in his eyes a will is not valid, since it is only an intention to make a gift or a draft of a gift. A right of inheritance should exist at most for Intestaterben, the

The heirs of the intestate heirs can come into possession of the inheritance without a deed, but not at all in the case of collateral lines. What does not belong to intestate heirs belongs to the state. In the same way, the more moderate socialism is heading toward the abolition of all land ownership for individuals. All land and soil ownership is to become state property. Landowners are to become tenants of the state. The state would only have to let them use the land for a certain fee. "The main resource," says Heinzen (op. cit. p. 46.), "on which the socialist state of the future can count, is the withdrawal of land from private ownership.

possession." I mention this all the more readily because it is a clear proof of how much socialism and communism pursue the same goal, because Heinzen is so opposed to communism. But in order to throw over the appearance of right to this goal, one thus contends: "What I create without affecting another is as indisputably mine as my own life. This concept of property, however, of itself excludes for me any special right to everything that I do not create, and especially to that which no one can create and which is the source of all creation and life for all ...., namely, to nature." (Ibid. p. 47.) Thus one has happily reached the goal by means of a fallacy.

wants! Thus the demand is made on the state to provide happiness and enjoyment for man. The state of the socialists is supposed to be, as it were, a great labor institute, which must not leave any job-seeker without work, and through which, therefore, everyone can help himself to his happiness. But since it can meet this requirement only if all have and really exercise the same right to help create the institutions of the state and to use its means, namely in the democratic republic, the republic must be had everywhere. This socialist state should make everyone equally happy through equally accessible educational and credit institutions. The cry of socialism is therefore: revolution, overthrow of all forms of government that do not want to serve its purposes.

Another purpose of socialism is the abolition of the existing relations of property and ownership. Heinzen says in the lecture cited: "It is precisely the task of reform to establish the right relationship between labor and property. Here, however, it must not be left unmentioned that the actual so-called socialism differs advantageously from communism. While communism wants to see all personal property abolished, actual so-called socialism recognizes it as an inalienable right, the exercise of which is to be assisted by the state. However, a certain communist leveling cannot be ignored in this case either. Heinzen, a chief representative of this tendency, says, for example (loc. cit.): "Every man has a right to enough, no one has a right to too much, and when no one has too much, all will have enough." So even the actual so-called socialism demands a certain curtailment of personal property, so that it does not reach too much. But who is to determine the

measure? Well, says socialism, it is determined by the state or, which means just as much, by the governing crowd. Thus such taxes are imposed on the well-to-do that do not touch the income necessary for a "dignified existence," but cut off the excess by progressive rates according to the measure of the additional income. In the socialist state, therefore, the quantity dictates how much each may have. Of course, because with the socialist republic the "all-

The "common" human happiness is not the only thing.

Communism, however, conceives of the transformation of property relations quite differently. It demands, in short, the abolition of all personal property. For it, property is the source of all social ills. This branch of socialism, to which the great masses of lowly factory and manual workers belong, poses the emancipation of labor as the social problem through the "International. "Every political movement," says the Constitution of the International, "is to serve only as a means for the emancipation of the working classes." Yes, here lies the real core of socialist aspirations. The Communist workers regard themselves as the oppressed, as the real martyrs of human society. The worker is to them the real human being, all others they do not consider at all. In the supposedly so meager situation of the worker - (to them, however, the worker is only the one who works with his hands) - they see all evil flowing together. Industry is for them the measure of all conditions. They regard themselves as the minority subjected to the

long. From this it is now sufficiently evident that socialism has in view nothing less than a complete transformation of all property relations, and that as its main aim. And this is called "establishing the right relationship between capital and labor.

But communistic socialism must sacrifice not only all rights of property, but also all justified peculiarities, which are founded in the natural disposition of the individual. It wants to level everything. Under his tyrannical regime, no one should be more learned, more influential, and possibly no one more talented than the other. Everything has to be under one hat. So much he rages against all creations and orders of the living God. In the international-social republic of the future, education and spiritual formation should be common and the same for all. This is a natural consequence of the general equality in political and property rights. Many have explicitly demanded this. Thus Baboeuf (guillotined in 1797) also wanted the sciences to be abolished. Only the most necessary should be taught. Cabet, another communist (d. 1856), also demanded equal common education as the basis of communism.

Socialism, however, is by no means satisfied with the achievement of the stated goals. It claims the emancipation of women as a further final goal. And even if this is not yet so openly expressed by many of its representatives, this demand lies in its expressed overall purpose: radical transformation of all social relations, in which the position of woman as such an important factor necessarily comes into consideration. These men of the flesh - and that is what the socialists really are - also regard as a social evil the previous position of women in society, created by God's order and conditioned by nature. Let us hear what Heinzen, for example, has to say about this: "If one wants to heal the social ills," he says, "well, then, one should reach out quite far in order to reach with the healing knife to the bottom of the rotten flesh that is eating ever deeper into the body of society. There one will encounter an evil which.... is preferably called the social evil.... a poor woman, 'Weibsbild' titulirt." "In order to make this poor, degenerate being disappear from society, emperors and kings must be overthrown, armies and all 'heroes' must be abolished, barracks must be torn down like churches, peoples must be liberated like individuals, 'workers' must be 'reconstructed' like capitalists, republics must be 'reconstructed' like monarchies" (loc. cit. p. 52. 53.) What is meant by this is not difficult to guess, namely complete equality of women with men. He says, for example, afterwards: "The men were subjugated as individuals or peoples, the women were subjugated as a whole from the beginning. (Ibid. p. 54.) Further: "Where there are still princes and subjects, there the women have nothing to hope for, there prostitution (!) is naturally their inevitable and general lot." (Ibid. p. 55.) Here a socialist explains it clearly; the previous position of woman is prostitution. "The supremacy of the male bones must be abolished." (Ibid., p. 55.) Furthermore, he says that woman has remained economically and spiritually as helpless and dependent on man as she is physically and politically; man has made her a proletarian "as he has made her a tool.

and the need and the lack of education condemned it (in as well as out of 'marriage' \*) just as much to prostitution as the superior force". (Ibid., p. 56) Further: "Not the freedom of sexual intercourse, in so far as it arises from inclination, denotes the state of public morality, but the lack of freedom of that intercourse, which arises from necessity." (Ibid. p. 56.) Further: "It is equally certain that only in the free choice of mutually independent people can lie the guarantors of real marriages, real moral relationships. Let people love each other as much as they like, that will not wreck any society."

From all these rallies it is clear enough: the goal of socialism is not only the civil equality of women, but also the abolition of the Ebe and introduction of "free love". The same goal has been declared by other notable leaders of the Socialists and Communists for the task of "social reform". St. Simon, the founder of a great socialist school (d. 1825), spoke of the emancipation of the flesh. His disciple Bazard demanded only equality, but Enfantin, another of his successors, openly advocated the dissolution of marriage. He declared, among other things, that "the St. Simonist woman must be able to reveal everything that she feels, desires, demands from the future. Anyone who imposes a law on woman is not a Saint-Simonist". A so-called revelation woman stood by him, who in almost Adamite clothing made her confessions in the hall of the society. He did not even want to admit that a child must necessarily know its father. What abominations socialism, when it attained power, would bring to light in this respect, of which the lewd disgracefulness of the socialist French Revolution is a prelude.

However, socialism is not yet satisfied with the emancipation of women. One of its main purposes is also the abolition of all religion. Socialism is a mortal enemy of religion. How could there be a radical upheaval of all relations ordered by God without overthrowing the basis of them, the Christian religion? A true socialist is therefore also a true enemy of religion. He swears just as irreconcilable hatred to the "clergy" and churches as to the princes and the capitalists.

Allow me to cite some quite clear evidence for this from Heinzen. He says in his lectures on communism and socialism p. 50 among other things: "The combination of the political with the social question is not sufficient without elimination in the religious field. Yes, the religious question is also a social question, as well as the formation of democracy." "What would the citizens decide, even in the most radical democracy, if they were spiritually under the rule of clergymen?" "Is not material misery everywhere in proportion to religious stupidity?" Even more atrocious enmity against God is expressed in the following words: "Who exploits the workers more despicably, the capitalists or the clergy? The latter at least give them bread; the latter, however, feed them with a wafer and a bill of exchange for eternity, and at the same time take from their pockets the hard-earned wages which were intended for their next needs. What would the workers have gained, what would mankind have gained, if we had listened to the complaints of all the

\*) The speech marks by himself.

We could help the needy with their empty pockets and stomachs, but leave their heads filled with religious nonsense. Would we not, by enriching them, merely enrich the clergy?" .... "What would become of us enlightened people if we freed the workers from the capitalists but not from the parsons?" Further: "Where it was a question of choosing whether the capitalists should rule or the clergy, I would decide before hand in favor of the capitalists." (op. cit. p. 52.) He calls religion the antithesis of truth. That he wants to tear down all churches to carry out the "social reform" has already been mentioned. He even says, "with the help of the churches, millions of workers would be deprived of their sanity. (op. cit. p. 8) This is clear language from a recognized socialist leader.

Of course, one could not judge all of them according to this if there were no clear evidence that these samples really characterized the true spirit of socialism. For what does experience teach? Is not the abolition of the Christian religion as "dumbing down the people" really one of the purposes of socialism? Yes; there can be no doubt about it. After all, all socialist leaders up to now have been mostly quite disreputable and depraved unbelievers, atheists, naturalists and scoffers, to whom the Christian religion, the "parsons," even ordinary morality was a thorn in the flesh, an object of hatred. \*)

Only a few samples of this. It is well known that the French Revolution, which emerged from practical socialism, formally abolished the living God and Christianity, and in their place led about a dissolute harlot as the goddess of the so-called religion of reason, and that, in order to erase every trace of Christianity, it transformed the churches into "temples of reason" and exchanged the Christian division of time for a completely new one.

St. Simon, the father of modern socialism, was a completely depraved subject, who had deprived himself of an entire count's fortune through his enormous wastefulness, and had broken not only with the Christian religion, but also with all morals, when, out of sheer desperation, probably only in order to create an existence for himself, he concocted the idea of socialism and proclaimed it as the new world religion. And this monster, who two years before his death (1823) made a desperate suicide attempt, should have announced himself, according to one of his students, the divine spirit just on this occasion.

Bazard, a renowned disciple of St. Simon (d. 1832), accuses Christianity of introducing serfdom and declares St. Simon to be "the" Messiah of the reorganization of the world. So: Away with Christianity, away with the Bible!

The same spirit animates the other socialist leaders. Enfantin, another enthusiastic disciple of St. Simon (d. 1864), teaches: "Everything is in and through God, consequently also the impulse of the enjoyment of the flesh divine." Christianity, he claims, sanctifies dualism, and therefore cannot lead to perfection. Christianity has brought the dichotomy of relations into the world. In place of

Also in the case of the above outpourings of hostility against Christianity it is to be noted that they are sanctioned by thousands as their own by the publication of Heinzen's lecture. This lecture bears the heading: "Published by the Association for the Dissemination of Radical Principles.

In addition to the Christian discipline of the flesh, he establishes the principle: "Sanctify yourselves and serve God through work and pleasure. In the early 1930s, Enfantin founded a formal sect, which had its churches and priests and whose head priest was Enfantin, with the so-called Revelation Woman at his side, but which was dissolved by the authorities on Aug. 27, 1832.

Owen, in his time an important head of the Socialist Party in England (d. 1858), asserted the complete moral irresponsibility of man, indeed accused all existing religions "of impotence, of violation of the laws of nature, of subversive tendencies," and considered himself the inventor of an entirely new religion.

Fourier, another important socialist in France (d. 1837), the universe is a continuously creating association and religion a sadly resigning one.

Cabet, another French socialist (d. 1856), wanted to allow for the time being the belief in a "benevolent origin of all things, which one tries in vain to recognize and to determine".

What spirits Carl Marx and the Russian Bakunin are, what godless spirit animates the "International", is well enough known from occasional quotations in our journals. We are all familiar enough from experience with the spirit of the Forty-Eighters, which is hostile to religion and "apostles.

From all this it is evident that the basis of socialism is atheism in its most destructive form - as a recent German socialist paper, the "Leipziger Volksstaat," has flatly declared: "Socialism is atheism" - and that one of its main purposes is the abolition of religion and the destruction of the churches.

But how does socialism want to achieve these wicked ends? The **means** to the end is already expressed in the end. It can be no other and is no other than revolution, and such a revolution as the world has not yet seen, a complete, unsparing revolution of all social relations. The only means to make the socialist ends a reality is a tremendous, long prepared bloody blow. The road to the goal leads through smoking ruins, over mountains of corpses and through rivers of blood. For the time being, of course, this gruesome path is still partly hidden, because the majority of people is still too little "enlightened" to be enthusiastic about the new world-globalization system. But what the socialists and communists would do in a given case is sufficiently shown by the horrible events of the first French Revolution and the arsons and murders of the Commune of Paris, which are still too vivid in the memory of all of us for it to be necessary to illuminate them in detail. And notice, Carl Marx defended these atrocities! The International has glorified them! How many isolated, formally organized workers' revolts, where people took to the demolition of factories with armed hands, to violent attacks on life and property, have been reported in the public papers in recent years! There can be no doubt about what we would have to expect from this rabble, as soon as they would believe themselves strong enough. For the time being, however, since they are not yet strong enough to dare a general, bloody coup d'état, they are content with amassing more troops and forging weapons. And how will



This is brought about? Through agitation in writings and meetings, by which one spreads dissatisfaction with the existing conditions and especially enmity against the church and religion. Thus, at the recent Socialist assemblies in Dresden, Chemnitz and Stuttgart, the strongest motions were made against the church. Of course, one knows why. - It is my personal conviction that Satan, who is, after all, the real mastermind of the socialist construction of lies, uses as a main means to an end the associations that are so widespread today, especially the infinite number of secret societies, the gymnastic and support associations, which are, after all, all more or less socialist in nature. They all work into the hands of socialism as allies. What prevents them from finally making common cause with it? - The strikes, which in our days are so terribly widespread and formally organized, are to be regarded as a preliminary skirmish, and have already become a very threatening and pernicious force. It is no secret that the strikes not only exert moral pressure on the satisfied workers by formally imposing a ban on them, but often also physical coercion by threatening their lives. The strikes are only a picture of the revolution on a large scale. The same pressure that the strikes exert on a small scale is exerted by the powerful "International" on a large scale. In the "Schulblatt" of December 1872 the following quotation is found: "The London Committee has 'dictatorially ordered to stir up the hearth of the Haff and of revenge against religion, the rich and the citizens.'" So already a committee can "dictatorially order." And this dictatorship is recognized, must be recognized, by the masses of the "International". What a terrible power, then, is organized socialism!

If we now visualize once more the principles, the ends and the means of socialism, we must indeed be horrified and disgusted by this satanic power that has sprung from the abyss of hell. Socialism is really an abyss of desolation and moral

Absorption. In him all the yeasts of the last time seem to flow together. He pretends to be a new wisdom, but in fact he is nothing but the most terrible delusion, one of the depths of Satan. It claims to be a new world order, but in fact it is nothing but the most horrible caricature of God's good world order, a model of Satan's world order. Socialism turns the world order of God completely upside down. For socialism there is no living God, no religion, no heaven, no hell, no law, no sin, no judgment. It tramples everything, everything underfoot, which the pagans also demanded from external respectability. It wants to be a world-gratification system, but there is nothing so destructive, nothing that could make the world such a true hell, as socialism. It destroys all good, all fear of God, all morality, all rights, all order, all discipline, all peace, all true education, all happiness. Yes, socialism pretends to be the true lever of freedom, but nothing could so thoroughly destroy all freedom and subjugate men so terribly as socialism. In short, socialism pulls every foothold from under man's feet. Socialism, along with the antichristianism of the papal kingdom, is the confluence, the quintessence, as it were.

of the most crass and consequent antichristianity of the last time, of which 2 Tim. 3. 4. and 2 Pet. 3. are prophesied.

Socialism is at the same time one of God's most terrible punishments for the ingratitude of men for the preaching of divine truth, of which the Holy Spirit says in 2 Thess. 2: "For that they received not the love of the truth, that they might be saved, therefore God will send them strong error, that they may believe the lie." It has sprung only from the most terrible enmity against God and His Word. For a person with sound senses can see that he cannot give what he promises, indeed that nothing but lies and deceit are behind it. Nevertheless, it is a powerful error, because it so completely flatters the most naked selfishness and promises man salvation through himself without God. For this reason it is not at all surprising if the ideas of socialism spread so rapidly, since they find the most prepared ground everywhere in the open hostility against Christianity. Three million workers are already united under their leaders as members of the "International," and that in Europe and America alone! And among how many millions in other parts of the world and outside the "International" do the socialist ideas find acceptance and validity! Now one also wants to turn one's attention to the rural population. And among them, too, one will find ground, as the secret agitations that have sprung up among this class of the population in recent years prove. The danger of socialism is therefore truly not to be despised. Therefore, my brothers in office, let us not close our eyes to it. How far the righteous God wants to use wicked socialism as a scourge on the ungrateful world is hidden from us; may we therefore only succeed in protecting our Christians from its influence and in rescuing many of those whom it has captured from its bonds by that which alone can

save, and which alone brings us that which socialism without God falsely seeks, true freedom, true happiness - namely, the unchanging Gospel.

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(Submitted.)

**Open letter to the dear congregations of our synodal association.**

Beloved brothers in Christ!

First of all, I ask you not to be frightened, for I am not writing this letter to ask you for something for myself or others and at the same time to knock on your heart and your purse. Rather, I am writing to you to give you something, namely good advice, if you will accept it.

The matter is this. Unfortunately, it is a rather frequent experience that some congregations proceed nothing less than wisely and salutary for themselves in matters of appeal. It is indeed an excellent thing that your evangelical rights have not withered away here in this country. It is not the case over there in the area of the Lutheran church, where it is primarily the ecclesiastical authorities, the consistories, or the magistrates and state councils, or even individual men, the church patrons, on whose election and decision the filling of vacant pastorates depends. The congregations that

actually have the main right in the appeal,

do not enjoy any particular involvement in this matter, which is so important for them, but mostly only have the outward appearance of watching and approving what their superiors decide for them. Here in Germany, praise be to God, things are different and better for the Lutheran congregations because of the fundamental separation of church and state. Here they have the freedom, according to God's Word, to appoint their pastors and teachers themselves; and our synod in particular is careful not to restrict this freedom in any way and to wither it away. It does not occur to it to appoint pastors to them or to remove pastors by presumptuous force, if it is compelled by conscience to exclude such and such preachers from its synodal association, as such encroachments on the right of the congregations certainly happen in other synods. For as the appointment, so also the removal, according to God's word, is the right of the congregations.

But it is all the more important for you, dear brothers, that you use this freedom wisely and salutary. This includes, however, that you seek good counsel when filling vacancies for pastors. Our synod, according to the Gospel, does not want to be a legislative ecclesiastical body, but only wants to advise and care for its members, the individual congregations of its association. And for this purpose, too, it has its district presidents. These are by profession in our synod the visitators or official visitors of the congregations of their district, which have become members of our synodal body; and the more they can maintain this of their profession, the more they are skilled to get to know the particular conditions of the individual congregations the longer the better and more exactly. If a congregation becomes preacherless, either through the death of its previous pastor or through his removal with its consent to another congregation, where he could serve the common good even better, it is certainly wise and well done of the terminated congregation if it first turns to its district president for his advice and suggestion, in order to obtain a suitable pastor for it as soon as possible. And the latter will certainly use all his diligence to comply with the request of this congregation, be it that he knows of a minister of the church from his district who can be obtained for it, or that he claims for it a candidate who is suitable for it and who leaves the seminary and enters the service of the church, or that he consults with the other district presidents to remedy this need. Perhaps he will also seek the advice of older, more experienced and judicious ministers who are close to the congregation in question and who know its conditions and needs better.

This is certainly the appropriate way for the preacherless congregation to be spiritually supplied again. But unfortunately, experience teaches that this path is not taken by many congregations under such circumstances. In a congregational meeting, which is scheduled for the purpose of filling the vacant pastorate, some member of the congregation appears, who knows a distant pastor, perhaps also a cousin of his wife, in miserable circumstances. Of course, he describes him as "a good man"; and without seeking the advice of the president or neighboring reasonable pastors, he is quickly appointed. Another member of the congregation, who may have been a delegate at a synodal meeting, has a peculiar impression of the eloquence of one of the pastors.

Pastor get, and without further inquiry about  
to do it, he is quickly called. Again a

Another member of the congregation may have hosted a pastor at a synodal meeting who was quite pleasant and sociable, even with his wife and their children, and made only moderate use of beer and cigars. These good qualities were duly emphasized, and he was quickly appointed. Another member of the congregation heard from hearsay, even if it was from a third hand, that this or that pastor was a good pulpit speaker, also that he was sociable and friendly in his dealings; there was a good prospect that the congregation would grow faster and that the debts still owed to the church would be paid sooner, and he was quickly appointed.

Some other cases. A congregation in the countryside, not large in number, has become single. At the meeting for the reappointment, a former student is also present. He stood up as a councilor and urged the people to call only "a scholar"; this was done, but "the scholars" did not come. What did the people do now? They appointed without further ado one whom, although he had not made his studies in St. Louis, they might well have taken for a "scholar. And since he was only an assistant preacher until then, and indeed considered himself to be quite a "scholar", he accepted the appointment against the advice of knowledgeable brethren who knew him and the needs of the congregation calling him. In two years, however, the matter went so badly that the congregation had good reason to bitterly regret its carelessness in this appointment.

Again, another rural congregation, which is also not exactly numerous, is finished. Their pastor, who had just been called away and who had accepted the vocation to a larger congregation with their consent, nevertheless kept a fatherly heart for them; and in agreement with the main teacher in St. Louis, to whom he had of course explained the conditions and needs of the congregation in more detail, a very capable candidate was proposed to the congregation, who had completed his three years of study at the theological seminary and had passed his exams very well. Both proposals, however, were very badly received by the congregation. They wanted to take care of themselves, and that is what they did. And what was the fruit of this? For two whole years they called all kinds of pastors in vain and in the end they had to be very glad that they got a not very talented and learned, but still faithful man, a former assistant preacher. The spurned candidate, however, was immediately called to a similar rural congregation and there, under some difficult circumstances that were not present in that congregation, he proved to be perfectly adequate by his intellect and prudence.

In view of these and similar cases, which unfortunately do not occur so seldom, I wanted to ask and admonish you, dear brothers, as your elder brother in Christ, not to abuse your evangelical rights in the highly important professional matter of pastors and school teachers; And this all the less, the more you know how just in our synod the church officials concerned and we pastors and teachers are all carefully and almost anxiously endeavoring that these your rights and your Christian freedom remain preserved and protected for you. We commit you, as you well know, in conscience to no other obedience than that of

God demands in his word; we do not put you a  
menial yoke of human commandments on the neck  
and do not seek your conscience on the ropes of the

We are not allowed to lead people captive under the pretense of divine order for our own honor and benefit, as the antichristic pope and his clergy do, and similar priestly rule and subjugation of conscience to and fro also occurs in all kinds of fanatical ecclesiastical communities.

You should therefore have all the less misgivings about immediately turning to the president of your district for advice and a proposal for filling the vacancy; and it would certainly be wrong to doubt his ability or even his willingness to provide you with the desired help as soon as possible. And even if he does not have a suitable man at hand for the vacant congregation, he will, in the fear of God and in appeal to him, who is also called "Council", use all diligence to find him; and, as already said, he would in the end consult partly with the other District Presidents, partly with the College of Teachers in St. Louis, and partly with older experienced pastors who are close to the vacated congregation and know its conditions and needs better. It is decidedly against Christian humility and wisdom if the vacant congregation takes the matter of appointment into its own hands without further ado or lets itself be guided by unqualified and immature counselors. It is then the usual course that the matter goes badly, all kinds of trouble and disruption occur, and the cart finally gets stuck in the D. Then, of course, the officials concerned are good enough to pull it out again. In the hope, dear brethren, that you will willingly accept this well-meant admonition of mine, I remain

Fort Wayne, May 29, 1873.

Yours for service and intercession

United to you in Christ

W. Sihler.

(Sent in by Pastor M. Günther.)

### **A converted Jesuit.**

"The rope is broken and we are loosed." Ps. 124. 7.

One of the most important men whom God has turned from persecutors into blessed instruments and given to His Church since the Reformation was the former respected Jesuit Jakob Reihing.

He was born on January 6, 1579 from an old patrician family in Augsburg. After studying at the Jesuit College in Ingolstadt and later joining the order himself, he was first employed as a professor here and then in Dillingen, and became court preacher to Count Palatine Wolfgang Wilhelm of Neuburg. This Count Palatine was formerly Lutheran, but in July 1613 he secretly converted to the Roman Church in order to be able to marry a Bavarian princess. Reihing undoubtedly contributed to the fact that he took this step, was also present at his public acceptance into the Roman Church, which took place in Düsseldorf in May 1614, and justified the conversion in a writing: "Mauern der heiligen Stadt" (1615). Matthias Hoe von Hoenegg and other Lutheran theologians wrote against this book. Reihing opposed Hoe's "Protestant manual" with a "Catholic manual". He was a raging enemy of the Lutheran Church. Not only did he fight against it with his writings, but he also helped in all other ways, wherever he could, to make the Lutheran Church more tolerant.

Church to harm. In the destruction of the Lutheran

In the church of Neuburg, which the Count Palatine undertook, he was one of the most active tools.

God made this Saul a Paul after the riches of his grace. How this happened, he describes himself in his recantation: "My listeners, a good part of whom were evangelical or only recently led astray to Pabstism, desired nothing more than to hear the holy divine scripture, because they were used to it. My opponent, against whom I acted verbally and in writing, called me out (challenged me) and drove me to the ship. What was I to do? I had to put myself in writing and hold strongly to it, so that I would not infect the tender minds of my listeners, who went strongly to writing, with a suspicion, as if I did not dare to bring out the deal and win. Therefore, I took great pains to confirm the papal doctrine from the holy Scriptures and to refute and overthrow the Augsburg Confession. This was the purpose and goal of all my sermons, talks and writings. Many were of the opinion, and I myself, that I had luck in the dispute and victory in my hand. But God's judgment in high heaven was much different, and the dispute had a different outcome according to God's all-wise counsel. For since the heavenly rays of divine truth finally shone into my dark, blind and pompous mind, I began to see more and more clearly through divine illumination a year ago and from day to day thereafter, how the holy Scriptures in all, especially in the most prominent articles of the controversy, were clearly on the side of the Protestants

against the Pabstics. Then, finally, the disguised veneer of truth has been pulled off the papal errors in my mind, but the deceitful veneer of error has been wiped off the evangelical truth. Thus the shameful error, which I had long championed as the beautiful truth, has been defeated, but the truth, which I had contested as a harmful error, has risen up in my mind, has triumphed and triumphed.

At the beginning of 1621, it became increasingly difficult for him to "lick the sting. On January 5, while the Count Palatine had organized a great interrogation of his subjects, he went to Stuttgart to seek rest for his conscience and to ask for admission to the Lutheran church. Here, by order of the cautious Duke of Württemberg, the Lutheran theologians had to hold a colloquium with him four days early and three hours in the evening. The favorable result of the colloquium gained him admission to the theological foundation at Tübingen.

There was great astonishment in all of Germany when such a respected Jesuit converted to our church. Dr. Joh. Gerhard wrote to a friend in Copenhagen on February 24: "That Reihing. the famous Jesuit, who published the reasons for the apostasy of Prince Wolfgang Wilhelm under the title: Walls of the Holy City\*, has come over to our side, has undoubtedly become known to you; it is indeed to be regarded as a miracle that such a Saul has become a Paul."

The Count Palatine's and the Bavarian Duke's commissioners appeared asbalv to persuade him to return. Since he remained steadfast in the face of all enticing promises, they acted as accusers against him and demanded his extradition. The very fact that they did not come forward with an accusation until

he did not lend a sympathetic ear to her flattering words,

one could see how badly founded their accusation must be. But an investigation was made, and Reihing emerged from it so brilliantly justified that, at his solemn acceptance into the Lutheran Church, he could confidently and with a clear conscience read aloud a shameful poem about him and a libell, which the Jesuits had widely circulated, that had been etched to a Lutheran relative of the court.

The public act of revocation and acceptance into the Lutheran church took place on November 23 in the St. Georgenkirche in Tübingen in the presence of the Duke and other princely persons, as well as the entire university. The delay was due to the fact that the Duke had so much government business to attend to that he did not want to allow this solemn act to take place without him being present. After Lucas Osiander had spoken about 1 Tim. 1, 12-17, Reihing gave his revocation speech in Latin on Ps. 124,6-8: "Praise be to the Lord that he does not give us into their teeth for plunder. Our soul has escaped like a bird from the bailiff's snare; the snare is broken, and we are free. Our help is in the name of the Lord, who made heaven and earth." Under the title: "I<sup>a</sup>usi <sup>a</sup>ontr'l'reii oontriti (the torn papal ropes), that is, Jacob Reihing's most grateful thanksgiving... that by God's help he has been torn out of the ropes of the' papal errors and saved" 2c. he also published it in German translation as "a firstling of his work in the right vineyard of Christ".

In this speech of his, he described the day of his public acceptance into the Lutheran Church as a "day so long and highly desired. Once upon a time he burst out in praise of the divine grace that saved him. In it, he dealt with "the most noble cords of the papal doctrine, how they were torn, but how he was evidently saved by the help of the divine name from above.

Regarding the suspicion that many harbored because of his quick conversion, he expressed himself excellently thus: "Not only repugnant, but also somewhat good-hearted people make such thoughts of me, even against me: "Behold, you have been educated from youth in the Jesuit schools and discipline, also ultimately taken into their order; you have learned the papal theology under the most subtle and astute protectors of the pabstacy. You have publicly read and taught the "Articles of Controversy" in school, you have fought with such earnestness, orally and in writing, for seven years for the papacy against the Protestants, and have thus given cause for many Protestants either to fall away from their religion or to continue to set up their staff. Those who knew you before this, who have dealt with you, who have heard your strict sermons, who have read your writings, do not believe that you have seriously and sincerely converted from Pabbism to the Augsburg Confession. They come into a strong suspicion that there is no seriousness in such a hasty change, but a pure fraud and falsehood/ This is a strong suspicion, but it is a pure suspicion, and there is nothing in the matter. ... But why should it be surprising that even the thoughts of some good-hearted people are swayed by me, because Ananias at Damascus, in the conversion of Paul, when Christ himself revealed this to him, was initially somewhat shocked. Lord," he said, "I have heard from many about this man, how much evil he has done to your saints.

Jerusalem, and he has authority from the chief priests to bind all who call on your name'.... They concede too much to human weakness, who drive the power of divine grace into such narrowness that they consider everything that happens in a strange, hasty and human way to be suspicious and hardly believe it. My conscience is over a thousand tongues. A good conscience does not let itself be troubled or upset by suspicion. But the great power of truth and the strength of divine Scripture have moved, drawn and torn me from the Papal Trent to the Protestant Augsburg Confession.

Recantation and profession of faith happened with the following words:

"I contradict the papal Trent doctrine and confession and accept the Augsburg Confession. All that I have taught, spoken, and written for the papal doctrine against the Augsburg Confession, I hereby publicly recant, retract, and repudiate from my heart."

He concluded with a heartfelt petition and thanksgiving: "Give your holy blessing to this beginning, O most gracious God! And you who have given the will, give also the powers to accomplish the work. My soul, like a bird, has escaped from the bailiff's rope; you have plucked it out. The papal rope is torn, you have torn it. I am saved, you have saved me. This work is not of my understanding nor of my strength. Our help is in the name of the Lord who made heaven and earth. O Almighty Creator of heaven and earth, you have called me without any merit on my part, out of pure grace, from the papal errors to the evangelical truth, from the false pretense

of righteousness to the right perfect righteousness, from the hard servitude of man to Christian freedom. You have led me safely, since I did not know where to go.... O my all-sufficient helper and redeemer, creator of heaven and earth, what a great *gratitude* or thanksgiving I owe you, because of the wonderful work of your divine grace, which you have done and displayed on me, unworthy and undeserving, with your great power. My voice fails me, my tongue stammers, all the powers of my soul faint. Let the most grateful King David take my place and give thanks in my stead: "I will sing of the grace of the Lord forever and proclaim his truth with my mouth for ever and ever. I will exalt you, my God, O King, and praise your name forever and ever. I will praise you daily and glorify your name forever and ever. The LORD is great and very praiseworthy, and his greatness is unspeakable. Children shall praise thy works, and shall speak of thy might. I will speak of thy glorious splendor, and of thy woes; that they may revenge thy glorious works, and tell of thy glory, and praise thy great goodness, and extol thy righteousness."

Eight days later, on St. Andrew's Day, he preached a sermon on the gospel of the day against the Roman sacrifice of the Mass in the court chapel in Stuttgart. He was appointed professor in Tübingen and later as superintendent of the theological foundation and fourth full professor. In 1622 he married Maria Welser of Augsburg.



Above all, he made it his business to make up to the best of his ability for the damage he had done. He writes about this in the preface to the German translation of his revocation speech: "Because the dear, faithful and merciful God, through His rich and abundant grace, has led me out of the darkness of the papacy into the bright light of the Holy Gospel, it is incumbent upon me, after I had previously been in the darkness of the papacy, to make amends to many of the higher and lower classes, scholars and unscholars, by my writings printed in Latin as well as in German, besides manifold private talks and sermons, that I now and in the contrary endeavor to repay such damage with God's grace and to create desired fruit with everyone according to my talent and fortune graciously bestowed upon me by God." Among the writings that he wrote for this reason, the most important is probably the "Retraction and Thorough Refutation of the Misnamed Catholic Manual" (1626), which he himself had written as a Jesuit.

He bore the blasphemies of his enemies patiently. He was able to accept the word of Christ: "Blessed are you when men revile and persecute you for my sake, and say all kinds of evil against you, lying about it.

In 1628 he passed away gently and blessedly in true faith in his only Savior and mediator, Jesus Christ.

The Jesuits invented new lies about his death. But this is nothing unusual for us, "that the saints of God are blasphemed by them even after death".

They let you lie, after all, you have no pious;

We should thank God in it, His word is coming again.

## **To the ecclesiastical chronicle.**

### **I. America.**

**A knight of the sad shape.** A certain Mr. K., and with him Mr. Pastor Brobst, definitely wants to knight Professor Walther in the latter's magazine. In No. 14 of the "Lutheraner" (April 15), Prof. Walther had remarked the following about this Mr. K.: "In the number shown (in the magazine), a Mr. K. expresses the assumption that our declaration made some time ago concerning the German national churches 'might contain a contradiction with our own concept of the church'. We can only advise Mr. K., if it should not be too personal, to study the doctrine of the church a little more thoroughly before he comes to light with such assumptions. We cannot possibly agree to serve anyone who once picks at us in an essay, immediately with detailed counter-articles." This remark sent Mr. K. into a violent huff. He appears in the "Zeitschrift" of June 21 in a huff. First he says that he had read Prof. W.'s remark "only later". It would certainly be malice if someone wanted to claim that this was emphasized so that no one would get the idea that Mr. K. had really followed Prof. W.'s advice and had studied the teachings of the church in the meantime. Then he uses the words used with regard to Pastor Brobst's views on personal attacks: "if it should not be too 'personal'" - and writes: "It is not at all possible and also not at all necessary that, in proving error, one should never be 'personal', but rather 'personal'".

Rather, salt and pepper may be sprinkled in, and even mockery and laughter may be added. But this is quite possible and also quite necessary, that one, as against things, so against persons, does not speak in an untidy manner, that is, not indecently or immorally or unchristianly; rather, the speech must at least be decent, yes, it must always be sweet to hear. Therefore, if Mr. W. 2c." Mr. K (onfusionarius) leaves it up to the reader to decide what and how much of this hits Prof. Walther. This much seems certain, that the attack on the part of Prof. W. was at least indecent, but that it has nothing of itself if Mr. K. is indecent. Hereupon Mr. K. makes an attempt to prove that the declaration of the Missouri Synod concerning the German Landeskirchen is in contradiction with their own concept of the church. If we were to report the confusing stuff brought to light, the reader would immediately see that a thorough study of the doctrine of the church would not have harmed Mr. K. at all, that Prof. W.'s advice was well-meant and necessary. If Mr. K. would still follow the advice now, he would succeed better in giving his advice, in which he also tries. After all, he cannot get over the fact that Prof. W. called his essay an essay, and there is nothing left for him but to console himself with a Latin saying. G.

**"The end justifies the means."** This principle is called a Jesuit one, but unfortunately it is followed not only by Jesuits, but also by other people, especially by the so-called Catholics. Thus, on July 4, a "people's festival", combined with a lottery, was organized here by a local Roman priest named Schindel, in order to raise funds for the construction of a hospital.

**A Laying of the Foundation Stone and a "Beta".** In Chicago, the Jesuits are building a large idolatrous temple just opposite one of our churches. Obviously, they are doing this out of Jesuit love against the Lutherans; but this love, as is well known, is a significant and incarnate piece of diabolical wickedness. - The first floor was completed so far that on the second Sunday after Trinity the laying of the foundation stone was to take place and of course in the grandest style. The daily papers had long since announced that speeches were to be made in four different languages, English, German, Bohemian and French. "God willing," was not added. "Father D." and others, after all, can do anything, even weather-making 2c., as their enlightened followers believe. The Day came and with it many, many people, mostly coming from the green island, and filled the wide and still free surroundings. At last, the decorated mass peacocks arrived, the bishop in the middle, with the mass boys, but this time they did not burn incense, probably because of the better performance of the former on their high position and in the face of such a large crowd. Oh, how in uncanny holiness these unholy saints strode along in a stooped posture, while the bishop splashed the walls, which in any case is no more useful than if, say, a dog . Now

came the turn of the speeches. About this writes an English

Newspaper according to the truth, as follows: "Dr. McMullin began to say that by the ceremony just performed, this spot (land) has been set apart from the other part of the whole surface of the earth and consecrated to the service of Deity. It is holier than the burning bush, holier than Mount Zion." (Blasphemy!) "At this point a terrible thunderclap echoed through the sky and the rain poured down in torrents, scattering the crowd, which rushed in all directions seeking shelter. The weather vetoed further speeches and the thing was over." - When the thunderclap sounded, the blasphemer jumped as if struck by thunder,

He threw the choir shirt over his head to another man and hurriedly sought shelter with the rest of the unspiritual clergy. How quick-footed they were now, these hopeless seducers; who could hardly crawl and creep only because of their deceptive devotion. The rain was about to end, but before it all, all solemnity.

A. W.

## II. foreign countries.

**In Strelitz, a senator who** is Jewish had been elected to the board of the city school, and the grand ducal government in Neustrelitz had therefore refused to confirm him. On appeal, however, the German Bundesrath ruled that the confirmation had to take place, since its refusal was contrary to the laws of the Reich. The government then applied to the Strelitz magistrate to include a provision in the school regulations that only men of the Lutheran confession could become members of the school board. The magistrate, however, refused to comply with this request. On March 4, the government therefore threatened to withdraw a state subsidy of 200 Thalers from the school if the magistrate persisted in his decision. This was done, since the magistrate, together with the citizens' committee, unanimously upheld its refusal, and at the same time the government declared "that further measures were in prospect.

(Municipal Gazette.)

## Weather Vane Song.

At all times there have been weathervanes also in religion, that is, people who in their creed were guided by the wind of the time, and always professed the faith in which they had no tribulation to endure. When in the 17th century the sovereigns often changed their faith and persecuted those who did not want to believe as they did, a poet made a poem which was arranged in such a way that if one read each line completely in succession, one professed to be a good Lutheran, but if one read the first half in succession and then the other half in succession, one declared oneself to be a good Papist. This poem is communicated by the "Deutsche Volksfreund", from which we let it follow here. It reads as follows:

<p>I. I say completely abDer Luther's to the graveWill I deny and mock the Luther's commandments are I am hearing more and moreAll The Lutheran Lehr' Away from this land-.... What is called Lutheran He Who Dies With LuthersHe Who In eternity spoilsWho</p>	<p>II. Roman doctrine and life I be completely devoted to him mass and ear confession quite gentle and light to me those who love the Pabstthum Hab' ich in's Herz geschrieben All' Roman Brotherhood I protect with all my strength Acquires Heaven Roman remains and dies.</p>
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Of course, everyone will be horrified when he reads this weather vane song; but aren't there just too many for whom it fits all too excellently in these unionist times of ours? —W . [Walther]

## The Luther lime tree in Ringethal.

When Luther came to the village of Ringethal near Mitweida in Saxony in 1530 on his visitation trips, he preached in the churchyard under a lime tree with great blessing at the request of the local peasants, since the papist priest did not want to grant him the church. In memory of this, a memorial sermon was held annually on Shrove Tuesday under this lime tree. Despite careful care, only one trunk of the tree, which had become so dear to the inhabitants, still stands today. To keep the memory of what was once there.

Last year, on October 13, a marble memorial tablet, two cubits wide and one cubit and six inches high, was placed on the trunk of Luther's lime tree, with a golden inscription that reads as follows:

Old Luthrlinde knows you many a good old saying - But let the one saying be good enough for the man, the old man, the child: That God's word and Luther's teaching perish now and nevermore.

## Church News.

After Mr. Lonis Höltrr, 8t,u<Z. tstoöl., had received and accepted an appointment as Pastor "äjunos from the Lutheran St. Johannis congregation in Quincy, Ill, after having passed his exams, he was solemnly ordained and inducted by order of the Presidium of the Western District by the undersigned with the assistance of Mr. Pastor Bruno Mießler on the third Sunday after Trinity in front of said congregation.

May the Lord bestow upon the dear brother his spirit and divine wisdom for the faithful execution of the holy office in the dear congregation, which I can no longer preside over alone at the present time due to illness. Jacob Seidel.

Address: lisv. Doui.8 HooUxr, onro ok Uvv. 0. 8 "ickb>, Uox 2087, III.

After Pastor Karl Kretzmann of the Lutheran Hanover congregation and of the Lutheran Trinity congregation, both in Cape Girardau County, Missouri, had received a proper call and accepted it with the consent of his former congregation in New York, he was installed in his new office by the undersigned on behalf of President Bünger on Rogate Sunday in the Trinity congregation and on Ascension Day in the Hanover congregation.

May the Lord be his sun and shield and make him a blessing for many! G. Po lack.

Address: IIov. Oliarlvs Xrotsmnnn,

ear" o5 liov. O. I'olrrrost, Oape Oirarckonu, Alo.

By order of the Honorable Mr. President of the Western District, Rev. H. P. Duborg, called by the newly formed Lutheran congregation at South-Chicago, Ill,

was installed in office by the undersigned on Sunday Eraudi. God bless the work of his servant!

The dear readers of the "Lutheran" should be pleased to learn from the above that the number of our congregations in the immediate vicinity of Chicago has increased by one. God willing, it is a hopeful one. South Chicago is located about 12 miles south of the center of the city, at the mouth of the Calumet River into Lake Michigan. In recent years, the United States government has made the river navigable and built a harbor. A stock corporation, however, which has acquired the land there, partly through high prices, has laid out the city and established large factories and businesses. As a result, many German and Danish workers move there. Pastor Duborg can preach in both languages. The favorable location of this suburb and the excellent connection with Chicago (by water and by several railroads) justifies the prospect that a rapid blossoming and growth can be hoped for there. May this young congregation also grow and God's Word create much fruit among it for eternal life! God help it.

F. DLderlein.

Address: Uov. II. I». Duboi-A, 8outst Ostioa^o, Ooolc Oo., III.

On Sunday, Lätare, Rev. M. Sondhaus, called from the Lutheran congregation at Summst, Cook Co., Illinois, was installed in his sacred office by the undersigned, by order of the venerable Mr. President of the Western District. God set him to bless his congregation!

F. Död erl ein.

Address: Rov. LI. 8ou6stnu8,

Summit, Ooost Oo., III.

### Church consecration.

In the hills of Baltimore County, in the State of Maryland, about 16 miles north of Baltimore, the St. Jobannis Lutheran congregation at Ssmmerville celebrated the nest of Ki'nmei'knnn i'tn-its new frame church on the first Sunday after Trinity, June 15 of this year, in company with many guests from the rural congregations and from the large seaside city nearby. Ljerr Past. Frincke

Baltimore preached early in the morning in German on Luc. 19, 1-10. With reference to the feast, he described in sweet and serious speech the true poor sinners, and especially the love of the Lord Jesus for sinners. In the afternoon, Pastor Kügelr of Eumberland, Md., preached in English on Matth. 7, 24-29. This was a short, but nevertheless thorough instruction on the one and only reason for our salvation; the listeners were also warned against all human sand in the matter of salvation, and exhorted to build in true faith on this good reason, Christ and His holy gospel. - These were two precious testimonies of the pure, heavenly teachings, just what sinful mankind needs, and what the poor but salvation-loving sinners only need - what they want to hear again and again and what they feed on. The prayer of repentance and thanksgiving in the old church, located in the same place, the opening words and the consecration prayer were spoken by the local pastor. He has been preaching in Harsord and Baltimore Counties for over 14 years and is now preaching the gospel in four fairly remote locations.

The parish was previously called "Long Green"; this is the name of the place where it was founded (now the post office); however, this place is several miles away from the church and the name itself caused confusion; therefore, it was decided to give the above name to the actual place of the church.

We were especially pleased by the lovely and artistic vocal performances of the singing choir of St. Paul's parish in Baltimore, under the direction of teacher Feiertag. The rarer it is here, the more enjoyable this part of the festivity was for us.

This to all dear fellow believers, here and across the sea, with the greeting of love and peace, for fraternal news. Praise to God! He helped us overcome the difficulties, He gave us strength for the necessary effort. Now we have a new church; much more beautiful than the old one, it looks down from the hill into the vast Dulaney valley. Will we also strive with renewed zeal for the preservation of the most precious, our immortal souls, to grow in the heavenly knowledge of Jesus Christ and in His power fight the hot and serious battle against all the powers of darkness?

### Church consecration and introduction.

If in a city like Saint Louis, despite the masses of unbelievers and false believers, a new Lutheran congregation forms on the basis of the orthodox confession, builds a respectable church and appoints its own preacher, then this is a great work of the Lord, about which we have to rejoice with all our hearts and praise and thank God. In the north of Saint Louis there is a part of town called Lowell, which is mostly inhabited by Germans. Here a new Lutheran congregation has been formed, first from members of the Bethlehem congregation, whose church is located in Bremen, about two miles south of Lowell, on Salisbury Street, and where Pastor Claus is employed. The new congregation, having purchased a large and beautifully situated building site between Bryan Avenue and Cowan Street, joyfully set about building the church and, with God's help, completed the church building, 34 feet wide, 65 feet long and with a 70 foot high steeple, with a tall, fun school underneath, as early as Easter of this year. However, the consecration was postponed until a preacher could be found. The Lord provided this in the form of Pastor I. Achilles, who had been appointed assistant preacher at the Zion Church here a quarter of a year ago. On Sunday Exaudi, May 25, both the consecration of the church and the introduction of the preacher took place. First in the morning, the congregation gathered in the old school building, where services had been held from time to time for some time. The farewell speech was held by Mr. Pastor Achilles on Psalm 132, 1-9, since Mr. Pastor Claus was prevented from doing so due to illness. Under the lead of the trombone choir of the Immanuel congregation a procession was formed, which moved to the new church several blocks away. The first sermon was preached by Pastor Gräbner from St. Charles on Psalm 84, 2-8, followed by the introduction of Pastor Achilles with a speech on Eph. 4, 10-12 by the undersigned with the assistance of the present pastors and Professor Schaller. This act was followed by confession and the celebration of Holy Communion. The confessional address was preached by Mr. Pastor Brandt in Baden near St. Louis. In the afternoon Rev. Becker of the venerable Illinois Synod preached on 2 Cor. 5:19, 20. and Rev. Achilles administered a baptism. Both the po- saune choir and the singing choir of the Bethlehem congregation added much to the solemnity of the services. The Collecte that day brought in 4208.50. This church is now the ninth Evangelical Lutheran in the city and the sixteenth in St. Louis County.

May the Lord build His Lutheran Zion in this world city, among the more than 100,000 Germans, and especially bless the ministry of the newly ordained pastor in St. Paul's Church in Lowell! Amen. I. F. Bünger.

Address: ü "v. D

onrs vk Llr.

Of Orană ^.vsrru" rrnä Hlnin 8trss1, Dorvsll D. O., 8t.. Douis, Hlo.

### Mission Feast.

The congregation of the "undersigned" celebrated this year's mission festival on the first Sunday after Trinity, not only, as in the past, in fellowship with the nearest Schwestrr congregations, the congregation of Pastor Steinbach and that of Pastor Böse, but this time also in fellowship with the dear congregations in Fort Wayne, with the congregation of Dr. Sihler and that of Pastor Stubnatzy. A bright sky favored the celebration. A beautiful grove next to the city provided an appropriate gathering place. The accompaniment of the songs with wind instruments increased the devotion. Productions of the choral societies awakened the festive mood. The sermon was held by Pastor Stubnatzy. In it, following the Gospel of the day, he testified how on the one hand there is blessedness in the having of Moses and the prophets of the Christians, and on the other hand there is wretchedness in the not having of Moses and the prophets of the Gentiles, which is why the Word should be brought to them. After a short introduction about the work of the Evangelical Lutheran Mission Institute in Leipzig, the undersigned told about the Indian mission station Mayaveram, which is served from Leipzig. In the afternoon, according to Ps. 116, 10, Pastor Steinbach explained how the church, because it is a confessing one, must also be a missionary one. This was followed by a lecture by the Conrector Bischof on the victorious power with which the missionary activity of the first church overcame the greatest obstacles. Finally, Professor Diederich gave a vivid picture of the effectiveness of our emigrant missionary in New York, and thereby showed the manifold benefits that the immigrants can find through him.

The Lord has blessed us abundantly. Glory and thanks be to Him! The collection amounted to 150 dollars, which was donated in equal parts to the Leipzig Mission, the Brunn Institution and the Emigrant Mission in New York.

Kendallville, June 24, 1873, Ph. Fleischmann.

### Announcement.

The following have been issued as candidates for the vacant professorship at St. Louis Seminary to date:

from the supervisory authority concerned, as well as the teaching staff: Mr. Pastor M. Günther,

from other members of the electoral college: Pastors M. Günther, I. Ä. Hügli and H. C. Schwan.

St. Louis, July 10, 1873, Th. Brohm,

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### **Calendar.**

For the new calendar, I will take the addresses of the pastors and teachers from our latest synodal reports. Those concerned should inform me as soon as possible of any necessary improvements, changes that have occurred, and so on. I request such addresses from a small piece of paper in letter format, without any further additions, so that I do not need to take another copy. The new postcards could be used most conveniently for this purpose.

Likewise, I hereby request the secretaries of the synods belonging to the Synodal Conference to send me either a copy of their latest synodal report or, what would be even more pleasant for me, an alphabetical register of the pastors and teachers belonging to their synod as soon as possible.

J. C. W. Lindemann, Addison, Da Oo., Ill.

### **The Middle District of the Synod of Missouri, Ohio and Other States.**

will gather, God willing, on August 13 in Logansport, Indtana.

The doctrinal subjects already presented for discussion are: 1) theses on prayer, 2) theses of good works, 3) the dangers of socialism and communism.

All those who intend to attend the meetings as members of the Synod or as guests are requested to notify the Dus-toi locū I. H. Jox (Lox 106) by letter at least 14 days in advance.

The submission of complete parochial reports is hereby especially reminded. G. Runkel, Secretary.

### For your kind attention.

All gifts for the seminary budget are to be sent in the future to the house administrator Hrk. Aug. Waschilewsky and will be acknowledged by him in his time in the "Lutheraner". Gifts for poor students are still to be sent to me or to Professor Walther. A. Trümer.

### Conference - Displays.

One-day conference in St. Louis on the first Wednesday in August.

The Concordia Conference will meet, by God's grace, at Zelenopol, Butler County, Pa. on August 5, in Br. Butz's parish. Tuesday morning at 10 a.m. the brothers will be picked up at the Rochester depot.

F. E. Fickeisen, d. Z. Schreiber.

The general mixed Minnesota Pastoral Conference will meet, God willing, from the first to the fourth of August, at the church of the Rev. W. Streißguth.

Objects of the hearing are: A paper on the derivation of objective from subjective justification, and: Thesis" on church discipline.

On the 5th and 6th, the general conference meeting is still being held. H. F. Sprengeler.

The Southern Michigan Pastoral Conference will meet, God willing, on Tuesday, August 5, in Detroit at the home of Rev. Dankworth. To preach: Mr. Pastor Lohr- mann; substitute is Mr. Pastor Hahn.

F. W. M. Arendt.

The "German-Norwegian Evangelical Lutheran Preachers' Conference in the middle part of northern Wisconsin" meets on August 4 at the home of Pastor N. Berge in New Hope, Portage County, Wisconsin. The meetings will last from the 5th to the 7th of August. H. I. Haack, Secretary.

The Minnesota Teachers' Conference will meet, God willing, in conjunction with the Pastoral Conference from the first to the sixth of August in St. Paul.

The main subject of the discussion will be: The difference of legal and evangelical discipline.

Registrations are to be made in time with Pastor Rolf or with teacher Fischer in St. Paul.

I. W. Müller, Secretary.

### For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of June 1873:

#### 1. contributions:

From Mr. Pastor Beck and Mr. Teacher Rocker \$2.00 each, Mr. Past. W. Zschoche and teacher Nickel each H3.00, pastors and teachers Jungk, Pröhl, F. Lehmann, Matuschka, Biltz, Hölter, Deffner and Härtel each P4.00, pastor Bruno Mießler H6.00, teacher Troller H8.00.

#### 2. gifts:

From the congregation of the Rev. Kleist in Washington, Mo., H3.50. Pentecost Collect of the congregation of the Rev. Riedel in Homewood, Ill, \$12.00. Pentecost - Collecte of the congregation of Mr. Past. Lüker in Aroma, Kansas, H5.10. From the congregation of Mr. Past. Stephan in Echester, Ill, \$10.60. From the congregation of Mr. Past. Bergt in Paitzdorf, Mo., H6.90. Collecte collected at the wedding of Mr. Bern by Mr. Past. Feustel in Effingham, Ill, H3.10. Gift from Mr. Joh. Rode- kohl by Mr. Past. Biltz in Concordia, Lafayette Co, Mo, \$2.00. Gift from Mr. M. Droge by same P1.00. St. Louis, July 7, 1873. Oskar Gotsch.

For the seminary - Ha ushalt received: By Mr. Pastor M. Hahn from H. SirvcrS H5.00, W. Häring H5.00, A. SieverS H4.50, G. Schlaginhaus \$2.00, Fährndrich O1.00, from Zimmermann, Schwenker, Beckemeyer, H. Häring, Temme, Heit" kamp together H7.40. From the congregation of Hrn. Past. Gräb- ner (delayed because of loss of bill of lading) : 1167 pounds of smoked pork and 15 pounds of dried apples. Receipt of the municipality of Mr. Past. MuuS H50.00.

For poor students: By Mr. Pastor Wunsch from Wittwe Kraft H5.00 for Count. Through Mr. Pastor Biltz, at Rev. F. G. Walther's wedding, H8.65 for Grafelman". Through Hrn. Past. W. Brandt, Collecte of his congregation, HU.10 for Lüdemann. A. Crämer.

For poor students received through Rev. G. Reisinger in Danville, Ill, from his congregation \$16.00. For Pastor Ruhland by Pastor D. Kothe \$2.00.

C. F. W. Walther.

### Changed addresses:

O. Burgdorf, 2103 3nclesnn 8t., 8t. Louis, Mo.

Itsv. 3. 3. Lox 55- II "s>rc>n, RHirnsln.

L. OrstnsbrZ'r, teacher, Lax 379- 8t. Oünrlvs, Llo. Mr. Pastor D. O. 111. Itublrrnck, \_\_\_\_\_ Nieder Planitz near Zwickau, Kingdom of Saxony.

Printing Office of the Synod vou Uiffouri, Ohio ". a. St.

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Volume 29.

## Synod Sermon, held in 1873 by W. [Walther].

O Lord, our God, we are far too lowly for all the mercy and faithfulness You have shown to us, Your worthless servants. In this time, when the light of faith has been extinguished in the hearts of men everywhere, You have, according to Your free mercy, opened our eyes to recognize the truth of Your Word and the grace and blessedness that is in Your Son, Jesus Christ, and to preach and testify of it together. O help us now also, that we may never forget or deny how great You have done for us, and that, as long as You still deem us worthy to stand in Your service, we may also proclaim Your virtues alone, Who has called us from darkness to Your marvelous light. Finally, let our meetings in the days ahead be so blessed for us that we all return home with hearts burning with zeal to praise and glorify You alone from now on and to give You alone all glory, in

words and works, in life and in death, here and there, in time and eternity. Amen.

**Text: Revelation John 14:6, 7:**

**And I saw an angel flying in the midst of heaven, having an everlasting gospel to preach to them that sit and dwell on the earth, and to all nations, and kindreds, and tongues, and people, saying with a loud voice: Fear God, and give glory to him.**

Venerable and beloved fathers and brothers in the Lord!

That the only true religion is that which gives all glory to God alone is such an indisputably certain truth that it seems to need no proof. Religion is nothing else than the way of worshipping God. Now God as the creator, sustainer and governor of all things is undoubtedly entitled to all honor alone. Thus, the honor of God must also be the test of all religions. A religion, which instead of the creator to the creature,



St. Louis, Mo., August 1, 1873,

No. 21.

Therefore, if God does not give glory to man, it is not a religion at all, but only a distortion of it, and has nothing of religion but the title and name without the thing and the essence; but a religion which gives glory to God, but does not give him this glory alone, may be a religion, but it is a false and corrupt one.

If we now look at our time in this mirror, what do we find? - On the one hand, a complete denial of God and denial of all honor due to Him; on the other hand, a multiple diminution of this honor; on the one hand, therefore, complete lack of religion, on the other hand, corruption of religion.

What in David's time the fools spoke only in their hearts, and what until a hundred years ago only the raw desperate villain, shunned by all the world, dared to murmur only in secret: There is no God! Away with all religion and all worship! - this is now preached by men who not only boast themselves of high science, but who are also highly celebrated by thousands as their prophets, frankly and freely in word and writing as from the rooftops. Yes, in order to tear from his heart even the last thought that there is a supreme being to whom man has to offer honor, these world prophets of our midnight time declare that man is nothing but a beast which only in the struggle for its existence has finally swung itself up to the higher level on which man now stands in comparison with other animals. The truth that announces itself in every human breast with irresistible force: There is an all-powerful, all-wise and all-good God who created, sustains and governs everything, this truth which solves the whole riddle of the existence of all things so harmoniously, so splendidly, is impudently chided as a delusion of former ignorance, and the insane assertion, that everything came into being by itself, or that the changeable, transient world is eternal, whereby the mystery of its existence, instead of being explained, becomes an unreasonable contradiction, this insane assertion is praised as the finally found unraveling of all the mysteries of the universe!

We see from this that the apostate Christians of our day have become blind pagans again, from To whom Paul says: "Thinking themselves wise, they have become fools, and have changed the glory of the incorruptible God into the likeness of corruptible man, and of birds, and of fourfooted beasts, and of creeping things; and have honored and served the creature rather than the Creator, who is blessed for ever. Yes, we see from this that on those who have rejected God's word in our days, that terrible curse has come, which God already threatened the Jews, if they would reject the revelation familiar to them, that curse namely: "The Lord will strike you with madness, blindness and raging of the heart.

But, would that in our days only those would not give God the honor due to Him, who in the frenzy of their hearts, which came over them from God's judgment, deny God's very existence, and therefore scorn all religion and church as a sham! But all churches still profess the first commandment: "Thou shalt have no other gods before me," and the conclusion of the holy Lord's Prayer: "For thine is the kingdom and the power and the glory. - Instead of the word of God, human reason and wisdom are often given the honor, instead of the grace of God, human action and merit. Even within our noble Evangelical Lutheran Church, even where people want to return to the old truth, teachings are increasingly being heard in our days by which the honor due to God alone is taken from Him and given to man.

Should those who lead such teachings be faithful sons and followers of Luther? - Nevermore! - Our text undeniably contains a prophecy of the church reformation that took place four and a half hundred years ago; the angel who was supposed to fly through the midst of heaven according to this is undoubtedly no other person than our Luther, the blessed instrument for carrying out the work of reformation; he really flew through the midst of heaven with his teaching, which was nothing other than the eternal gospel, and really cried out with a great voice resounding through all Christendom: "Fear God and give Him the glory!"

Since we, venerable and beloved fathers and brothers in the Lord, all confess to be Luther's spiritual sons and to want to carry on and continue his work also in our days, and for this ultimate purpose have gathered together again today in the name of the Lord, let me now also present for the examination, encouragement and strengthening of all of us:

**That we can only do Luther's work in our own day if we allow God alone to do all the work.**

**Honor;**

if we namely

1. God's **word** and God's **word** alone, against all human eyes.
2. to give all glory to God's **grace** alone, in spite of all human activity.

I.

If, my listeners, I am to put into short words what Luther worked and fought for from his first Reformation appearance until his death, I know of none other than those with which, according to our text, an angel should have ascended the heaven of the church, namely, the words: "Fear God and give Him glory!" These words are the short summa of all Luther's teachings and the rallying cry with which he went into battle not only against the papacy, but against all his opponents; they are the slogan which he issued to all those who wanted to do the work of the Lord with him and wage the wars of the Lord with him; they have therefore also become the shining inscription on the banner of the church which still bears Luther's name today.

But the first thing Luther did to prove that he really wanted to give all glory to God alone was that he first gave all glory to God's Word alone, against all human prestige.

When Luther left, human doctrine and human will prevailed in the church. It is true that Luther himself was initially strongly caught up in both. He himself confesses that in 1517, after publishing his ninety-five theses against papal indulgences, he was suddenly commanded to remain silent in the name of the church. The following: "When I heard the name of the church, I was frightened and offered to withdraw"; \*) indeed, even in 1518 Luther could write to Pope Leo X: "I do not want to know otherwise than that the voice of your holiness is the voice of Christ, who acts and speaks through it. If I am guilty of death, I do not refuse to die." We would be very wrong, however, if we thought that Luther, at least at that time, still placed human doctrine and human will, that is, human prestige, above God's Word. No! Luther did indeed humble himself before both the Roman Church and the Roman bishop, but only because he believed that both wanted nothing but the Scriptures to be taught. Already since 1506, when Luther, by God's providence, first got hold of a whole Bible, which he found in the monastery library, it was clear to him that in the church no authority but that of the written Word of God was valid. He had therefore already concluded his ninety-five propositions against indulgences with the declaration: "I am not so ignorant as to let the divine word take second place to the fables invented by human reason." †) Yes, when Pope Leo in 1520 on

\*) XIV, 472.

\*\*) XV, 497.

†) XVIII, 266.

Luther's humble letter, in which the latter had submitted to him, did not seek to refute Luther from the Scriptures, but simply demanded recantation against the Bright Scriptures, then the scales fell from Luther's eyes, so that he now wrote: "I am now much calmer, now that I know for certain that the Pope is obviously invented as the Antichrist and the chair of Satan. \*) Not to recognize the Scripture as the decisive judge within the church and to be the Antichrist himself, these were already at that time synonymous things for Luther.

Acting according to this principle, we find him from then on until his blessed end. Luther rejected what he recognized as the teachings of men, not because they were against his reason, but only because they were against the Word of God. Therefore, he did not oppose reason with reason, worldly wisdom with worldly wisdom, human doctrine with human doctrine, but only with God's Word. When in 1521 he was to appear before the emperor and the empire in Worms to answer for himself, he first fell on his knees in his hostel and said: "O my God, my God! stand by me against all the world's reason and wisdom"; \*\*) and when he now appeared before the high assembly in the name of the Lord, and was called upon to recant, he finally spoke the world-famous, immortal words: "Unless I am overcome and convicted with testimonies of the holy Scriptures or

with public brightness and clear reasons and causes (for I do not believe the pope nor the conciliar alone, because it is evident and obvious that they have often erred and have been repugnant to themselves), and I am thus convinced with the sayings which are attracted and introduced by me, and my conscience is caught in God's word, then I cannot and will not recant anything; because it is neither safe nor advisable to do anything against conscience. Here I stand, I cannot do otherwise, God help me. Amen!" †) After Luther had been dismissed, however, he sent the emperor the written declaration: "I am still quite willing and ready to stand before unsuspicious judges and to tolerate and accept their knowledge and judgment, excepting nothing at all, but only the public, clear and free Word of God, which is to be above all things and to be the judge of all men." ††)

Luther declared God's Word to be the highest authority not only against the papacy and its human statutes, but also against those who, while accepting the Scriptures as some norm, did not want to be captive to the clear letter of the Scriptures against all objections of their reason. When in 1524 Luther was attacked with true fury by Carlstadt and Zwingli because of his doctrine of Holy Communion, and was therefore scolded by them as a carnivore and blood drinker, Luther wrote to the Strassburgers: "If someone were to prove with consistent reason that there was bad bread and wine, I should not be so attacked with fury. I am unfortunately all too inclined to do so, as much as I feel an Adam. - But I'm trapped, can't get out: the text is too powerful there, and won't let itself be torn from my mind with words." ‡)

\*) XV, Anh. 93.

\*\*) X, 1720.

† XV, 2307. f.

††) XV, 2254. f.

‡) XV, 2449.

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But just as Luther had begun and continued his work, he also completed it. In the last sermon he preached to his Wittenbergers a few days before his death, this was, as it were, his testament that he left them: "Until now," he said, "you have heard the right true word; now beware for your own thought and wisdom. The devil will kindle the light of reason, and bring you from the faith, as happened to the Anabaptists and devotees of the Sacrament. Therefore pray God earnestly to leave you the word, for it will come to pass abominably." \*)

But in matters of faith and conscience, Luther gave glory to God's Word alone, not only against all human doctrine, but also against all human will. His whole life was in word and writing a continuous testimony not only against the antichrist tyranny of the pope, but also against every rule of the so-called spiritual state. He showed that in the New Testament the believing Christians are the free royal priesthood and that therefore they are not subject to any creature in the church, whether it is called pope, bishop, priest, synod, concilium, or church, but only to Christ and his word. He overthrew and smashed with God's word, as with thunderbolts, the invading priestly rule, by making it evident that not the officials, but the church or congregation itself was the original holder of the key or ecclesiastical power, and that therefore the so-called priests were the administrators not of their own, but of foreign, namely of the Christian rights conferred upon them, not the heads of the house, but only the stewards, not rulers and commanders, but servants and slaves of the church or congregation. Among other things, he writes in his interpretation of the First Epistle of St. Peter about the words: "Feed the flock of Christ, if you are commanded. - Not as those who rule over the people", the following: "We have One Lord, who is Christ, who rules our souls. The bishops shall do nothing but feed. Now St. Peter has overturned with one word and condemned all the rule which now the pope leads, and clearly shows that they have no power to command a word, but that they alone are to be servants, and say: This says your Lord Christ, therefore you shall do this." \*\*)

Behold, Luther fulfilled what was prophesied of him according to our text; namely, that he would speak with a loud voice, "Fear God and give Him glory!" by first giving all glory to God's Word alone, against all human prestige, that is, against all human doctrine as well as against all human will.

Thus we have, venerable and beloved fathers and brothers in the Lord, what we too must do if we want to carry out Luther's work in our own day. In our days, too, the teachings of men and the will of men are again fighting for dominance in the church: so it is our task, if we want to rightly call ourselves Luther's sons, to give all honor to God's Word alone. In vain would we preachers sing at the altar at the beginning of each of our services, as happened in the old Lutheran church: "Glory to God in the highest!" and in vain would our synodal congregations also respond to this every Sunday with the song: "Glory to God alone in the highest!"

) XII, 1534. ff.

\*\*) IX, 821.

The people of the synod must obediently submit to the will of their pastor. Out, therefore, of our synod go all the looks of men! But up to the throne among us the word of the great God! Even if almost all of Christendom has now given up the belief that all Scripture is inspired by God - as dear as God's glory is to us, let us, with Luther, also in our day hold firmly to the belief that no word of Scripture is a word of man, but that all words of the Holy Spirit, divine truth without all error, are not a dead letter, but spirit and life. In our unionist times we may be asked to regard clear doctrines of the Word of God as open questions, the different answers to which must not divide the church and disturb brotherly unity - as dear as God's honor is to us, let us hold firmly with Luther that what God's Word teaches is decided for time and eternity, in which decision everything must be based on the loss of divine grace, and that not a jot of it can be sacrificed to human unity. Finally, in the present divisions and distresses of the church, one may think that one must help it by wanting to establish high offices and human church courts to which every Christian must submit - as dear as God's honor is to us, let us remain steadfast with Luther in the principle that only One is our Master, Christ, but we are all brothers, and that therefore no one in the church can command even a single word. In this way, and only in this way, we too give all glory to God alone, against all human prestige, and in this way, and only in this way, we also carry out Luther's work in our day.

But there is one more thing that must be done, namely, that we give all glory to God's grace alone, even against all the doings of men. Therefore, let me now speak to you about this secondly.

## II.

If we, my brethren, compare Luther with other so-called reformers, we notice, among other things, the remarkable difference: while all the others who wanted to reform the church were especially zealous against the invading abuses, sins and vices and for good works and a pious, holy life, Luther, on the other hand, was especially zealous against self-righteousness and reliance on one's own works, merit and worthiness and for the doctrine of the justification of a poor sinner before God by grace without any works through faith in Christ alone; While all other so-called reformers were primarily concerned with establishing a church that was distinguished from all others by greater holiness and by the quantity and splendor of its good works, Luther's efforts were primarily directed at gathering a community that was distinguished from all others by confession:

It is lost with our doings, earning only vain wrath. Kyrieleis.

Salvation has come to us

Of grace and pure goodness;

The works that help nevermore, they may not guard:

Faith looks at Jesus Christ. He has done enough for all of us. He has become the mediator.

Luther himself says of that moment when, after long research and hot prayer-fighting, he finally recognized the meaning of the words: "The righteous lives by his faith": "Here I felt at once,

that I would be whole and newborn, and would have found a wide open door to enter paradise itself. \*) And from that time on, Luther's intention was and remained to deny man all power of free will in spiritual matters, all contribution to his conversion and blessedness, all worthiness and all merit, and to praise Christ alone, grace and the means of grace alone, and therefore faith alone. Already in 1517, three months before the publication of his ninety-five theses, when, on Staupitzen's recommendation, he was asked to preach before the self-righteous Duke George of Saxony in the castle church at Dresden, he explained above all how everyone could truly be sure of his blessedness who sought his choice of grace in Christ; And he presented this so richly evangelical, so comforting, that the duchess's court mistress, Barbara von Sala, then publicly declared over the table before the duke, who was dissatisfied with the sermon: "She would gladly die if she should only hear such a sermon again." The more Luther grew in knowledge of all other doctrines, the more he emphasized the doctrine of righteousness and blessedness by grace alone above all other doctrines as the sun, as the core and star, as the soul, as the heart, as the center point, as the right diamond in the golden ring of all doctrines.

Even if his enemies reviled him as an enemy of good works, his teaching of faith only strengthened people in their sins and in their carnal security and thus preached them into hell instead of heaven. Luther was not swayed by this. He knew that his enemies were lying about the fact that it is only through the doctrine of grace that right good works and a truly holy life are produced. In each of his sermons and writings he therefore declared with Paul: "I am not ashamed of the gospel of Christ. We preach Christ crucified, a source of annoyance to the Jews and foolishness to the Greeks. I did not consider myself to know anything among you, except Jesus Christ crucified. Far be it from me to boast, but of the Creed of our Lord Jesus Christ alone." In the preface to his interpretation of the letter of St. Paul to the Galatians he confesses: "In my heart this article alone rules and shall rule, namely the faith in my dear Lord Christ, which is the one beginning, means and end of all my spiritual and divine thoughts, which I may have day and night. †) Thus he, and with him the entire Lutheran Church, made the round confession in the Schmalkaldic Articles concerning this very doctrine: "From this article nothing can be yielded or yielded, let heaven and earth fall or what will not remain." ††) - But why all this? Because God receives the honor due to Him only when all honor is given to His grace alone, even against all human will. Therefore Luther writes in another place: "The faithless works saints push God from his throne of majesty and put themselves in his place. ‡) "Therefore, this alone is the most certain work.

\*) XIV, 462.

\*\*) See: Junii kurzgefaßte Reformation History, ed. by Lindner. Franks, and Leipzig. 1755. I, 47 and: Luthers Reisegeschichte by Lingke. Leipzig. 1769. p. 34.

†) VIII, 1524. ††) II, art. 1.

‡) VIII, 2045.

of a true Christian, when he praises and preaches Christ in such a way that people learn how they are nothing and Christ is everything". \*)

Behold, Luther also fulfilled what was prophesied of him according to our text, namely that he would speak with a loud voice: "Fear God and give Him the glory" by giving all the glory to God's grace alone against all human activity.

Hereby we have the second thing we have to do, if we want to continue Luther's work in our days. Just in our days, as never before, in the midst of Christianity, God is robbed of the honor that He alone converts man, makes him righteous and blessed, and this honor is given to man, his will, his decision, his participation, his praying and fighting, in short, his doing. First of all, this idolatry still drives the antichristic papacy in its old crude way, ascribes eternal life to the merit of human works, and therefore still holds to that antichristic resolution of the Tridentine Council, which reads thus: "If anyone says that justifying faith is nothing else than a trust in divine mercy, which remits sins for Christ's sake, or that this trust alone is how we are justified, let him be accursed! On the other hand, the so-called Protestant communities do not expressly reject the proposition that man is justified and saved before God by grace alone through faith in Christ; but what is their whole activity but an actual denial of this doctrine? They, too, use the word faith a lot, but what do they mean by it? Is it not customary to call the

Do you believe alone that your heart, your conscience, your feeling, your sensation tells you that you are in God's grace? What do you do, therefore, when God's word has passed through a man's heart and he now asks, frightened, "What shall I do that I may be saved?" Do you then say to him

simply with Paulo: "Believe in the Lord Jesus, and you will be saved! If one then calls out to him: "Be of good cheer, the whole world, so also you are saved! Believe in the Word, which offers and truly brings grace to all sinners! Take comfort in your baptism, through which God has already accepted you. Go to the table of the Lord, and there, by partaking of his body and blood, be assured of your share in universal redemption. - Does one not instruct the terrified sinner to pray and struggle until his inner self, until the "spirit" absolves him? Does one not blaspheme absolution through the gospel and does one not make baptism and the Lord's Supper, these high works of God's grace, into works of obedience that man must perform in order to prove that he already has grace? What, then, is all the activity of the Protestant communities, for the most part, but activity for the sake of humanity? What is their zeal for sanctification, when it is at its hottest, mostly other than denial of the

Christ, over whose manger all the choirs of the heavenly hosts sang, "Glory to God in the highest!" Is it right, then, to now call all non-papal and non-rationalistic sects the "evangelical" churches? Should they not rather be called the "legalistic" churches and have written at their gates: All honor to man alone!? \*) VII, 623.

Let us then, who also in our days want to carry out Luther's work, not be ashamed of the Gospel of the poor sinner, as Luther was, in the face of the work-driving sects that desecrate God's honor. Let us confidently proclaim to sinners: The perfect reconciliation of the whole world of sinners has already taken place, o therefore come, "all is ready, come to the wedding!" Let us proclaim to them: if you seek grace, forgiveness, righteousness, salvation and blessedness - here it is: in the Word, in absolution, in baptism, in Holy Communion - there the treasure is buried. Let others boast of their great holiness; let us, with Luther, boast of the great grace of God alone, giving all glory to God alone. May others boast of their many and great deeds, let us, with Luther giving all glory to God alone, boast of the great deeds of God alone. "Let this be the guiding star also on our way, the goal also of our work, the slogan also in our struggle: in this way we will not and cannot go astray, in this way we will also do Luther's work in our days, and as God was with him and our fathers, so he will also be with us.

May Jesus Christ, Son of God and Mary, and Savior of the world, to whom alone, together with the Father and the Holy Spirit, be glory, praise, and honor for time and eternity. Amen.

### **Also something about the conditions of the congregations of the Missouri Synod to Detroit, Michigan.**

The dear readers of the "Lutheran" will remember from the June 1 issue of this paper that Pastor J. J. Schmidt of Detroit published a description of the conditions of the Missourian congregations in Detroit in a paper in Germany, namely in the "Kirchliche Mittheilungen aus, über und für Nord-Amerika," published by Inspector Bauer. In this description of our conditions, our congregations come off very badly. Pastor Schmidt and his Salem congregation here still have debts of about four thousand dollars, as he himself reports in the "Mittheilungen", which weigh very heavily on him and his poor congregation. That's why the good man writes out into the world for all he's worth, just to get some money so that he can pay his debts; and that's why he sometimes forgets himself a bit in the description of the Missourian parishes, and now and then he even goes over the top.

Of course, it would not occur to us to reply to Mr. Schmidt's letter if we were not concerned about Christians who live far away and who know neither us nor Mr. Schmidt more closely, and for whom Mr. Schmidt's letter and that of his protector, Mr. Bauer, could therefore leave a bad impression on us. Here, Mr. Schmidt's letter does us no harm. We are firmly convinced that many members of the Iowa Synod, to which Mr. Schmidt belongs, do not believe everything that Mr. Schmidt reports about us in the aforementioned "Kirchliche Mittheilungen"; indeed, that Mr. Schmidt himself does not believe everything that he has written there about us, let alone that people who know us and Mr. Schmidt more closely should believe it. But to the Christians who may have had a good opinion of us up to now, but to whom the Bauer'schen Mittheilungen Since they are not familiar with us, we owe it to them to defend ourselves against these accusations. So to the point.

Bauer's Mittheilungen say: "Encouraged by external circumstances, Pastor Schmidt accepted a call to a small congregation (it was the remnants of an already existing Lutheran congregation belonging to the Michigan Synod)." What do these words of Mr. Bauer mean: "forced by external circumstances" Mr. Schmidt accepted a call? Perhaps that Mr. Schmidt could no longer feed himself well in other ways? so that he finally made the preaching ministry his lifeline? that he, driven by hunger, hardship and poverty, finally accepted the preaching ministry? then Mr. Bauer would be giving himself and his client a certificate of poverty with these words. The preaching ministry is not a trade or business that one finally takes up in order to be able to feed oneself and one's family. - With these words, Mr. Bauer does not give a true picture of the origin of the "Salem congregation" of Mr. Schmidt. Mr. Bauer says that Schmidt, compelled by external circumstances, took up the profession of a small congregation. The matter is rather this. There were two Methodists who had gone to the church in which to preach Mr. Schmidt "genöthigt by external circumstances" accepted a call. These two former Methodists were persuaded partly by Schmidt, partly and mostly probably by his father-in-law (at that time, however, still a member of my congregation), to form a "congregation" with another man and to call Mr. Schmidt. Mr. Schmidt's father-in-law, who until then had been a member of my congregation, was then



"accepted" into this "congregation". The call to this "congregation" and the "acceptance" of Mr. Schmidt's father-in-law into this congregation was a self-made thing of Mr. Schmidt and his father-in-law. It did not take long for Mr. Schmidt to get into a conflict with the two former Methodists, in which they almost became violent, and so Mr. Schmidt's self-fixed Salem congregation split right at the beginning, leaving nothing but himself and his father-in-law and perhaps a third family. - Mr. Schmidt says in his letter in the "Mittheilungen": "Detroit is large, Germans are enough among whom a congregation, a pastor, can missionir." We have no objection to this. But because Mr. Schmidt cites this to give himself the appearance that he is standing here on an important mission field not yet occupied, on which he has come by divine appointment, and on which he is working and sacrificing himself out of love for the poor souls and for God's sake, as Mr. Bauer also says: "There were by no means enticing circumstances for this acceptance" (to the small congregation) "however Schmidt saw the calling as a divine one and has remained faithful to the congregation under the most difficult circumstances and the greatest sacrifice of which a minister of the Word is capable"; and because Mr. Schmidt collects funds all over the world for his "missionary work", we must say this against it: The apostle Paul writes Rom. 15:20: "And I took special care to preach the gospel where Christ's name was not known, lest I should build upon strange ground." Why didn't Mr. Schmidt remember this? There were already several Lutheran congregations here among which Schmidt began to "missionirize." Why didn't he go to a place where there were still

He could have said with a clear conscience that he was doing missionary work; he could also have asked for support from other Christians with a clear conscience if such support was needed. Within other Lutheran congregations, however, one does not do missions, i.e., one does not sit down and pastor a congregation and then say that one is doing the work of the Lord. If we are not mistaken, Mr. Schmidt had a congregation in Iowa; how did it come about that he did not stay with it? He had a congregation in Wisconsin; did they not want him anymore or did he not want them anymore? At least he wasn't called away from another church there, but came to live with his in-laws in Detroit. Then he had a church in Ohio. Why didn't he stay there? Did this church give him up or did he give them up? What is certain is that one morning Mr. Schmidt had disappeared from Ohio and was not seen again in the whole area where his congregation was. He had taken refuge with his father-in-law in Detroit. Here, as Mr. Bauer relates in his "Mittheilungen", he helped his father-in-law with upholstery, for he is an upholsterer by trade. This lasted for a while. Finally, Mr. Schmidt was "forced by external circumstances" to accept a call to a small congregation. Perhaps Mr. Bauer also means this by the word "forced by external circumstances": Mr. Schmidt had come to the conclusion through experience that he could not do anything outside of the city of Detroit, separated from his parents-in-law; because everywhere the congregations were such that either they would dismiss him or he would have to leave them. Therefore, he accepted the call to a small congregation in Detroit, where his father-in-law stood by him, and where he had the good prospect that even if the whole congregation would leave him, his father-in-law and his family would never leave him. For this "small congregation" Mr. Schmidt has undertaken large collection trips and has collected a lot of money for this work of the mission. His community also has a church and school and Mr. Schmidt has a beautiful brick parsonage. Many a poor Christian has contributed his mite in the opinion that he is really supporting a missionary work, and yet the whole thing is, one might almost say, nothing but humbug.

When Mr. Schmidt says that he did not try to win over his relatives, who belong to a Missourian congregation in Detroit, for his congregation when he founded his congregation, this reminds us of the fox in the fable, who first ran with great avidity toward a vineyard because he saw delicious grapes hanging there, but when he came close and noticed that the grapes were hanging too high and that he would not be able to reach them, he acted as if he did not really care about the grapes. He assured with the most serious face in the world that he would not have taken the grapes even if he could have reached them. We must publicly declare this assertion of Mr. Schmidt to be a mischievous, malicious **lie**. We know what we are saying herewith; we have considered the word well; we can also prove it. Mr. Schmidt had counted mainly on his relatives here, since he founded the church with the former Methodists. A godly woman, a relative of his, who was

But when she was and remained with a Missourian congregation, Mr. Schmidt, even on her deathbed, reproached her for not having joined his congregation and therefore terminated all friendship with her. He persuaded a man, who was also related to him, with all the powers at his disposal to send in a letter of refusal and then to join his congregation. Schmidt himself drew up the letter of refusal and got the man to actually sign it, but the man immediately fell into great anguish of conscience that he had given his name to this writing, and apologized before the whole congregation that he had allowed himself to be persuaded to say goodbye to our congregation, which had never done him any harm and to which he could not otherwise say anything wrong. In short, Mr. Schmidt made every effort to turn his relatives away from us, and finally became a spider's enemy to them, since they could not decide to leave our congregations and join his congregation. We hereby call upon the Synod of Iowa, should they doubt what we here say, to have the matter investigated by impartial men. The relatives of Mr. Schmidt in our community are willing to appear before such an investigating commission and to testify and confirm what we have said here, if it were necessary under oath. But since Mr. Schmidt himself knows and must know all that we have said above, we say that his assertion that he made no attempt to win his relatives over to his community is a deliberate, malicious lie.

Mr. Schmidt also complains that many church members fall away from him and go over to the evil Missourian churches. He writes: "Once there is dissatisfaction among this or that member of the congregation and it comes to their (the Missourians') knowledge, then Missourian congregation members come and try to turn them away completely." The other day twenty church members are said to have gone over to a newly established Missourian church in this way. The good man is mistaken, we assure him, if he thinks we are to blame for church members going from him. It is usually his own fault. When church members go out from him in large numbers, it is usually his foolish, nonsensical behavior that is to blame. Once, several members of the congregation left him because he and his father-in-law wanted to force and deceive him into electing a certain man as a leader and not another from the opposition party. The other day, however, a number of parishioners went out on Schmidt because he wanted to dictate from the pulpit how much each member would have to give in order to pay the debts, and because he quite nonsensically, almost as if insanely, scolded the people from the pulpit that they had not yet given more. Mr. Schmidt has this way of often ranting at people in a completely nonsensical way. Last year, for example, he had to hold a corpse. A man from his community had died. Already in the house of the deceased he held a speech in which he became so insulting, so unnecessarily scolded and railed against the man, who had been a member of his congregation, that the coachmen, who had to drive by the corpse and had partly overheard the speech through the open door, became so upset that they almost laid hands on him on the spot. And when he finally heard the scolding in his

When the church, where the man was brought, was repeated once again, a huge commotion arose and the coachmen decided (it was, however, ungodly) to dump him in a river near the churchyard and not to let him come out again. Fortunately, Mr. Schmidt got wind of it in time and decided not to go with the corpse, but to stay with his mother-in-law, who was ill at the time. Therefore, by such behavior Mr. Schmidt drives people away from himself. He has only himself to blame and not the Missourians if he loses parishioners.

Mr. Schmidt also mentions the chair annuity that has been introduced in our churches. He writes: "It is a Missourian institution of the Missourian congregations, which brings in money, the chair rent. The best chairs in the church are rented out at a high price, the others cheaper, even to non-parishioners, who are then allowed to go to Holy Communion twice a year if they answer the usual confession questions when registering." We now admit that we have made the arrangement according to which the chairs in our church are supposed to be. Peculiar circumstances have led us to make this arrangement temporarily. This arrangement consists of the following: Each family in the congregation has its own special chair in the church, for which it pays as much as it would otherwise pay as a contribution to the congregation treasury. Non-parishioners have to pay the same amount. We make sure that even those who do not have chairs in our church can still find a place. For this purpose, people are employed at the doors, who are to take care that they give a seat to foreign churchgoers. The chair rent is only so high that even the poorest person, who has work and earns something, can afford it, and also for foreign churchgoers, who do not have chairs, it is ensured that they can find a place. No one is prevented from going to our church. Our congregations are growing in number and our churches are quite full with listeners. This arrangement is only temporary according to the decision of our congregation. We do not recommend it to anyone who is not in our situation. But we must also reject the silly talk that Mr. Schmidt makes about our chair pension. If this institution brings our congregations some money with which we pay our church debts, then this is a proper, honest contribution of our churchgoers to our congregation treasury and for church needs. This is not brought together, as with Mr. Schmidt, by the pretext that one is doing missionary work, when there is no mission to be done. It is not brought together like Mr. Schmidt, who tries to make himself popular with our enemies by lying, shameful reports about us to Germany, in order to obtain money from them for his "mission". By the way, it is incomprehensible to us how Mr. Schmidt can be so scrupulous in this matter. He is not otherwise so scrupulous. For example, it is not at all against his conscience to have his precious life insured in a life insurance company for a nice sum. And here at our institution, since we rent out the church chairs, as described above, he is so scrupulous. - —

Mr. Schmidt also says: "By the way, it is no wonder that we are a stumbling block to the Missourians. If we were not, they would be free to do as they please. Their larity and its conspicuous^worldliness could give itself more unabashedly." We really do not know how to understand this. Mr. Schmidt knows well enough that he is by all means only a zero to us. It is true that as our neighbor, as our fellow human being, we wish him all the best and also hold him in due esteem. But we do not believe that God has given him such a high position that his behavior should impress us. Whether he is angry with us or pleased with us, whether he scolds us or praises us, is of no importance to us. His behavior had absolutely no influence on the behavior of our community and on ourselves. As little as it has an influence on us and our communities when we hear, for example, that Negro chiefs in Ccntral Africa have declared their friendship. Therefore, when Schmidt says: "By the way, it is no wonder that we are a dome in the eye of the Missourians," etc., there is no doubt that the man only wants to make himself important in the eyes of the Christians in Germany. He wants it to be said of him: "And even if the man does not work much in other respects, he is still a dam and a wall against the Missourian congregations, he punishes their "laxity and their conspicuous secularization"; the man is therefore worthy of support. And this he has obtained from his protector, Inspector Bauer. However, we can sincerely assure Christians who read this and do not know us better that we have the grace of God, praise God! that in our sermons we punish sin with all gravity, and relentlessly attack the prevailing vices of the world, and also intervene with all zeal, though with Christian prudence, by church discipline against public sins, when members of the congregation give themselves up to public sins. We are sorry that in spite of all this there is still much that should be different, but we cannot change it. We leave to Mr. Schmidt and his protector, Mr. Bauer, the small joy that they think they can write out into all the world: "Urging for sanctification does not prevail there, **but praise God! with us!**"

Mr. Schmidt also complains about the inhospitable quarrels among the Missourians. He says: "But it was my intention from the beginning to keep away from the unspiritual, unchristian quarrels, as they were ever to be found at Missouri, not to desecrate altar and pulpit, as it happened there and still happens." We do not understand how Mr. Schmidt can talk like that. We do not argue with anyone in the pulpit; only that we preach now and then against a false doctrine of the Methodists, or Reformed, or Baptists, or Uniate, or other sects, which sometimes troubles our parishioners, and warn our listeners against it. We do this, however, without talking glory, in an open, honest way, without scolding and scolding. But how does Mr. Schmidt come to reproach us for this? He himself often scolds - this is well known - I don't want to say against other church communities, but against all those who don't want to be Chiliastes, who don't believe in a general conversion of Jews and the like. Yes, just by writing these accusations against us to Germany, he writes an article full of lies, distortions, full of deceit, poison and bile against us to Germany, in order to disgrace us there. Can a man who does this say: "But it was my intention from the beginning to distance myself from the unchristian, unspiritual disputes, as they are always found in Missouri?"

were to keep away"? We call such a man a hypocrite who pretends to love peace, to quarrel with no one, and not to do as other loveless people do who quarrel all the time, but secretly he spews poison and bile against his neighbor. Incidentally, the "carnal" zeal, of which Mr. Schmidt accuses us, is otherwise found in him to such a high degree that he should rather have been quiet as a mouse. We only remind him of his great proclivity even to pugilism, which drove him so far at a picnic last summer that he attacked a member of his congregation with his fist in order to exorcise him of what he thought was the nesting Missourian spirit. Whether Mr. Schmidt did this, driven by a good spirit, or by a somewhat more material spirit, Mr. Schmidt himself may ponder a little more.

When at last Mr. Schmidt is able to make a statement with regard to the pure Lehre writes: "The other day a Missourian woman got into a poetic rapture with another Missourian woman on her way home from church and said: 'Isn't that so? pure doctrine, pure doctrine, and when you come home you are empty,'" so we have the following to reply to this. We do not believe Mr. Schmidt that any member of our congregation ever said such a thing. If a person said something similar several years ago, but who was not then a "Missourian woman," but only later became a member of the congregation here, we cannot say without distorting the truth that this happened only "the other day" and from a "Missourian woman." But since Mr. Schmidt cites these words, he cites them at any rate to reproach and censure us. With this reproach and rebuke he can want to say two things. He can want to say that a preacher should not make any effort to teach his listeners right concepts of the articles of faith; a preacher should therefore not work much towards his listeners getting right ideas of God, of the Holy Trinity, of Jesus and his person, of sin, of grace, of faith, of justification, of good works, of heaven, of hell, and so on, nor should a preacher take much pains in refuting false notions of these things. So when Socinians, Methodists, Baptists and other sects swarm around the congregation, a preacher should only be finely silent about the pure doctrine in all these things. If Mr. Schmidt wants to express this with the above words, then

we consider it almost superfluous to answer. Even a simple confirmand knows that our Lord Christ commanded Matth. 7, 15: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. And John says in his second epistle, vv. 10, 11: "If any man come to you, and bring not this doctrine, receive him not at home, neither salute him. For he that saluteth him maketh himself partaker of his evil works." A righteous preacher must say all this to his congregation. Therefore, he cannot avoid it at all; he must point his listeners to the pure doctrine and warn them against false doctrine, otherwise he is lost. The pure doctrine is of infinite importance. How did the devil plunge the first people into the unspeakably terrible ruin in which all people now find themselves? By teaching them false doctrines, false concepts regarding the commandment that God had given them.

What caused the terrible darkness to come over the church before the Reformation? Through false teachings. Every Lutheran who is only somewhat familiar with the history of the church also knows that every righteous teacher of the church from the beginning has always been primarily zealous for the purity of doctrine. Thus Athanasius, Augustine, Huss, Luther, Chemnitz, Gerhard and many other men of God have distinguished themselves. In short, who will not prefer to drink from a clear, fresh spring than from a puddle, even in earthly life? Who will not rather inhale healthy, fresh pleasure than foul odors? And who can blame a preacher when he admonishes his listeners, even in spiritual life, to accept the pure Word of God rather than the stink of the devil and the poems of men? If Mr. Schmidt wants to reproach us for this, that we also try to comply with this, even if with great weakness, then we can do nothing more here than heartily regret Mr. Schmidt and his associates. But if Mr. Schmidt wants to connect another opinion with the above words and say that we Missourians put the essence of the whole Christianity in the fact that a man holds on to some orthodox-sounding phrases, fights for them and condemns everything that does not agree with them in blind rage, otherwise he can live as he likes, then we say: this is obviously a lie; because whoever knows us, observes our teaching and practice, will judge quite differently.

He is responsible for the fact that Inspector Bauer has given away his paper to judge us and our congregations, which he does not know at all, so unkindly and to slander them so shamefully. God grant that he may repent of this sin.

Joh. A. Hügli,

Pastor at Trinity Lutheran Church in Detroit, Mich.

**Assembly of the Northern District of the Synod of Missouri, Ohio, et al. states.**

In the days from June 18th to 25th of this year, the Northern District of our Synod gathered in the midst of the Trinity congregation of Pastor F. Lochner in Milwaukee, Wis. Blessed days we were allowed to experience there by God's grace. On the basis of the theses put forward by Prof. Walther and published in No. 18 of the "Lutheraner", the doctrine of the conversion of man to God was discussed. Whoever wanted to could learn what conversion was; whether he had already experienced it in himself and was still standing in it. Since in this time of Babylonian confusion in the field of theology, even this extremely important doctrine is usually completely misrepresented, reference is hereby made for the time being to the Synodal Report which will appear in print as soon as possible. In it, in addition to the Synod's deliberations on the doctrine in question, which are based on the testimonies of the Holy Scriptures, the relevant testimonies from our symbols and the writings of our orthodox fathers will also be offered.

H. Partenfelder, Secr.

**To our dear communities.**

As the dear congregations have seen from a circular letter from the supervisory authority of our seminary in St. Louis, God's blessing has brought us such a large number of young people who want to be prepared for the holy ministry in this institution that the premises of the seminary cannot be used without difficulty.

want to hand out more. The need in this regard is so great that if we do not create more space, we will either have to turn away those who apply for admission or urgently endanger the health of those admitted. However, because of the very limited space on which a new seminary building would have to be erected here, objections have been raised against the construction of a new building on the same site. But what is to be done now? There is only one possible temporary solution. This consists of vacating the print shop building on our seminary grounds and converting it into living quarters and bedrooms for students, and proceeding without delay with the construction of the equally necessary new, larger print shop building on the Lotte property, which has already been purchased for this purpose and is located in the vicinity of the seminary. It is true that only the western and northern districts of our synod have been able to give their consent to make use of this means of information; but since in the present case the proverb: "Necessity has no commandment", certainly has its application, so the undersigned Directory, in conjunction with the General Presidency, has dared in the name of God, for the purpose of erecting a new printing office building, to issue shares in the name of the Synod and to send a number of them to several of our congregations at once, with the heartfelt request that all those brethren who are able, take some of them. The members of the Directory personally guarantee that within five years these shares will be repaid from the income of the Synodal Printing and Binding Office. At the same time, the Board of Directors hereby takes the liberty of requesting that members of such congregations, who do not receive any shares without being asked, and who nevertheless wish to participate in this highly necessary and blessed work, send their contribution to the General Treasurer, Mr. I. F. Schuricht, who will send them the corresponding number of shares. The share is set at \$25.00.

May the Lord then, as He has hitherto promoted the work of our hands, also promote this work, for His great name's glory and His kingdom's coming.

St. Louis, Mo, July 24, 1873.

The Board of Directors for Printing and Printed Matter:

E. F. W. Meier, President. John F. Schuricht, Cassier.

Henry Veal. Henry Steinmeyer sr. Ed. Roschke. F. Bohle.

Adolph Heinicke.

#### **A visit to the exam in the higher citizen school in St. Louis.**

On June 27, the annual exam was held at the Lutheran secondary school. The invitation had been issued from the pulpits. Quite a number of friends of this school, among them also the undersigned, had come to see for themselves the progress and knowledge of the students. It was gratifying to see the larger number of students, which had risen to 40 confirmed boys and young men and 19 girls in recent times. If I am to say something about the teachers of the school first (for the prosperity and acceptance of a school depends especially on the quality and loyalty of the teachers), it is this. The two teachers, Mr. Director A. C. Burgdorf and the second teacher, Mr. A. L. Gräbner, are certainly the most suitable persons just for such a school, as the higher citizen school should be. Both have grown up in America and have an exact knowledge of the local conditions and needs. They have a thorough knowledge not only of theology and the classical languages, but also of the real sciences and the German and English languages.



They have shown that they can teach the German and English languages equally well. Furthermore, they have revealed such certainty and accuracy in all subjects that must necessarily impress the students and make them want to be taught by such teachers. The purpose of the school is achieved through God's blessing. It offers the students "an opportunity to acquire a proficient education and to lay a good foundation for the preparation for some profession in life. It is also a good preparatory school for entrance to the Gymnasium." The examination in Latin began with those who wanted to learn this basic language for their education and in preparation for the Gymnasium. The students could finish translating easy pieces from Latin into German and vice versa from German into Latin. The Latin students were quite well versed in the forms. The two sections in German and English had achieved their goal. They read completely finished and gave fluent answers in both languages, so that one could see that they have a routine in each language. Likewise, one could perceive that they had acquired beautiful knowledge in arithmetic, geography, history and physics. It was a pleasure to hear that the questions presented with all friendliness were answered precisely and confidently. Special attention has been paid to good German and English handwriting and with good success, as the presented notebooks proved. In particular, the hand drawings provided have certainly surprised all who have seen them. The declamations in German and English, which took place between the subjects of the lessons, were not only strictly memorized, but 'were also in tone and gestures partly very well performed. All those capable of judgment will have taken this impression home with them from this exam: We now have a higher citizen school, as it should be and as it is on the sure way to progress. Those dear members of the congregation, some of whom have made great sacrifices to establish and maintain this school, can rejoice that, after many difficulties, it has now come to fruition. May the Lord continue to help in mercy! May He awaken many parents, so that after confirmation they may bestow upon their children the great benefit of thorough further education. Parents cannot take better care of their children than to have them well instructed and also, which is the advantage of this school, to have them preserved and strengthened in the wholesome teaching of the Word of God. The Roman pontiffs, who spend a lot on such higher schools, as everywhere, so also in this city, in order to possibly draw the young people over to their soul-destroying sect, or at least to eradicate the abhorrence of the antichristian pontificate, which every true Christian should have, in the young hearts, are now, praise God, no longer alone with such schools, but our higher civil school can be put alongside them, as far as achievements and knowledge in languages and realities are concerned. And the more our school is supported, especially by sending students, the more teachers can be employed to establish more than two classes and thus to raise it even more. - The girls' high school did not take an exam because of lack of time and probably also out of consideration for the older girls; but it is known that in the one-year course for girls the gaps in their knowledge are well repaired and they are brought to the point where they can leave as educated ladies and write a beautiful and correct letter.

I would now like to add a few remarks for those who have not yet received the printed "Report on the Lutheran Higher Citizens' School and the associated

The school is located in St. Louis, Mo. and has a high school for girls. The same can be obtained free of charge from the director of the institution at any time. The conditions of admission are: Boys and girls who wish to enter the institution should be able to read and write German and English and be familiar with the four species. Exceptionally, those who cannot read and write in English may be admitted; they will be given the opportunity to make up for their deficiencies here. The duration of the regular course is two years for boys and one year for girls. The subjects taught to the boys are: Religion, German, English, Latin, World History, Geography, Natural History, Physics, Arithmetic and Algebra, Bookkeeping, Writing, Drawing. For the daughter school: English, German, geography, world history, arithmetic, writing, drawing, female handicrafts. Tuition is \$40 for citizen school students and \$20 for daughter school students. Out-of-town pupils may be placed in Christian families or in a decent private boarding house with room and board for 12-14 dollars per month. The time of admission is twice a year, just after Easter and early September. Students from outside St. Louis should apply some time in advance to the director of the institution, Mr. A. C. Burgdorf, No. 2103 Jackson St., St. Louis, Mo.

Praise and thanks be to God for the blessing he has so far bestowed on this institution. May he also continue to remain with it with his gracious care and blessing!

I. F. Büngrer.

### Church News.

The Lutheran congregations at Huntley and Belvidere, Ill, the former of which has been organized and served by the undersigned for nearly four years, but the latter of which has been gathered by members of the Northern Illinois Conference, and has since been temporarily supplied by them with Word and Sacrament, have united in the appointment of Candidate Wilhelm Steinrauf as their pastor to form a parish, to which, beloved be God, a third prospective rural congregation will join.

Mr. Wilhelm Steinrauf has completed his theological studies at the Preacher's Seminary in St. Louis and passed the prescribed candidate examination there in June. By order of the High Presidency of the Western District, he was ordained by the undersigned on the fourth Sunday after Trinity in the congregation of Huntley and inducted into his office, and on the following Sunday he was inducted by Pastor C. Steege in the congregation of Belvidere.

May the Lord bless this young servant of His, that he may produce much fruit in this great field of labor for eternal life!

F. W. Richmann.

Address: Kov. Liviiruuf,

Huntl6Zs, Llollsur/ Oo., III.

Mr. Pastor I. List having received and accepted a regular appointment from St. Peter's Lutheran Parish at Roseville, Macomb Co., Michigan, was installed in his office by the undersigned by order of the Honorable Presidency of the Northern District on the 4th Sunday after Trinity in the midst of his new congregation.

May the Archpastor, our dear Lord Jesus Christ, bless both pastor and congregation, so that they may walk together in the ways that the Lord has revealed to us in His Word!

F. W. M. Arendt.

Address: Rov. 4. I4st,

**Hosovillo, Hincomd Oo., Nioü.**

(Delayed.)

Pastor I. Letjen of the Lutheran congregation at Monticello, Iowa, having received a regular appointment and having accepted it with the approval of his former congregation at Millersburgh, Iowa, was installed in his new office by the undersigned on the second Sunday after Easter, May 27, by order of the honorable President Büngrer.

May the Lord make his servant a blessing to many and crown his work with rich blessings! L. Osterhus.

Address: **Rov. 4. ootjsn,**  
**LioiwioeUo, 4onss Oo., Iowa.**

### School teacher - seminar.

The new school year begins in our institution on the first of September, which is why all seminarians and preparands must arrive here by Saturday, August 30, at the latest.

Enrollments of new students should be done no later than mid-August, as it causes quite significant inconvenience if they arrive unexpectedly.

Neither partial nor complete poverty should prevent anyone from dedicating himself to the delicious profession of teaching and entering our seminary. The Lord will never let gifted and pious boys and young men lack the necessary means of support. On the contrary, he has already shown his wonderful care many times, and he will continue to keep his promise that he will give to those who ask him.

Of course, this is necessary and should be observed even more carefully than it has been done so far, that all who send us boys or young men first check conscientiously and long enough whether I can also find fear of God and sufficient talent in the person concerned. The Church of God is not served by gifted children of the world, nor by pious imbeciles. - —

Since the sending of money orders very often results in unpleasant delays, I would like to kindly ask you to pay attention to this:

1. that our local post office does not pay Money Orders and that they must therefore be made out to the Chicago post office;
2. that the sender of a money order must also indicate to whom it is payable. This is very often omitted and also causes us "bitter" embarrassments.

Addison, July 10, 1873, J. C. W. Lindemann.

### Seventeenth Synodal - Report of the Western District of the Lutheran Synod of Missouri, Ohio et al. St. 1873.

The above-mentioned synodal report has left the press and is ready for dispatch. It comprises 100 pages and contains, in addition to the synodal address and the annual report of President F. Büngrer, the staffing of the synod, the resolutions passed, etc., a very detailed excerpt from the minutes of the extremely blessed negotiations on the theses presented for discussion: "That only through the doctrine of the Lutheran Church alone all glory is given to God, an irrefutable proof that the doctrine of the same is the only true one. Thesis 1 was discussed: Since religion is the way of worshipping God, only that religion is true which in all its

teachings gives all glory to God alone. Thesis 2: Since a visible church is an assembly of people who profess one doctrine and religion, only the one that gives glory to God alone through all its doctrines is the true one. Thesis 3: Only through the doctrine of the Lutheran Church is all glory given to God alone; this is evident, among other things, from its doctrine: 1. of the Word of God; 2. of the cause of sin, death, hell and damnation; 3. of Divine Providence.

A Lutheran Christian does not ask for special proofs of the truth of his religion and his faith, because he calls himself a Lutheran only because he has gained the indisputable conviction from the Holy Scriptures themselves that the teaching of the Evangelical Lutheran Church is nothing other than the pure and unadulterated teaching of the divine Word. Nevertheless, his soul rejoices over and over again in this certainty, and he likes to have it confirmed and fortified again and again. Therefore, it will be pleasant and welcome to the dear Lutheran Christians to find here a proof of the truth of their faith and their doctrine, which perhaps has never yet come to their consciousness and which is nevertheless of such great importance. They will be delighted to see so clearly from the report of these synodal proceedings how only through the doctrine of the Lutheran Church all glory is given to God alone, and how this doctrine must therefore be the only true one. - The above synodal report can be obtained through our agent M. C. Barthel. Price: 25 cents, postage 3 cents.

Sr.

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### **"Children's Magazine."**

Our Synod of the Western District has decided on the occasion of its meeting this year: "1. that it approves of a children's newspaper being published in its midst, and 2. that Mr. Pastor F. Lochner in Milwaukee be requested to take over the editing of this newspaper. Since, however, Pastor Beyer has already initiated a "Lutheran Children's Journal", the comment should be in place that the Synod will now gladly adopt the already published journal. W. [Walther]

### Announcement.

The electoral college unanimously elected Pastor M. Günther as professor at the theological seminary in St. Louis from among the three candidates nominated.

According to the Synodal Constitution, the election is valid if it is confirmed by at least two thirds of the congregations entitled to vote. This must be done within eight weeks from today. Those who fail to send in their consent will of course be considered to have given their consent.

St. Louis, July 28, 1873. T. h. Brohm,

d. Z. Secretary of the Electoral College.

### The Eastern District of the Synod of Missouri, Ohio and Other States.

gathers, beloved it God, on the last Wednesday of August (the 27th of this month) in Washington, D. C.

Items of discussion are as follows:

1. "The secret societies contrary to the Gospel."
2. "The Doctrine of Christian Liberty (Concordia Formula Art. X.) with Special Reference to Fairs, Picnics, Secular Associations, etc."
3. "To support and provide for the widows and orphans of pastors and teachers of our synod."

For entry of other items, see Synodal Constitution Cap. V- 2V § 4.

All who intend to attend the Synodal Assembly are asked to notify the pastor of the place at least eight days before the meetings begin, so that accommodations can be made.

Still special reminder that each pastor must bring and submit a complete parochial report according to our synodical constitution.

H. Hanser, Secretary.

### Conference - Display.

The Esfingham Specialconference will meet, God willing, on the 5th and 6th of August at the home of Rev. Dahlke in Sigel, Shelby County, Illinois. G. Wolf, Secretary.

### Changed conference - display.

Due to special circumstances, the Southern Michigan Pastoral Conference will not meet on August 5, as indicated in the last "Lutheran", but only on the 12th of this month at the parish of Pastor Dankworth in Detroit.

F. W. M. Arendt.

### Subscription Invitation.

The wish has often been expressed, both privately and at conferences and synods, that volumes IV, V, VI of the "Lutheraner" should be reprinted.

This wish now has the prospect of being fulfilled. In response to a request submitted to the Directorate for Printed Matter, it has answered in the affirmative. However, in order not to burden the Synod with even more debts, the Directorate has made it a condition that 500 subscribers be found for the enterprise before it can begin printing, since the typesetting costs alone would amount to 1300 dollars.

Therefore, an urgent request goes out to all those who wish to have these volumes, to subscribe to them as soon as possible and to collect subscribers, so that the printing can be started soon. The price of these volumes (bound together in one volume) would be 43.75.

It will hardly be necessary to recommend and praise this book. For those, however, who should not know it yet, only this remark serves. These three volumes are of great importance for every Christian seeking instruction, but especially for pastors, teachers, candidates and students. Apart from the fact that one gets to know a good piece of American Lutheran church history, many important doctrinal articles are so splendidly presented in them that one cannot easily find them again. Whoever, for example, is not quite clear about the Lutheran doctrine of Holy Communion, or whoever is challenged about it, whether by his reason or by the sects or by the devil, should buy this book and read the article in the fourth volume, and all doubts will vanish like mist before the sun. This one article is worth the money alone, what the three volumes should cost.

But enough. Whoever buys and reads the book will never regret the money he has paid for it. Those who wish to subscribe to it are asked to notify our agent, Mr. M. C. Barthel, or the undersigned as soon as possible. H. Cn gelbrecht.

### For your kind attention.

All gifts for the seminary budget are to be sent to the administrator, Mr. Aug. Waschilewsky, and will be acknowledged by him in the "Lutheraner" in his own time. A. Crämer.

### Received in the coffee of the Western District:

On the synodal treasury: Pentecostal Collecte of the congregation of Past. Eirich in Minden, Ill, 423.85. of Past. Wesche's Gem. in Humboldt, Kansas, 46.69. Past. Sapper's Gem. in Caron- delet, Mo., 414.05. Collecte of the Gem. of Past. H. Sieving in Egypt, Mason Co, Ill, 43.45. of Teacher Körner in St. Louis 43.00. teacher Meyer there 42.00. Mr. Geller by Past. Pröhl at Prairie City, Mo., 43.00. By Rev. Kothe's Gem. at Litchfield, Ill, 48.10. Past. Pissel's Gem. at Matteson, Ill, 418.00. Past. Döderlein's Gem. at Chicago, 425.00. From the communion coffee of the Gem. of the Past. Steege in Dundee, Ill, 415.00. From Past. Seidel's Gem. in Quincy, Ill, 47.20. From the ZionS District in St. Louis 410.00. From Teacher Hölscher at St. Charles, Mo, 41.00. From the Trinity - District in Tt. Louis 417.45. From Past. Pennekamp's Gem. at Darmstadt, Ill, 46.25. Collecte of the Gem. of the Past. Mennicke in Rock Island, Ill., 424.00. Of the Immanuel's District in St. Louis 417.40.

To the college maintenance fund: From Rev. Ott- mann's congreg. in Collinsville, Ill, 412.40. From Trinity District in St. Louis 411.00. From Immanuel's District there.

To the Synod Mission Fund: From Mrs. Kraft through Past. Schöch in Pinckneyville, Ill, 45.00. N. N. by Prof. Selle in Addison, Ill, 42 00. From an unnamed person by Past. Heinemann in Neu Gehlenbeck, Ill., 45.00.

For inner mission: From Past. Ottmann's Gem. in Collinsville, Ill, 48.75. From Immanuel's Distr. in Saint Louis 42.75.

On the new seminary building in St. Louis: From Rev. Stephen's congregation in Ehester, Ill, 420.00. H. Schmidt by Rev. Storm at Pleasant Ridge, Ill, 42.00. Collected at E. Witte's wedding there, 44.40. By some members of the Gem. at Paola, Kansas, 43.55. Past. Michels' Gem. at Canaan, Gasconade Co. mo. 410.00. Past. Beck's Gem. in St. Louis, 455.00. Past. Francke's Gem. in Addison, Ill, 4189.50, first mission. From the Virgins' Association of Trinity District in St. Louis, 418.90. From Past. Feustel's Gem. in Esfingham, Ill, 4101.00.

On the emigrant - mission in New York: a quarter of the missionSfest Collecte in Addison, Ill, 425.37.

ForPast. BrunnsAnstalt: one-fourth of the Collecte at the Mission Festival at Addison, Ill, 425.37. Collected on H. Kunst's high tent, by Past. Lohr at Clarinda,

Iowa, 42.25.

On the Hermannsburg Mission: From I. Struve in Davenport, Iowa, 43.00. Thank offering from the blessed wife of Mr. Grönemeyer in Pleasant Ridge, Ill, 410.00. From Mrs. Ritz through Past. Pröhl at Prairie City, Mo., 42.00.

To the seminary household in St. Louis: From Past. Wangerin's congregation in Bethlehem, Esfingham Co, Ill, To Past. Ruhland's congregation: from Past. Brohm's Gem. in St. Louis 457.25, M. Fleischer's in Chicago 42.00, Past. Streckfuß's Gem. in Washington County, Ill, 413.00. Past. Ottmann's Gem. in Collinsville, Ill., 460.00.

For Past. Frederking: From Past. Heinemann's Gem. in Neu Gehlenbeck, Ill, 420.50.

E. Roschke.

**Entered into Ver Kaffe of the Middle District:**

To the synod treasury: from Rev. Krafft's St. Jacobus congregation 42.20, St. Johannis congregation 42.62, Michaelis congregation 42.58, Florida congregation 41.90. Rev. Fleischmann's comm. at Kendallvillr 413.05. Of Past. Detzer's Gem. at South-Ridge 420.39. Past. Jox's Gem. at Logansport 413.50. Rev. Hagel's Gem. at Fort Wayne 415.80. Rev. Böse's Gem. at Avilla 46.12. Past. Bauer's Gem. at Wapakoneta 410.00. Denbards Gem. at Lafayette 42.00. Past. Schöneberg's comm. there 428.00. Past. Schumms Gem. in Willshire 410.00. Past. Rupprecht's congreg. in Decatur 410.00. Past. Hirber's Zion's Gem. 43.52. teacher Messer's in Lafayette 43.00. Past. Heinrichs' Gem. in Huntington 46.15. Past. Kühn's congreg. in Minden 47.10. From Past. Knief's Gem. in Neu Dettelsau 413.95. Past. Evers' parish in Root 422.31. Past. Schmidts Gem. in Elyria 412.60. Past. Lothmann's Gem. in Akron 410.50. Past. Horst's branch parish 42.25. Past. Stubnatzy's Gem. in Fort Wayne 472.55. Past. Brackhage's Gem. at Bennington 415.00. Past. Husmann's Gem. at Euclid 410.00. By Past. Wichmann's Gem. at Farmers Rettest 420.00. H. Griebel at Fort Wayne 46.50. Past. Reichhardt's St. Johannis-Gem. 44.10. Past. Mertz's Gem. at Brownstown 49.15. Past. Sauer's Gem. at Seymour 427.00.

To' Z sse: Don Past. Bauer's comm. at Wapakoneta 47.00. Past. Schumms Gem. at Willshire 414.00. From Past. Heintz's gem. at Crown Point 49.00. Past. Evers' Gem. in Root 44.29. Past. Maack's Gem. in Sugar Grove 410.80. mr. Michael at Srymour 45.00. Past. Niethammers Gem. in La Porte 432.00. Past. Lothmann's Gem. in Akron 410.50.

For poor seminarians in Addison: From L. Gehrke at Fort Wayne 45.00. Baptismal Collecte at W. Bode at Fort Wayne 43.25. From Past. Bode's Gem. at Fort Wayne 421.00.

For poor college - students in Fort Wayne: From L. Gehrke at Fort Wayne 45.00. For F. Zage! from the Abfu ^5'00. For C. Francke from Mrs. Schneider in Liverpool A-0- For F. and Ph. Wambsganß from Past. Evers' Gem. in Noc t 417.35. For F. and H. Zage! from Wittwe Schröder 45.00. D'n C. Pohler 45.00. H. Stellhorn 44.00. Mrs. Stellhorn 42.00. C. Westenfeld 41.00.

! F ii r inner mission: by Rev. Stubnatzy in Fort Wayne, collected in missionary hours in church and country school, \$16.00. By an unnamed person \$2.00. Bon A. F. in Neu Dettelsau \$1.00. G. F. F. in Cleveland -25.00. Kmdtauf-Colleccte at A. Rausch in Marysville \$3.00. Bon Past. RupprechtS Gem. in North-Dover \$17.00.

On the emigrant " mission in New York: By Past. Stubnatzy in Fort Wayne, mission hours. Collecte in church and country school, \$16.00. By Past. Hills Gem. in Mishawaka \$4.00, in Woodland \$2.00. Past. Kühn's Gem. in Minden \$10.00. Past. Nützel's Gem. at Columbus \$13.64. Past. Zage's Gem. at Fort Wayne \$8.75. Half of Wedding Collecte at A. Marder in Marysville \$4.30.

For Past. Brunn's institution: From the mission fund of the congregation of Rev. Sihler's congregation at Fort Wayne \$25.00. From Rev. Zage's congregation at Fort Wayne \$8.75. Rev. Kunz's Gem. at Zutetta \$16.41.

To the Wittwengsse: From Mrs. Pastor Krafft \$5.00. Past. Bauer's congregation at Wapakoneta \$13.00. Mr. Sattler in Lafayette \$5.00. Rev. Heintz in Crown Point \$4.00. Rev. Kühn's Gem. in Minden \$20.75. Rev. Kühn \$4.00. Rev. Kinef's congregation in Neu Dettelsau \$7.05. Rev. Stubnatzy's Gem. in Fort Wayne \$40.00. Thank offering from Mrs. E. F. in Cleveland 23-00. Half of Hochzcits Collecte at A. Marder in Marysville \$4.30.

On the Emigrant Mission in Baltimore: By Past. Kühns Gem. in Minden \$4.00.

On the Leipzig Mission: From Past. Jor' congregation at LoganSport \$24.00. Marie Schneider at Liverpool \$1.00. From Past. Zage's Gem. at Fort Wayne \$8.75.

Concerning the college budget in Fort Wayne: From Mr. H. Bartels in Peru \$1.00. From the municipality there \$17.75.

On the heathen mission: From Past. Schöneberg's congregation in Lafayette \$10.50.

For poor students in St. Louis: from Pastor Schlesselmann's congregation in Kokomo \$3.43, in Hamilton County \$5.57. Past. Duttz's St. Paul's congreg. in Hanover \$7.45, from its Zion's congreg. there \$7.00, its congreg. in Hesse \$3.45, its congreg. in Lineburg \$2.45. From X. \$4.35. From the Women's Association in Columbus \$4.00. From I. Piel there, thank offering, \$3.00. Eduard Piel 50 Cts. G. Monning at Seymour \$1.00. For Käppel from H. Benter, Sr. at Seymour \$5.00. From W. A. in Cleveland \$1.00. From W. there, 50 Cts. WeddingSCollecte at H. F. H. in Cleveland \$3.40. Thank offering from Mrs. G. F. there \$2.50. From Past. Reichhardt's St. John's parish \$7.13.

On the orphanage near St. Louis: By I. Lottes at Crown Point \$1.00. By Past. Hill's school children at Mishawaka \$4.85. D. Scheumann at Root \$3.00. Past. EverS there \$5.00. N. N. in Sugar Grove \$5.00. Of 9 church members" at Bennington \$19.25. Wedding Collecte at C. Bußmann there \$4.15.

On the Semmar household in St. Louis: From Past. Dulitz's Gem. in Napoleon \$15.30.

On the Hermannsburg Mission: From H. B. in Cleveland \$5.00. G. F. there \$5.00. Past. Zage's Gem. at Fort Wayne \$8.75.

For teacher Dörfler: From some members of Pastor Stubnatzy's congregation \$1.50.

To the hospital in St. Louis: From G. F. F. in Cleveland \$4.00. C. Grahl.

For Pastor Ruhland in Planitz (Saxony) received from Mr. G. E. Meyersberger allhier \$2.00 C. F. W. Walther.

#### Changed addresses:

Hev. 1<sup>^</sup>. Hoelter,

111 8ont6 7tlr 8tr.

III.

Hev. LuAO Hanser,  
62 l?remont 8t. öaltiimore,

^ev. 6. liacleiuaelier, Lirä Hill, Oarroll Oo., Nä.

Hev. D. Oreil",

VV Illiain l^enn, ^Vasliin^tnn Oo., Iexas.

Hev. 12. N. Lner^er,

Hart?. O., Wioona Oo., Niuv.

Ilern. Rose, teacher,  
eare ol Rev. L. ^Vil^vardt, Oermania, ^lar^uette Oo., ^Vis.

O. IV ^rncit, teacher,

ville, VocI^e Oo.,

Oottlol) Laerlin, teacher, Xirelrta^n, ^VaslrinAton Oo., .

The "Lutheran" is published twice a month at the annual subscription price of one dollar and fifty cents for out-of-town subscribers, who must pay the same in advance and pay the postage.- In St. Louis, each number is sold for ten cents.

Only letters containing information for the paper are sent to the editorial office, but all other letters containing business, orders, cancellations, etc. are sent to the address below. Money 2c., under the address. 2l. O. Lnrkel, Oorner c>k 7td "na l-ntn^vttv Street", 8t. l>onis, Llc", to be sent to. - In Germany, this" sheet can be obtained through Zustns Raumaun'ö Buchhandlung in Leipzig and Dresden.

**Printing Office of the Synod of Missouri, Ohio, et al. states.**

(Sent in by Pastor F. W. Schmitt.)

**How once Satan brought a German Lutheran prince into the claws of the anti-Christ and God's grace pulled him back into Christ's kingdom.**

(A Jesuit play.

### **I. Childhood and Youth of Moriz Wilhelm von Naumburg-Zeiz.**

Motto: Let parents, together with the children, heartily recognize and honor You, O true God, in this time, and eternally increase Your praise there.

Johann Georg I of Saxony-Meissen (of Albertine origin) had divided his dominion among his four sons in such a way that each received a piece of it as an inheritance. The youngest born duke Moriz received Naumburg-Zeiz together with other small territorial parts. On March 12, 1664, his wife Dorothea Maria - a princess of Weimar - gave birth to the hereditary prince Moriz Wilhelm, of whom the interested reader shall now learn more. Moriz Wilhelm received an excellent education in the fear and admonition of the Lord from his godly parents. In his last will and testament, his father Moriz testifies to the great loyalty and loving care with which he, as a father and prince, embraced those commanded by God. One who has read this will and has been able to evaluate it, \*) says: "Moriz was a father of great *prudence*, skill, fear of God, and deep love for his own. - All this can be learned from the *will* he made in 1681, for the writing of which he is said to have needed the help of the noble man Veit Ludwig von Seckendorf. In this document, he first and foremost diligently discusses that which, in his eyes, concerned the salvation of his own, the security of the dominion, and the welfare of the people around him. In doing so, he did not overlook even the most insignificant things. Thus-

Compare Dr. C. F. Fritsche's invitations to the Christmas celebration 1839 and Easter celebration 1840 of the Friedrichs-Akademie in Halle: „<16 z6. "uit "ruil mucdinatiQitiuk Unlensis tdooloAi "pörg uct irritum r^iuUis" comrovntntionos I. II. from which the foregoing report is largely taken.

But then, if one looks at what he left his four children in writing as a commandment, request and admonition, one does not know whether one should admire more the wisdom of this man or his godliness. Everything that could have possibly set off quarrels among his heirs, he cleared out of the way as much as was in him. To the firstborn son, however, to whom the rule fell after his death, he very carefully ordered that he, as in his whole life, so especially towards the subjects, should always be just, fair and loving. He admonished him that he should not do as is customary among princes, that he should live in luxury, think that everything is permitted to him, and oppress his subjects with excessive taxes. Before that, however, he reminds his subjects that they should remain steadfast in the fear of God and in the truth of the gospel, for the fear of God is the beginning of all wisdom and the sole, pure source of salvation. Without it everything is vain, even all princely splendor and honor; without it nothing is firm, secure, and blessed." With regard to the future marriage of the heir to the throne, he decreed in this will that a wife should be sought who came from an old, respected, princely house and was attached to our Christian religion according to the unaltered Augsburg Confession "and although," he continued, "with the adverse religious relatives, the Roman and Reformed, by virtue of the imperial and religious peace is to be behaved, my children should not make an indifferent work out of religion, but should adhere to the once recognized truth of our religion, along with all their own, eagerly and steadfastly, and not let themselves be turned away from it either by threats or promises, for they will find everything in our Christian creed that is necessary for right faith, Christian life and a blessed end." That a father who made such a last will and testament - that he lacked nothing in the upbringing of his son - is something the Christian reader probably imagines in advance. And indeed, the young hereditary prince Moriz Wilhelm was not only brought up in the fear of the Lord, which is the beginning of wisdom, indeed the foundation of all wisdom, the highest

He is not only a master of wisdom, but has also been finely and carefully instructed in the noble worldly sciences. The dear Gort had given the hereditary prince excellent gifts for learning them. So it was no wonder that he not only became excellently versed in the ancient languages and in divinity, but also thoroughly learned history, geography, all political sciences, etc. But this was not enough. But this was not enough. The faithful father still considered it necessary to send the hereditary prince, since he was soon 18 years old, on journeys to foreign countries. It is true that the old duke will have put many a gold coin into the pocket of his camisole as travel money for his beloved son. But with such travel money alone, the young gentlemen often travel somewhere quite different from what the careful, Christian father would wish - namely into the jaws of hell. Duke Moriz considered this quite well. That is why the godly court preacher was to put a special "penny" in the prince's heart. A few days before Moriz Wilhelm's departure, a solemn farewell service was held in the court church in Zeiz in the presence of the entire court, in which the faithful Magister Ludwig held a very long but forceful sermon on the right "interest penny" - it was on the 23rd Sunday after Trinity. At the end of the first part of the sermon, the court preacher, after an old Latin verse, put the following motto to the prince's heart:

To your baptism and Christianity, To God's protection, parents' fame, To think of bliss - Remember your name\*) always.

In the other part, however, Magister Ludwig pointed out the great dangers that this journey would bring with it. He said: "It is true that our prince is so fortified by God's grace in matters of salvation and blessedness that he could easily strike a blow against a cunning bunch of heretics.

He had the same name: Moriz, like that old Mauritius, who (300 years after Christ) was a commander-in-chief in the army of the pagan emperor Maximian (of Rome), and together with his soldiers held so firmly to the Christian faith that they all preferred to be killed rather than to deny the Christian faith to the pagan emperor.



## 17V

as was done in 1530 at the great Imperial Diet in Augsburg by Prince John's son, Duke John Frederick, to the papal theologians at various times, especially - - to Eccio and Cochläo ". But because the young prince Even if the prince is still inexperienced and his journey should go to France, the faithful pastor cannot avoid great concern: "The noble prince" - it says further in the sermon - "comes to countries and oerter, there delicious gold and silver, but with much useless foam and horrible slags surrounded uno verstelllet, where shameful Koth, so that the capital bears the name of the Kothe. \*) - He comes where great wisdom and learning, but in unclean stinking vessels; where great art, but like tissue, prepared by poisonous spiders; where good smell, but arising from tearing panther animals; where great courtesies, greetings, and kisses, but near at hand Judas' falsehood, and uncertain bottomless pouch to devour the German pennies; where sweet voice, but of tempting sirens; where sweet honey, but deadly thorns; where sugared lips, but peppered hearts; where a fine pavement, but so much leading to hell 2c." Behold, blessed reader, with such a farewell blessing the son departed from the father's house, the prince from the home court, in the good old days; so frankly did our old Lutheran pastors speak from the pulpit; and this was a judgment of our dear old people about French manners and gallantry; about Paris, which at that time already boasted as if it were "the center of all education". Oh that those good old times would at least return among us, and that all parents would be so concerned for their children when they have to let them out into the seductive world! - —

With such a blessing, the young hereditary prince Moriz Wilhelm of Naumburg-Zeiz left for France in November 1681. But the journey was not of long duration. According to God's providence, he was not to reach the "Kothstadt" at all. Already on the way, in the first days of December, he was called home by the sad news that his father, the old Duke Moriz, had died.

From the hereditary dominion, the bishopric of Naumburg fell to him in the following year, when he had reached the age of 18. This position and administration was connected with the sovereign dignity. Thus he was now a Lutheran prince-bishop. The Landesrcgiment itself, however, came under the administration of his cousin, the Elector Johann Georg III, as guardian, until the hereditary prince would have completed 21 years.

In the following year our prince-bishop made a journey to Italy, on which he also came to the so-called "eternal city" - to Rome. The pope Jnnocenz XI, who reigned at that time, could well imagine that whoever was in Rome would at least like to see the pope; an Italian so-called "hero king" and "royal parliament" did not exist in Rome at that time. In order to give the prince the opportunity to see the pope, the latter told him that he could come to him and greet him. Only he had to kiss the pope's slipper as the governor of Christ - for whom he pretended to be. This is what the pope demands of the people who visit him, even if they only come to greet him.

\*) Paris is called in Latin: *Lutetia Parisiorum*. But the Latin *lutum* means in German: Koth. Hence the play on words: Lutetia i.e. Paris equals Kothstadt.

What is then called a papal audience. For the German prince and Lutheran prince-bishop, this was still too strong tobacco to snort, and he thanked him for such an audience with an obligatory tuffle kiss. The pope, however, who would have liked to catch our Moriz Wilhelm in his snares, did not like the fact that the latter had refused. Because he did not want to have him visit him without the kiss of the truffle, he devised another way out. He had the prince invited to the celebration of Holy Thursday in the church of the Pabst. On this day - which only happens on high feasts - the pope himself holds church for a while (we will see how in a moment). So, if someone is standing right in front, he can see the Pope from the right and from the left, from the front and from the back, even without an audience and a kiss on the slipper. This opportunity should now come too well to the German hereditary prince, and he was therefore placed in the very closest proximity of the pope. Of course, it is not a great compliment for a Protestant - we mean this designation in the good, old sense - if he is invited to such a Holy Thursday celebration; Moriz Wilhelm was also allowed to feel this. The Lutheran Prince-Bishop of Naumburg had the pleasure of participating in a so-called service "in close proximity" to the Pope, while the latter - as it still happens today - curses and banishes all who are not subject to him and kiss the great whore of Rome. Whether Moriz Wilhelm also felt with a real shudder and terror that he was in the "closest proximity" of the great, true end-Christ, when he heard himself, his most holy faith cursed? When he heard such words from the most unholy munve of the Pope: "We curse and banish by reason of God the Almighty

Father, the Son and the Holy Spirit, and by virtue of the power of the Apostles Peter and Paul, and by virtue of our own, all Hussites, Viklefites, Lutherans, Zwinglians, Calvinists, etc.-" then he might have thought that he was in the "very closest proximity" of the great true end-Christ. The Lutheran prince bishop may well have felt what gross impudence on the part of the pope was involved in inviting him to attend this devil's ceremony, and how unworthy he was to participate in it. But it served him right; whoever mingles with the bran must put up with being eaten by the bristling animals. This is an old and true saying, which is especially true with regard to the intercourse with the pope and his assistants. But whether our Moriz Wilhelm now also recognized in the pope the true anti-Christ (2 Thess. 2, 4.) and had abhorrence of him all his life, as of the "firstborn of hell"? We will see this later. In the meantime, however, we accompany him back to the dear land of Saxony via Switzerland. We are now in the year 1664, the twentieth year of the prince's life. When he came of age in the next year, he wanted to take over the full rule of his inherited territories, as was his right. However, this did not happen so quickly. For the previous guardian and administrator, his cousin, Elector John George III of Saxony (Albertine main line), wanted to reserve certain rights of sovereignty, which we will hear in more detail later.

Moriz Wilhelm, however, had already forgotten his faithful father's will and showed very little seriousness in preserving the pure Lutheran faith. This can be seen from the fact that in 1689, he was married with a

Calvinist. This was the then nineteen-year-old widow of Duke Carl of Güstrow, Marie Amalia, a daughter of Frederick William, Elector of Brandenburg. Through this marriage, the young duke caused great annoyance to his mother church. At that time, people were not as indifferent in their faith as they are today, so that such mixed marriages, especially of princes, were considered harmless; rather, they were regarded as extremely harmful and annoying. However, as always with marriage, also with Duke Moriz Wilhelm his actual youth ended with his marriage. Therefore, we also close this first chapter here. We must, however, briefly make the remark that the already mentioned disagreement of Moriz Wilhelm with his cousin Johann Georg III. about the sovereign rights, among others, became the external cause that finally brought the young duke into the army camp of the Jesuits. His indifferent state of heart with regard to his paternal faith he had already manifested by entering into his marriage, as already mentioned.

## **II. How Satan brought Duke Moriz Wilhelm into the jaws of the Antichrist.**

Motto: Man is godless and wicked,

Who seeks comfort in a man and not in God the Lord; M For whoever wants to set him another goal without this comforter, The devil's power may soon frighten him with its cunning.

Although a reformist, Duchess Marie Amalie did not allow herself to be denied that she was a God-fearing and well-meaning princess, and prepared an outwardly happy marriage for Duke Moriz Wilhelm, as much as she cared. Much heartache and trouble, however, was caused to the duke by the fact that the already mentioned dispute between him and his cousin and former guardian, Elector Johann Georg III, would not come to an end. As already briefly mentioned at the beginning of the first chapter, Duke Moriz Wilhelm derived his rule over the Naumburg-Zeitz territorial parts from a will, which the grandfather, Elector Johann Georg I, who was common to both princes now in dispute, had left, in which he had distributed his hereditary lands among his four sons. This had been a well-meaning plan, but it was not skillfully executed. The will contained many passages that could be disputed, and some of its provisions were not precisely expressed. Also words and sentences occurred several times, which could be interpreted in different senses. Thus the will gave rise to many a dispute between the descendants. Among other things, Johann Georg III interpreted it to his advantage in that he, as the head of the lineage, also claimed the right of sovereignty over the dominion of Moriz Wilhelm on the basis of it. Just as the Queen of England has the right of sovereignty over Canada. On the basis of the same will, however, Moriz Wilhelm refused to recognize this suzerainty of his cousin. Although Moriz Wilhelm seems to have been in his rights, this matter was nevertheless a bad one for our Duke. After all, life was then as it is now; the more powerful - and that was Johann Georg - had the best chance of getting his way.

Such a bad situation in which Moriz Wilhelm found himself was now used by the Jesuits to set up their devil's net for him and to catch him in it,

They promised him all possible secret support under only one condition, which is self-evident for them, namely that he renounces his most holy faith and becomes a pope's servant. But, you will say, dear reader, how on earth did the Jesuits come to the Lutheran court at Zeitz, to the council of the Lutheran prince-bishop at Naumburg? Well, openly they did not come first to Zeitz, but the duke met them through a relative. A brother of Moriz Wilhelm, Prince Christian August, had already fallen into the hands of the Jesuits there in 1695 on a journey to France and had joined the army of the Roman Antichrist. That was a fat roast for Rome. Christian August was from a very old, illustrious family and the first Saxon prince from the Albertine line. \*) That is why he was well rewarded by Papa Innocent XII, although he was a haughty, bold and cruel man. He entered the "clerical state", and was quickly promoted to Canonikus in Cologne and Münster, Bishop, Coadjutor of the Archbishop. In 1701 he even became a Cardinal by Pabst's grace and received the lucrative prebend of an Archbishop of Hungary. This brought him an annual income of 100,000 thalers, an enormous sum for those times. Truly, Rome was grateful, and paid him brilliantly with bare thalers for the blessedness of his soul, which he had sold by his conversion against his better knowledge and conscience! Who would be astonished that this wretched apostate did as all such defectors do? He did what he could to go after other Lutherans, too, but especially his brother in Zeitz. He spared neither effort nor money to reach this goal. For this purpose he kept Jesuits in disguise, who were to go to Zeitz for the catch. In Zeitz he had a certain Rödern, himself an apostate Lutheran, and then a secret Jesuit named Schmelzer, both of whom even had a Jew, whose name has not come down to us, as a counselor and third in the alliance. Not true, a clean cloverleaf! This should now use all permitted and unpermitted means to "convert" the court of Zeitz, before even the duke himself. The servants were really won over first, and then the lord himself, Moriz Wilhelm. The latter, for the time being, secretly joined the "Church of the Sole Saints" at Christmas 1715 at Torau in Bohemia. But he still lacked the courage to publish his conversion, or his mischievousness forbade him to do so - for now the poor duke was completely placed in the council of the Jesuits. What was to become of the Lutheran BiSthum Naumburg, of which he was the prince bishop? Without a doubt, it should also gradually, by trickery and deceit, become "Catholic".

The - Albertine - younger - Saxon line (from which the today's Saxon royal house descends) supplied, of course, many a recruit for Rome - and is today completely Roman. Already Johann Georg III's second son, Elector Friedrich August, bought the Polish royal crown in 1717 by converting to the papacy (therefore called King August I.). His son Frederick August the Younger succeeded him in such conversion at the age of 16. Since all collateral lines had died out, the Albertine portion came again under one rule with the capital Dresden. He also became King of Poland and therefore called himself King Frederick August II.

The Jesuit Schmelzer is described as a man, "uneducated, devoted to eating and drinking, and nothing but skilled in godless Jesuit ways". Therefore, the title "Erzschelm" was given to him by transposing the letters that appear in the name Schmelzer.

Confession. Nor will he be surprised when we said in the heading that Satan had pushed Duke Moriz Wilhelm into the jaws of the Antichrist. But since every Lutheran who converts to the Pabst Fellowship must swear to such or similar things, the simplest person can easily see that it is always a work of Satan when a Lutheran converts to the Antichrist. Let us therefore pray all the more and all the more fervently:

Keep us, O Lord, in Thy word, and prevent the murder of the pabst and the Turk, who would overthrow Jesus Christ, Thy Son, from Thy throne. Amen!

But, you will ask, how was it possible that such a godly educated, finely educated, and theologically trained Lutheran prince could allow himself to be caught in such coarse snares of Satan? Yes, dear soul, who stand in faith, "be not proud, but fear" (Rom. 11:20.). "Let him who thinks he stands take heed lest he fall" (1 Cor. 10:12). Therefore do not forget to pray one day, "Lead us not into temptation," and, "Deliver us from evil." For behold, Moriz Wilhelm's apostasy happened more naturally, according to the course of the world (according to the course of the world, in which you also stand, dear Christian reader), than with any other thing. Lust for the eyes, lust for the flesh, arrogance, all the things that are also in your heart, these were the snares that Satan pulled over his head. First of all, the arrogant nature. We have already heard that his cousin Johann Georg III wanted to have a certain suzerainty over Moriz Wilhelm's territories. And Johann Georg's sons, Johann Georg IV and (the notorious) Friedrich August I-, continued these claims after their father's death. Instead of Duke Moriz Wilhelm, since he could not find justice on earth, bearing the evil, suffering injustice, and commanding the matter to God, as befits a true Christian (1 Peter 2:19), his hopeful mind became more and more inflated. Satan was at hand and blew in his ears: The Roman princes of the empire could help you to your rights. And the Jesuits blew into his ears: Become a pope's servant, and the pope and all his followers will help you, and you will become powerful. That was the first devil's snare he fell into. Second, the lust of the flesh. Although warned and so faithfully admonished by his father's godly will, he did not ask himself at the time of his marriage: Is it God's will? Would my blessed father's blessing also rest on this marriage, which I enter into in indifference to my father's faith? Rather, he grabbed it according to his flesh's desire. When he was punished for this, he did not accept the punishment repentantly, like a Christian, but hardened his heart and looked for fig leaves. Then Satan whispered in his ears: Make a union between the Lutherans and the Reformed\*) and say that this is your principle, that both must be united, then your honor will be restored.

It is peculiar that in the state of Prussia, as in the above-mentioned case, the efforts to introduce an ecclesiastical union between Reformed and Lutherans on the part of the regent can be traced back in particular to a Calvinist marriage entered into by a hitherto Lutheran prince. It would be easy to prove how these efforts, which have become customary in the Prussian princely house and have brought so much misery to the Church of Christ, began when the Elector Johann Casimir of Brandenburg converted from the Lutheran to the Calvinist confession (1613) in order to be able to lead a Dutch princess - a Reformed woman - home.

lish". This explains most easily the long concealment of the step taken. In the meantime, the publication of the matter was prepared by Moriz Wilhelm sending a poor victim, the young Prince Adolph of Saxony-Neustadt, his nephew, to the brother in Hungary, so that he would publicly convert to the papacy there. For the Cardinal-Brother, however, this down payment was not yet sufficient. The brotherly heart of the Eminence burned with impatience that the duke would now also publicly accomplish his conversion himself. He wrote about it to Moriz Wilhelm, he - the duke - probably invited others to come to the temple, but did not go in himself. In the spring of 1717, everything seemed to be sufficiently initiated. Moriz Wilhelm publicly converted to the papacy on the Sunday Jubilate of the latter year in the castle of Leipzig, and received the sacrament in the papist manner. This was a feast day in hell and for the black guard of the Antichrist, the Jesuits. All the more so, since the duke is said to have invoked the terrible "Hungarian curse form" at the time of his conversion. In it there were things like the following:

"We confess and believe that the Roman faith is genuine and makes blessed, as a true one; but the evangelical faith, from which we willingly renounce, is false, erroneous, blasphemous, accursed, heretical, harmful, not sincere, but devoid of God, and not fit for salvation; because because of it the Roman religion is absolutely perfect, correct in the interpretations of the Holy Scriptures, and of such a form good and wholesome.

On the other hand, we swear that we never again want to turn to this heretical doctrine and both forms \*) for the rest of our lives. - We curse ourselves and call ourselves cursed if we partake of this heretical cup, as it does not belong to us. We confess and believe that all these things which the pope establishes new, whether in or apart from the holy

scriptures, which he also commanded, are to be kept truly as God's word and as God's commandments.†)

We

confess and believe that the Most Holy Father Pope is to be honored by everyone with divine honors, and that as Christ Himself. ††)

That

The merits of the monks, nuns and priests, as well as their reading of the Mass, are preferred to the merits of Christ. ‡)

That the holy

Virgin Mary shall be held both by angels and men as the Son of God, Christ Himself." ‡‡) But, we think, the godly, Lutheran reader has enough and over-enough of sentences from this blasphemous, in hell fabricated rejection-.

This means the body of Christ under the bread, and the blood of Christ under the wine, as Christ the Lord Himself instituted, while the pope, notwithstanding, forbids the laity to drink the cup, that is, the wine, and thus Christ's blood.

In the confession of the Elector Friedrich August I, who "converted" in the same year, it says: "I curse myself and call myself cursed, because I have made myself a partaker of this cursed heretic chalice, from which it is not proper for me to drink.

†) Like the nut kernel in the nut shell, the infallibility of the pope is enclosed in this sentence, as the dear reader will easily find out. Compare what is written in Deut. 4, 2; 12, 32; Prov. Sal. 30, 6; Rev. Joh. 22, 18, 19. as well as what is prophesied about the Antichrist in Daniel 11, 36.

††) Compare what St. Paul proclaims about the "abominable", that is, about the Antichrist, 2 Thess. 2, 4.

‡) See Rom. 3:24, 25, 30; 5:18, 19; 1 Cor. 1:30; 2 Cor. 5:19, 21; Irrem. 23:6 - Isa. 64:6; Ps. 32:6; 49:8, 9.

‡‡) Compare Isa. 42, 8.; Matth. 4, 10. - Joh. 2, 4.; Luk. 11, 27, 28.

put. And the black guard of Rome whispered in his other ear: "You must also take the Romans into the union; but in order for this to be possible, you must first throw yourself into the arms of the pope, so that you may win over the powerful people in the pabstics and the pope himself for your plan. Without this, the latter are the people who can give you victory in your quarrel with your cousin. And this was the other snare of Satan, which he let tighten over him. Finally, the lust of the eyes. The devil led him to a high mountain and showed him the delicious riches that the pope gives to the defectors to him. And the brother-cardinal cried in his ears: Behold, how a richly blessed man I have become since I committed myself to the pope! Such golden mountains shall also become yours, if you fall down and worship the beast. This was the third snare Satan fell into.

On this trio Satan drove poor Duke Moriz Wilhelm to Rome into the jaws of the Antichrist. And the help promised by the Jesuits against the Elector? Nothing came of it! Elector Friedrich August himself converted to the papacy in the same year. And as is well known, nothing came of the Union either. And with the promised golden mountains? They did not materialize either! But God, who is faithful above all understanding, helped with His mighty arm, and afterwards, by His grace, drew the fallen Moriz Wilhelm back into His kingdom. About this in the next chapter.

(To be continued.)

### **How Pastor Hörger in Memmingen was induced to separate from the Bavarian regional church.**

We have already promised to publish Pastor Hörger's own account of this in the "Lutheraner" at his request in the number of June 15 of this year. We hereby fulfill this promise in the conviction that our readers will be pleased to gain a deeper insight into the conditions of the state church through this presentation of a particular case than would otherwise be possible. Pastor Hörger writes as follows:

"It is not true that the church regime offered me only a transfer instead of dismissal, but that I refused it. The opposite is the truth, that I wished and hoped (according to my knowledge at that time, since I knew neither about the union nor about the priesthood of the national church) to get another position, such as a mere preacher's position without administration of the sacraments, and considered it unjust that I was removed completely, while others were transferred in similar cases. And why was I removed? Because I did not make a promise not to concern myself with church discipline in the future, i.e. not to use the binding key commanded to me in the ordination. The reason for demanding such a promise from me was the following: My first 'law-abiding and stormy appearance' happened in my penitential sermon and in the funeral sermon held soon after on Psalm 90:11, 12, both of which can be read in my 'New Testimonies for the Old Wahrheit'. Soon after, the spring communions were held in the parish, which weighed heavily on my heart. As a vicar, I was not the pastor of the parish.

I was called to the sacrament, and was heartily glad of it; but I still had to administer the sacrament (even mostly alone) and was therefore responsible for this administration before God. Therefore, I called upon Him constantly and fervently for His grace, that I might administer His holy Sacrament without fear of man and human pleasing, only according to His divine will and good pleasure and for the true salvation of souls. For I saw that the congregation was nothing less than a congregation of true Christians (please, for my sake, do not accuse me of donatism), and that therefore it was to be feared of many that they would receive the Sacrament for judgment. (The confessional address which I gave at that time, and which some of the countless antinomian army of our days will probably find 'law-abiding and stormy', can also be read in my "New Testimonies for the Old Truth"). I now used the confessional registration to admonish with friendly seriousness all those of whom I knew something unchristian (I abstained from inquiries, because I was not the actual shepherd of the congregation and as a helper had quite enough of what I learned without inquiries, mostly on my own perception). But I only did as Luther did around 1525, when he said (according to a passage in his church postilla, which unfortunately is generally misused to gloss over the constant omission of proper pastoral care and church discipline) that he wanted to let everyone go on his own responsibility once again; in the future it would be different. For in the future I could no longer be content with mere exhortations, but had to see

seriously whether they would be accepted or not. But some of them never registered themselves, but always had their wives register them, and the innkeeper of V. was one of them. My own pastor had told me that he held dance music at the parish fair, where it was the same as at all parish fairs and dance music; he had already persuaded him several times to give up the dance music, but unfortunately could not persuade him to do so. Now no Christian, let alone a Christian pastor, would "expect" me to grant absolution and sacrament to the host as soon as he showed up in church. My priest was also pleased that I went to him in order to admonish him for my part. So I confronted him in all gentleness and friendliness, without any 'legalistic and stormy appearance', as God knows (only through friendly coaxing and pleading was I able to get him to listen to me for about half an hour; For as he was not very pleased with my visit right at the beginning, so he wanted to go out the door several times afterwards and leave me standing there), the great sin that he was committing by organizing such wild goings-on in his house, and in general, not only at the church consecration, but all year round, pouring into people's 'drunkenness', that is, continuing to pour even when he saw that they were getting drunk; for in doing so he was helping people to their eternal ruin.

"The innkeeper admitted both, that it was a wild affair at the church consecration, and that he generally served the guests drunkenness, and he also confessed to believe, according to God's word, that the drunkards were damned; nevertheless, he refused to change his practice, since everyone was responsible for himself, his business was such, and if he followed me, he would cause himself inconvenience.



"To these objections of his, I illuminated him abundantly with God's Word in all gentleness - for I wanted to win him by all means - but everything was in vain: I received the final declaration that things would remain as they were. Only then did I explain to him, and with a heavy heart, that I could not give him the sacrament in this way; otherwise I would make myself partaker of his sin and condemnation. With that, I went home sadly again, and, except for my pastor, I told no one about the matter.

"About the same time (whether before or after, I no longer know) I also visited the innkeeper in K., who also belonged to the community, and spoke to him in the same way. He told me both that he would not hold any more dance music and that he would not pour any more for the guests if he saw that they had enough. After that (if I am not mistaken), after this matter had been settled, I also told him that his son, who was attending confirmation classes for the second year, was so weak in his knowledge that I did not yet know whether I could confirm him with a clear conscience, and I asked him to allow him to enjoy the classes for one more year, which, however, was not granted. However, this was not granted, because, as I learned later, this would have been considered a great disgrace.

"But what happened all of a sudden? Like a thunderclap out of the blue (at least for me) came after some days in the Franconian newspaper, which was widely read in the community, a submission, which I communicate to Jknen verbatim (on the supplement). To remain silent on this (in "self-denial", as the new-fangled bastards - Christians I wanted to say - call it), I considered and still consider as shameful denial, as the flight of the hireling in the face of the wolf'.

"After the matter had already been brought before the congregation through the newspaper, but in such a way that faithful ministry according to God's Word was blasphemed and the congregation was incited against it, I had to give an account to them for what I had done and present the matter to them in the light of the divine Word (instead of in that of reason, which is hostile to God). Therefore, on the following Sunday after the sermon \*) I made a statement before the assembled congregation. \*\*) Because of this he

\*) It was the confirmation sermon published in my "New Testimonies for the Old Truth".

Hörger's explanation was as follows: "I have to inform the congregation. Through a newspaper article, which you will all know, I am challenged to enlighten you about what I have pastorally negotiated with the two landlords of the community. I am accountable to you alone, not to those newspaper writers who have interfered in a completely unauthorized and presumptuous manner in matters concerning our Christian congregation. They have as little to say to us as we do to them; therefore it does not occur to me to answer them. In addition, communication with such people is not possible at all. For they are obviously unbelievers and pagans, who basically do not believe a single word of God. For why should I not have done what I did? Only because they do not like it. That I have acted according to the word of God, they ask nothing. Therefore I can ask nothing of them. And if you want to be Christians, you must not ask anything about them either, even if they daily read the newspaper. For Christians do not care what the world says, but what God says. Now God's word says that all drunkards and fornicators are condemned; furthermore, that one should not give anyone offense, that is, that one should not tempt anyone to sin, that one should not make oneself partaker of the sins of others, but rather punish them and keep them from sinning. All these are not my words, but God's. Therefore Christians must obey them. But if an innkeeper drinks the guests to drunkenness, he acts against these words of God. He helps others to damnation and thereby brings damnation on himself. And if he keeps up the dance music and thereby disgraces the people, he will be condemned.

After the clarification, the V. Wirth not only made new noise in the newspaper (or had such noise made), but also filed a complaint against me with the Consistory through a lawyer because of honorable illness with the demand of revocation. I was summoned and now Consistorialrath Stählin took great pains to make me understand that the discipline order contained in 1 Corinthians 5. has never been carried out and is completely unworkable in our time, because the necessary prerequisite for this, namely apostolic congregations, is lacking, and that one can administer one's office completely faithfully without practicing church discipline - the devil is talking - and on the other hand to catch me with Löhe's authority, while Consistorialrath Bäumler, who seemed to take too long in his adjoining room, finally showered me with a stream of scolding words, which described spiritual arrogance as the sole reason for my appearance and my stubbornness. This verbal meeting was, as was expressly noted, a kind of special grace by which one sought to preserve a power for the national church. But after the same had been fruitless, the regular bureaucratic way was taken and the parish office was requested by a letter to ask me whether I wanted to revoke the outrageously 'zealous' declaration made against V. Wirth in the next service and henceforth renounce all church discipline exercises, or not. Since this is no more demanded of me than of all clergymen of the national church, the pastor is to suspend me immediately if I answer the submitted question in the negative, and thus declare that I do not want to comply with the existing 'church order'. According to

If he invites others to live a life of sin and vice for the sake of gain, he is obviously and grossly building the devil's kingdom and is a murderer of souls. Therefore, he can be nothing but a servant of the devil. Whoever can refute this from Scripture, refutes it. But if it remains unrefuted, as it will probably remain, I must also maintain that I cannot give the sacrament to such a host. Let it be handed to him whoever wants it. I cannot lie to him so shamefully that I declare him to be a blessed Christian by giving him the sacrament, since he is damned, nor can I give the congregation such annoyance, nor can I sacrifice my own blessedness. For that would cost me. But the price is too high for me. Luther (standing: Admonition to the pastors to preach against usury. Erl. XXIII, 304. 305.) rightly said for such cases: We are not here to go to the devil with anyone, but to make people blessed. If you want to go to the devil, go without me. And how can you call a host, who leads your children to sin and shame, a Christian brother, when you celebrate the Lord's supper with him? Remember that it is a meal of the most intimate communion of faith and love. By the way, the local innkeeper is giving you a bad report by publicly declaring that he would be at enmity with the congregation if he did not want to serve drunkenness. Should there really be so many drunkards among you? I did not think so, do not believe it yet. It is also simply a lie that I wanted to deny K. Wirth the confirmation of his son for the sake of his business. Rather, my reservations were based on his weak knowledge. However, because the examination turned out to be satisfactory, I now confirm him, quite apart from his parents.

"Finally, it should be noted that if anyone has a complaint against me, he must first bring it before the pastor. If he is not satisfied with the decision of the pastor, he should turn to the congregation according to Christ's rules. But under no circumstances, if he wants to be a Christian and a member of a Christian congregation, may he associate himself with the unbelievers. For in doing so, he commits a much greater and more shameful betrayal of the Christian community than if a German allies himself with the French against his fatherland. God have mercy on both of them and on all the impenitents in our congregation and tread Satan under our feet! Amen." - "If this declaration is 'law-brutal and stormy,' so are the punitive speeches of the prophets, of John the Baptist, of Christ, and of Luther."

I must also mention that I had also exercised discipline on some other members of the community. I had learned from one man that he had recently made a scandal at the Peace Festival in a drunken state and that he often got drunk, and that several women had given birth illegitimately here. I also paid them a pastoral visit, since the time for discussing the matter would have been far too short during the confession, and presented their sin and damnation to them with friendly earnestness, with the request and admonition that they should rather believe God's verdict of damnation and accept forgiveness of their sins and eternal life in heartfelt repentance, instead of excusing themselves and plunging into hell in impenitence. Finally, all of them - the women with many tears - declared to me that they wanted to recognize, repent and repent of their sin. That was comforting to me to hear, but I now had one more thing to say. Since they did not confess in secret, but have sinned before the whole congregation, they must also confess their repentance to the whole congregation, not only to me. For since the congregation is forbidden by God in 1 Corinthians 5 to eat with drunkards, fornicators, etc., they would sin if they held communion with them, who were known to them as drunkards and fornicators, without further ado, and I would sin with the congregation.

Therefore, they would like to let the congregation know through me (after the sermon) that they repent of their sins and want to mend their ways. However, they did not understand themselves to do this - except for one - because they considered it too great a disgrace, in spite of all counter-intentions. I had to explain to them that I could not give them the sacrament in this way, nor could I consider their repentance righteous, because they did not obey God's word.

"These disciplinary measures had also become known to the Consistory (and, moreover, various exaggerated and slanderous rumors, such as: that I had burned Harms' sermon book, while in truth I had given Luther's house postilla to someone else for a stock rationalist sermon book and had shoved that one into the oven); and all this I was henceforth to leave and promise to leave entirely.

"The devil give such a promise! I thank God that He did not let me doubt the answer for a moment, but gave me a firm, cheerful no in my heart and mouth.

"However, my pastor did not accept my decision immediately, but only after the Pentecost holidays, during which I was indispensable to him, should the church not be closed. Yes, he even made a request to the Consistory, to which he was somewhat indebted, that, since the spring communions were now over, I be left to him at least through the summer, until the fall communions, since he and the congregation were very unwilling to lose me.

"A number of men, I think about twenty, had even agreed with the Consistory (by signing their names) with my practice of church discipline. This is the "powerful opposition" of the congregation against me.

"The parting from the congregation was no less painful for me; I would have liked to stay with it, at least until the fall; I was therefore happy to preach God's word from Ascension to Pentecost. \*)

The sermons held at this time, with the exception of one - which I will also make known upon request - can be found in my "Neue Zeugnissen u. s. w." (New Testimonies etc.) and show eclatantly how "law-brusque and stormy" I came out.

After the holidays, however, they said: The Moor has done his duty; the Moor can give. I now had to give my answer, in writing. In it, I explained to the Consistory in a proper, respectful form that, under the existing circumstances, I would have to make the conscious declaration against the host according to my office and could only revoke it with a complete denial of my faith, and that between the Consistory and me, it was not a matter of church discipline, to the practice of which the congregation also belonged, but of the handling of the binding key commanded to me in the ordination. By demanding this key from me again - since I should henceforth never keep the sins from anyone - the Consistory is firstly contradicting Christ's foundation, who has inseparably joined both keys to each other, while the Consistory wants to tear them apart, similar to the way the Romans tear apart the Holy Communion; secondly, to the Lutheran confession, which expressly testifies that the jurisdiction or the binding key has been bestowed by Christ on all pastors or holders of the spiritual office and has been stolen by the bishops as tyrants; and thirdly, finally, in contradiction to its own 'evangelical Lutheran' name as well as to its own deeds, since it even in ordination hands over both keys to everyone according to Christ's foundation. Therefore, instead of revoking and renouncing the binding key, I would rather

have to ask the Consistory to withdraw its ungodly demand and, if it does not want to order the handling of the binding key, at least not to deny it, which would be a terrible sin against Christ and His Church.

"As a result of this answer, the earlier order of suspension was immediately renewed, and I now went my way wistfully and yet confidently and cheerfully, waiting for another divine call. For since I was suspended for so long until I submitted to the 'existing ecclesiastical order', i.e., renounced the binding key, I saw myself excluded forever from the service of the state church."

## **To the ecclesiastical chronicle.**

### **I. America.**

The Lutheran **Central Bible Society of** the West has just begun publishing a new edition of the Bible. The excellent Hopf edition (published by Teubner in Leipzig) has been taken as the basis; however, extreme care has been taken to remove the printing errors that have crept into the latter and to make valuable improvements based on the Bible finally revised by Luther. As soon as the work is published with God's help, a detailed report will be given. W. [Walther]

### **II. abroad.**

**Kurhessen.** Under the headline: "A teachers' conference prevented by the police", the newspaper "Hessische Blätter" reports the following in its number of July 12: The board of the "Verein kirchlicher Lehrer und Schulfreunde in Hessen" (Association of Church Teachers and Friends of Schools in Hesse) had announced a conference in Ziegenhain for the 4th of June of this year, for which the agenda had been set in the organ of this association, the "Christlicher Schulboten" (Christian School Messenger), and the main subject of discussion was the position of the elementary school teachers on the new school supervision law.

should come. Teacher Dietz in Marburg had drawn up theses for this purpose, which were also published in the same newspaper, and whose character will be clear enough when we report the last of them: "For the sake of conscience, teachers who are faithful to the confession must resolutely protest against any governmental direction and supervision of religious instruction and reject all unilateral regulations issued by the state with respect to religious instruction; a rejection of such regulations on the part of the teacher is not to be construed as disobedience or rebellion against the secular authorities." On the morning of June 4, about 24 teachers of Upper and Lower Hesse and one pastor had gathered in the garden of the innkeeper Dietzel for the intended conference, when the Royal Landrath Günther, accompanied by the district secretary and land ruler, appeared and the present board member of the association, He was instructed by the Royal Government in Kassel to inform the chairman that the discussion of the theses put forward by the teacher Dietz could not be permitted. He was therefore instructed to strictly supervise the conference negotiations and, if the theses mentioned should nevertheless come up for discussion, to dissolve the conference, to issue an exact list of all participants and to hold the board personally responsible, since the discussion of the theses would have to be regarded as a rebellion against the secular authorities. After the aforementioned board member had communicated this to the assembly standing in front of the garden house, the assembly considered what was to be done and decided to have the board member declare to the Landrath how the association, since the discussion of the main item on the agenda was forbidden by the Royal Government, considered the conference to be prevented altogether. After this declaration had been made by teacher Niemann, accompanied by the Thesensteller, the Landrath left the local and the garden with the district secretary, and the assembled friends continued to plow in the garden for a few hours, watched by a Gensdarmen, who kept carefully close to them. If, by the way, the Royal Government should hope to suppress the movement that is currently making itself felt in the Hessian teaching world against the state mandate by virtue of which religious instruction is to be given in our elementary schools since the last of March 1872, then it is likely to be somewhat mistaken.

**The Church of Social Democracy.** In the popular assemblies in Saxony, there is agitation for mass withdrawal from the church. People decided to live "in the future as pagans," and by signing their names they committed themselves not only to leaving any religious society but also to renouncing the biblical God. "Two pulpit speeches on the religion of social democracy" were circulated. These call labor "the Savior, the Redeemer of the human race," and specifically headwork and manual labor, science and craftsmanship, which they compare as two different figures of the same entity with God the Father and the Son. In those speeches, which close with "Amen" and address the "beloved listeners", it is said, among other things: "The cultivated human society is the highest being in which we believe; our hope is based on its social-democratic organization. Only it will make the love of truth, for which religious fantasists have so far only raved. The obdurate and limited may need to transfer their hope and love away from earth to a beyond. The democrat is different. In order to really be able to enjoy the consolation that the believer finds in the idea of the Father, who protects and shields his earthly children, we strive for the following. We are looking for a society, and because of the wealth we have acquired historically, we can demand that it guarantee us not only work but also our "daily bread," that it feed the hungry, clothe the naked, care for the sick, in short, practice all works of love and mercy. Democracy replaces religion with humanity, which henceforth will rest on the recognition that only in social fraternal work, in economic community, lives the Redeemer who can free us from bodily evil."

#### **The Synodal Conference.**

The recent sessions of the Synodal Conference, held in Fort Wayne from July 16 to 22, gave the participants cause for sorrow and joy, for deep humility before the Lord and for fervent thanksgiving for His grace.

The six synods, which make up the conference, are entitled to 68 representatives at the conference, according to the provisions of the constitution and their current existence. One of the synods, because of the great distance of the meeting place, had chosen for it only two representatives instead of four, and from the other synods, for the sake of all kinds of circumstances, 15 representatives were still missing, so that the synods were in reality represented by 51 delegates. In addition, 53 standing members from three different of the connected synods participated in the negotiations. Of course, soon more, soon less guests, especially from the dear Fort Wayne congregations, attended the meetings.

It was very saddening to the assembly that the dear Professor Walther, since then President of the Synodal Conference, was prevented from attending the meetings due to overwork during the latter period. She deeply felt what she lost through his absence. It was most gratifying, however, that even at these meetings it became clear how the synods united in the Conference are truly united in the eternal truth of the Word of God and the confession of the Lutheran Church. Here is not a union made only by men, as we so often find in our time, but one created by our faithful, gracious God through His Holy Spirit, and indeed from such elements, which until recently were often opposed to each other. This was certainly the impression that every participant took home with him. Admittedly, it was not as gentle and sweet as in some other so-called church meetings, where peace is sought at any cost. The spirits burst on each other several times, but in the end there was complete agreement, and some of the differences that still came to light were of secondary importance and could not be completely resolved only because of a lack of time. If God brings the conference together again next year, this will undoubtedly happen, since even in the least essential matters that come up for negotiation, nothing may and should be overpainted.

The main topics of discussion were the theses on church fellowship already reported in the "Lutheran" and then theses on parochial boundaries. In both cases, the basic theses were not discussed, so that the unfinished theses are reserved for discussion next year. In the case of the former theses, the question was for a long time whether one could rightly say that the justifying faith, which grasps the merit of

our highly praised Lord and Savior JEsu Christ, is also among Lutherans, as among all true children of God, in which church party these may also be found, the only inner bond of fellowship, or whether these are not also in the differentiating doctrines of the Lutheran church a further inner bond of fellowship.

that did not take place between them and other Christians. It was readily admitted by all that the Lutheran doctrines of distinction live in the heart of all true Lutherans, and in this respect are certainly something internal to them; However, it was stated, and finally recognized by all, that where justifying faith does not exist, even if all the individual doctrines of the Holy Scriptures stand as a confession, there is no inner bond of fellowship whatsoever, and that everywhere where the justifying faith that has existed up to now disappears, everything and every inner bond of fellowship with true children of God, whether they are Lutherans or not, is absolutely broken.- With regard to the parochial boundaries, it was admitted from the outset that territorial demarcation of the congregations, where practicable, was always preferable; however, it was not possible to reach unanimity immediately as to whether any other demarcation, such as that according to heads, was in itself to be called a disorder and nothing but disorder, confusion, and confusion could arise from it.

The promotion of the emigrant mission was unanimously recommended to all congregations in association with the Synodal Conference, and preparatory steps were taken to finally make this matter entirely that of the Conference. - The question of what special steps the Synodal Conference could take to counteract the corrupting influence of the ungodly literature of the day on our parishioners elicited especially excellent and detailed testimony against the spirit of the depths emerging in the latter and for the necessity of working against it with all one's might, as well as resolutions of the Conference aimed at this end. - The venerable conference also heard with great interest the announcement that a deaf-mute institute had now been founded in our district - in or near Detroit - probably the first German institute in the United States. Further announcements about this are to appear in our church periodicals and especially in the "Evang.-Luth. Schulblatt" of our synod. Applications for the admission of children from any source, as well as donations of love, are to be addressed to Pastor Hügli in Detroit for the time being.

Hopefully, this year's detailed report of the Synodal Conference will be published shortly. Through these few lines I would like to help it to be widely distributed in our Synod.

Next year's meetings of the Synodal Conference are to be held again, beloved be it to God, in the middle of July, and that at the congregation of the Rev. Herzberger in Pittsburgh, Pennsylvania.

C. A. T. Selle.

#### **Fictional Conscience.**

When, in 1526, the priests of the Altenburg Abbey did not want to give out their false service, because it would be against their "conscience", but also "refused to prove their conscience and conduct with the Scriptures, or to let themselves be instructed", but rather stated that "they did not want to engage in Scriptural disputation, but rather to remain in their established custom, as proven by the Christian Church", Luther wrote: "In this way they bear sufficient witness against themselves that they invent such consciences and use them only as a pretense. For a right good conscience does and desires nothing better than that it may hear the teaching of the Scriptures and dispute its matters with the Scriptures". (XX1, 147.) - What those papal priests once did, many still do even now who want to be good Lutherans. If something is against their own will, they are quick with the pious speech that it is against their conscience. But whoever says this and yet does not want to let his conscience be told with God's word, reveals clearly enough that he is only pretending to have a conscience. But this is a great sin, for such people thus give up their old Adam for God's voice. W. [Walther]

## Church News.

Mr. Candidate Heinrich Norden was ordained by order of the high". Mr. Bünger on the 7th Sunday after Trinity in his congregation at Pebble Creek, Dodge County, Nebraska, ordained by the undersigned and inducted into his office. The Lord be with him! A. W. Frese.

Address: Rsv. 8. xorays,

Dc-ddls Orssk, Dockte Xobr.

Candidate H. Weissbrot, who began his theological studies in Hermannsburg and completed them in the practical seminary in St. Louis, was ordained and inducted into his office on the 2nd Sunday after Trinity by the undersigned with the assistance of Pastor D. Kothe in the congregation at Mount Olive, Macoupin County, Ill. May the Lord richly bless the labors of the dear brother! Bro. Wolbrecht.

Address: lsv. 8th ^Vsissbrot, Älount Olive, Llaeoupin 60,, III.

On the 7th Sunday after Trinity, July 27, Mr. C. A. Geyer, stucl. tk^ol. having completed his studies at Concordia Seminary, St. Louis, Mo., passed the prescribed examination, and received a regular call from Trinity Lutheran Parish, Genesee, Allegany County, N. I., was ordained. Trinity Lutheran congregation at Genesee, Allegany County, N. I., and had accepted, in the midst of that congregation, by order of the Most Reverend Presidency of the Eastern"" District ordained by the undersigned and installed in his office. May the Lord God be his sun and shield!

I. Bernreuther.

Address: Rsv. (l. H.. O^er,

Lox 380, 06V6866, <^0., X.

The Rev. Th. Krumsieg having received a regular appointment from my former congregation at Prairie Mount, Sibley County, Minnesota, and having accepted with the approval of his former congregation at LewiStown, Winona Co, Minn, the same was solemnly installed in the midst of his congregation on the first Sunday after Trinity, as June 15, 1873, by order of the honorable Presidency of the Northern District, by the undersigned, assisted by the Rev. Damm, according to the precept of our Agenda.

The Archpastor JEsus Christ crowns his work with rich blessings! K. F. Schulze.

Address: Rsv. DU, Xrumsisx,  
Hanc1srsoL, 8ii)I"^ 6o., Äliirn.

Pastor I. M. Maisch having received and accepted a regular call from the Trinity Lutheran congregation in Miami County, Kansas, was installed in his new office in that congregation on the 6th Sunday after Trinity by the undersigned on behalf of the Most Reverend Büngers, President of the Western District.

May the Lord also adorn him with many blessings, that he may win one victory after another! W. Zschoche.

Address: livv. .l. lU. HlaiseU,

Lox 412, Laola, !Uikcm" Oo., XunsnA.

## Church dedications.

On the third Sunday after Trinity, June 29th- St. Trinity Lutheran Parish at Carondelet, now South St. Louis, Missouri, had the great joy of dedicating their new church to the service of the Triune God. Although the dear sun shone very warmly early in the morning, the love of many confreres and fellow sisters from St. Louis and other neighboring parishes was even warmer, for they had come in rather large numbers. The undersigned first gave a short farewell address in the old church on Psalm 2:1-4, after which all present proceeded in procession to the new church, singing the hymn "Now give thanks to God" with trombone accompaniment, and then the door of the new church was opened in the usual manner by the undersigned. The main sermon was held by Pastor M. Eirich from Minden, Ill, on Psalm 84, 2-5, and the confessional speech was held by the undersigned on the first part of the Kircbwcib Gospel. Before the end of the morning service, a heavy thunderstorm broke out, which caused many guests to leave in a hurry, and some who had intended to come in the afternoon were held back by it. Nevertheless, the church was again filled in the afternoon. The afternoon sermon was preached by Pastor A. Schüßler from Ellisville, Mo. on Psalm 100. In the evening, Mr. E. Lindemann from the Theological Seminary in St. Louis preached a sermon in English on Romans 5:1.

In the German services, the singing choir of teacher Grüber from the Trinity District in St. Louis contributed by singing beautiful choral pieces, and the local trombone choir



by accompanying several chorales contributed not a little to the increase of the festive joy.

Since the undersigned knows from his own experience that descriptions and cost data of churches are very desirable for such communities that wish to build churches, they may also follow briefly here.

Our church is a gothic style brick building. The nave is 45 feet wide and 80 feet long. The entire length, including the spire and altar niche, is about 100 feet. The 145-foot high, very tasteful tower consists of a brick rectangle, an octagon ending in eight corner towers, in which the bells hang, and a pyramid that ends in a button and a rose cross. The main drawings for the whole building were provided by Pastor Stephan in Echester, Ill. The building was carried out by Mr. Hartmann Debus of the Dreieinigkeits congregation in St. Louis, which gentlemen we can warmly recommend for church buildings. The whole church with seats, organ choir, altar, pulpit and sacristy cost a little over 18,000 dollars, not including organ, bells, carpet and other ornaments, of course. The organ, which is highly praised by connoisseurs, also has a pleasant round tone and a good composition of registers, is also characterized by careful work and good material, has been delivered by the organ builder Mr. Fr. Härtel, corner of Souard and eighth street in St. Louis, at a very cheap price.

So our church is the most respectable among the dozen churches that this part of St. Louis has and an ornament for the whole area, it is also, since it stands quite high, very far visible, as a monument to the glory of the Triune God, whose name it bears at the portal. May the Triune God make it a signpost to heaven for many, and an inexhaustible source of eternal life for the glory of God and the blessedness of many people for all who are thirsty for righteousness.

C. F. W. Sapper,

Pastor of the Lutheran St. Trinitatis parish in Carondelet, Mo.

On the last Feast of Trinity, by God's grace, we were privileged to dedicate our newly built church and thus enjoy a beautiful fruit of the significant sacrifices that the congregation has made for years for this purpose. The church, built of brick, in the Gothic style, 75 feet long, 45 feet wide, with a 16-foot projecting doorway, adorned with colored panes, offers with great spaciousness a place of worship as dignified as it is lovely. The celebration, favored by the most beautiful weather, took its course in such a way that with an address by the undersigned on Psalm 121, 8. farewell was said to the old little church and then at the new altar the consecration prayer was said, after which the former pastor of the parish, Mr. Pastor L. Dulitz, preached the morning sermon on the church consecration epistle, and Conrector Bischoff preached the afternoon sermon on Rom. 1, 16.17. to the great edification of the numerous congregants gathered from near and far, the latter in English. An evening service, at which Conrector Bischoff also preached, concluded the richly blessed day. The collection amounted to about 200 dollars.

To the honored members of the Fort Wayne Choral Society, who did much to edify us with their fine performances, we extend our heartfelt thanks.

Huntington, Ind, July 21, 1873, B. Heinrichs.

### Mission Festivals.

The congregations of the Missouri - Synod in Sheboygan County, Wisconsin, celebrated their mission feast of this year (the thirteenth) at Town Hermann. The collecte raised was A26.00.

Aul I.

All mission friends are informed that the congregations of Pastors Fr. Stock, E. Bode, I. Bundenthal, A. Zagel, P. Karrrr and those of the undersigned in the congregation of Rev. Stock in a bush suitable for the celebration of such a feast.

celebrated a mission feast on the second Sunday after Trinity, to which the trombone choir and the singing society of the dear sister congregations in Fort Wayne joined by invitation, who sang appropriate pieces both at the beginning of the feast and before and after each presentation.

When the aforementioned congregations and many dear friends and guests from Fort Wayne and other places had gathered on the fairgrounds on the day of the celebration, the undersigned opened the festive service with a prayer at about 10 o'clock, after which Pastor Bundenthal mounted the speaker's platform and gave a lecture on Matth. 9, 35-38. about inner mission. After the end of this lecture, the first collecte was raised during a song. From about 11 to 1 o'clock a break was taken.

during which the assembled people could partly enjoy the

The first part of the meeting was a reception at the church, and the second part was a free meal provided by the congregation of the Rev. Stock's congregation. After 1 o'clock, Pastor Stock gave a historical lecture about the so richly blessed mission of an Eliot among the Indians in the state of Massachusetts in the 17th century, a C. Rauch and D. Zeisberger in the state of New York and especially in Ohio in the 18th century, and on the sad demise of these two missions. Unfortunately, however, the speaker was interrupted in his lecture, which was most interesting for all "Zu" listeners, by a thunderstorm. For half an hour the rain fell in torrents on us, so that with the exception of only a few who found special shoes, all the others were completely soaked. As soon as the rain stopped, everyone started on their way home and the speaker felt compelled to postpone the remaining part of his lecture until next year. The third speaker, Pastor Bode, who was unfortunately prevented by illness from coming, was to give a lecture on heathen mission, but although Conrector Bischoff from Fort Wayne had promised to give it, it could not be given because of the rapid departure of the congregation. The last collection was made at the entrance gate of the fairground. Both collections together amounted to P126.45, of which the Emigrant Mission in New York received -D50.00, the Hermannsburg Mission O25.00, Pastor Brunn's Institution in Dying \$25.00, the Inner Mission \$26.45.

I. Lehner.

On the first Sunday after Trinity, the Lutheran congregations of Prairie Town, Staunton, Neu Gehlenbeck, Bethalto, and Dorsey Station, Ill, celebrated this year's community mission festival in the congregation of the undersigned at Prairie Town. Not only the church, but also the seats arranged around it under canvas, were soon overcrowded, so numerous were the guests not only from the uninvited neighboring Lutheran congregations, but also from the whole surrounding area. On the morning of the festival, as throughout the day, the sun smiled brightly from the sky; but even more radiant than the sun in the sky, another sun shone, namely Jesus Christ, the Sun of Righteousness, in a

The testimonies of the church were so clear to the eyes and hearts of the congregants. In the morning, Pastor Hahn preached on the delicious word of 1 Timothy 1:15, which is extremely comforting to all poor sinners. At noon, the festive guests dined at a large banquet table set up behind the church. In the afternoon, Pastor Hrinemann gave a lecture on the history of missions about Boniface or Winfried, the apostle of the Germans. Pastor Richter concluded the splendid celebration with a short lecture on John 12:32. The festive collection amounted to \$123.05, of which K50.00 was earmarked for the proseminary in Steeden, O50.00 for the mission house in Hermann-Sbnrg, and P23.00 for the hard-hit, poor congregation in Hortonville, Wisconsin.

Praise, glory and thanks be to the kind God for this glorious mission feast and all the spiritual and physical blessings received! To God alone be the glory! H. Ramelow.

### The Eastern District of the Synod of Missouri, Ohio and Other States.

gathers, beloved of God, on the last Wednesday of August (the 27th of this month) in Washington, D. C.

Items of discussion are as follows:

1. "The secret societies contrary to the Gospel."
2. "The Doctrine of Christian Liberty (Concordia Formula Art. X ) with Special Relation to Fairs, Pimics, Secular Associations, etc."
3. "The support and care of the widows and

Orphans of Pastors and Teachers of our Synod."

For entry of other items, see Synodal Constitution Cap. V. X. tz 4.

All those who intend to attend the Synodal Assembly are requested to inform you at least eight days before the beginning of the sessions. to the pastor of the place, so that accommodation can be provided.

Still special is reminded that each pastor must submit a complete parochial report according to our synodal constitution must bring and submit.

H. Hanser, Secretary.

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### **Conference - Displays.**

The Wisconsin Pastoral Conference will hold its meetings this year from September 13th through the eighth at Pastor Daib's church in Oshkosh, Wisconsin.

One should not fail to report by letter at least 14 days before the start of the conference to the Dnstor loen, Mr. Pastor Daib.

A. Rohrlack, Secretary.

The Grand Rapids Specialeonfrenz will gather in Grand Haven on August 26th and 27th.

N. Sörgel.

## Illinois - Conferences.

The Northern Districts Conference of the evanq. - Lutheran Synod of Illinois a. St. will meet, God willing, from Sept. 2<sup>trn</sup> to 4<sup>trn</sup> at the congregation of the Rev. H. Meyer at Lincoln, Logan County, Ill.

The theses on Holy Communion by Pastor Böttcher are still available for discussion.

The brethren of the Honorable Synod of Missouri are cordially invited to attend. E. Bangerter, Secretary.

The Southern Districts - Conference of the Lutheran Synod of Illinois a. St. will assemble, beloved it God, from the third to the fifth of September at the congregation of the Rev. C. Becker at New Memphis, Clinton County, Ill.

The pastors of the Ehtzv. Synod of Missouri, Ohio and others are kindly invited by the Conference to participate in the negotiations.

The main subject of the discussion will be: Thesen Wider unrvangrliche Praxis. I. C. Noll, Secretary.

## For your kind attention.

The Lutheran secondary school in St. Louis will resume classes on September 1.

### Received in the Middle District Treasurer's Office:

Regarding the synod treasury: from Past. Bundenthal's congregation in Marion Township \$21.61. Past. Jor' Gem. in Logansport \$7.25. Past. -Schmidts Gem. in Terre Haute \$13.00. Rev. Wyneken's Gem. in Cleveland \$100.00. Rev. Tramm's Gem. in Vincennrs \$23.85. Past. Schäfer's congreg. in Lanesville \$6.00. Dessen's congreg. in Holland \$2.70. Past. Heitmüller's parish on the Clifty 4-7.00. Of Past. Gruber's two country parishdm \$8.85. whose -st. Thomas congregation >95.61. Past. Schwan's gem. in Cleveland \$112.76. Past. Schumms Gem. in Willshirr \$8.00. Past. Knief's Gem. in Neu-DrtelSau \$14.35. Dr. Sihler's Gem. in Fort Wayne \$60.83. Past. Stubnatzy's congreg. there \$70.45. Past. Schwan's congreg. at Cleveland \$94.45. Rev. Frank's congreg. at Lancaster \$8.00. Rev. ZageIS Gem. at Fort Wayne \$16.25. Past. Bundenthal's Gem. in Marion Township \$15.46. Past. Crämer's Gem. at Zanesville \$24.44. Rev. Fleischmann's Gem. at Kendallville \$10.75.

On the emigrant mission in Baltimore: by Mrs. K. Ahrens in Marion Township \$1.00.

To the building fund: From Br. Lauege in EvanSville \$5.00. Mrs. Zschoppe there \$2.00. Mrs. Ekckmeyer there \$1.00. Mrs. Bischen there \$6.00. N. N. in Fort Wayne \$1.00. HochzeitS-Collecte at K. Weber in EvanSville \$20.00. By H Jdrrs there \$1.50. N. N. at Jonesville \$9.00. By Wittwe Brockmann there \$1.50. By Kassirer Birkner. \$28.00. By Prof. Dirdrich at Fort Wayne \$1.00. Past. KarrerS Gem. in Bielefeld \$10.75. Kassirer Birkner \$50.00. Past. Schlessel- Manns Gem. in Hamilton County \$37.75. Past. Crämers Gem. in Zanesville \$60.00.

For poor college students in Fort Wayne: For E. Saupert of Past. Saupert's comm. in EvanSville \$38.25. From a confirmand in LaneSville 50 Cts. For v. Strohe wedding- time collecte -ei Fosbrink in Jonesville \$4.10. For A. Sond- haus wedding- time collecte chei H. Lridolph in Marion Township \$6.12. From Past. Wryels Gem. in Darmstadt \$19.00. For F and H. Zagcl HochzeitS-Collecte at Ch. Schulz in Pastor FaarlS Gem. \$9.60, at H. Bradtmüller there \$10.10. From H. Hör- mann there \$4.00.

On the heathen mission: By A. Sch. in La Porte \$3.00. Past. Niethammer's Gem. there \$30.00.

For the parish in Hartem, N. I.: By A. Sch. in La Porte \$2.00. Mrs. Burre in Vincennes \$1.00. Past. SchummS Gem. in Willshirr \$2.00.

To the orphanage in Boston: From Mrs. Schneider in La Potte \$1.00.

On the emigrant mission in New York: From Past. Stocks Gem. at Fort Wayne \$9.00. A third part of the Collecte at the mission feast at Kendallville \$49.16. A part of the Collecte at the mission feast at Past. Stocks Gem. \$50.00.

On the Leipzig Mission: From Past. Stock's congregation at Fort Wayne \$10.40. From Past. StegrrS Gem. in Bremen \$15.75. Olga Horn in Cleveland \$5.00. A third of the Collecte at the Mission Festival in Kendalvillr \$49.17.

For the widow's fund: From Past. Stock's congregation at Fort Wayne \$6.12. Dr. Sihlers' congregation at Fort Wayne \$46.24. From the Women's Association at Liverpool \$8.00. Wedding collection at Ph. Lind's at Lanesville \$4.50. From a confirmand there 25 Cts. From Past. Gruber's comm. m van value \$2.40. Wedding time collectct at Past. Hertz there \$9.60. From Prof. Diedrich m Fort Wayne \$4.00. From L. Schatz in Nru-Dettelsau \$1.00. Wedding collection from I. Heidt in Darmstadt \$2.00.

On the orphanage near St. Louis: By Past. Ste- gerS Gem. in Bremen \$12.75. By Past. Gruber's two country parishes \$10.70. By Past. Krafft: WeddingS Collecte at W. Peter \$2.20, Childbirth Collecte at H. Leininger \$2.25, Thanksgiving Offering from L. S. in Jonesville \$1.00. From little E. in Fort Wayne 32 Cts. From Mr. Heine in New Haven \$5.00. WeddingS-Collecte at Hessel's in Aurora \$5.75. From Rev. Schlesselmann's Gem. in Tipton County \$2.80. Past. Crämers Gem. in Zanesville \$29.00. By Past. Heitmüller by Mrs. L-cheidt \$5.00. By the Women's Association in Eijyria \$5.00.

For inner mission: From Past. Schäfer's congregation in Lanesville \$3.05. H. Jde in EvanSville \$2.00. A part of the col- lecte at the mission feast in Past. Stocks Gem. \$26.45.

For Past. Ruhland's congregation in Saxony: From Past. Runkrls Gem. in Aurora \$17.00. Past. Schumms Gem. at Willshirr \$9.00. Past. JüngelS Gem. at Jonesville \$16.55. Past. Nützel's congregation in Columbus \$12.50. Of some members.

of the congregation of the Past. Knirf in Neu-Dettelsau \$13.75. From several members of the congregation of the Rev. Stubnatzy \$53.90, furthermore 1 Prussian Thaler, werth 75 Cts. From Past. Weyel's parishes \$26.10. From 5 members of the parish in Neu-Dettelsau \$1.00 each. Past. Crämer's congregation in Zanesville \$18.56.

Regarding the seminary house in Addison: From Chr. Meierding in Evansville \$6.00. From an unnamed person \$3.00.

For poor students in St. LouiS: From the Gem. of the Past. Schlesselmann in Arcadia \$16.25.

To the college household in Fort Wayne: From the Gem. of the Past. Disciple in Jonesville \$18.00.

On the Hermannsburg Mission: By G. TrLger in Zanesville \$1.00. Part of the Collecte at the Mission Festival in Past. Stocks Gem. \$25.00.

For Past. BrunnS Anstalt: From H. Hermann at Fort Wayne \$2.00. A third of the collections at the Mission Festival in Kendallville \$49.17. A third of the collections at the Mission Festival in Past. Stocks Community \$25.00. From Past. Niethammer's church in La Porte \$11.00.

For the congregation at Van Wert, Ohio: by meh- l'ren ^members of the congreg. of the Past. Stubnatzy at Fort Wayne Fort Wayne, June 30, 1873. c. Grah, Cassirer.

### For the Lutheran orphanage zum Kindlein JESu near St. Louis

the following gifts have been received since June 23:

By Ad. Heinicke in St. Louis \$100.00. A. G. Heinicke \$5.00. Collected at the wedding of Rev. Goehringer in St. Louis \$15.35. From W. Ladage in St. Louis \$1.00. Collected from the school children of Rev. Schroepel in Grand Haven, Mich. \$1.40. From A. Franke through Rev. Bergt in Paitzdorf, Mo., \$2.00. N. N. in Carlville \$5.00. Bequest of the blessedly deceased Johann Frssen in Pleasant Ridge, Ill, by his administrator Hans Meier \$100.00. From Minna Schneider in Narrowsburg, N. I., \$1.00. N. N. in Benton Town \$7.00. Collected at the infant baptism of Mr. H. Lippoldt and at the wedding of Mr. Karl Fischer in Mem- phis, Trnn., \$9.05. From the Zions District in St. Louis by H. F. Göhmnn \$20.00. From the Virgins' Association of the Im- Manuels District in St. Louis \$4.25. From F. Hölischer in St. Louis \$2.00. From the Drrieinigkeits District in St. Louis by E. Schäfer \$4.50. From the pupils of Mr. G. M. Beyer, teacher, in Altenburg, Mo, \$2.00. From Karl Wehking in St. LouiS \$50.00. From the Concordia - District in St. Louis by Student Böttger 55 Cts. From the Immanuel's District in St. Louis by Karl Wilhardt 75 Cts. From N. N. by the- same \$5.00. Andr. Killinger \$1.00. From the Dreirinigkeits- District in St. Louis by A. H. Blumenberg \$5.00. From Mrs. Kay by Mr. Past. Beck in St. LouiS \$1.00. Heinrich Hertz in St. Louis \$5.00. From the congregation of Mr. Pastor Tir- menstrin in New Orleans \$60.00. Subsequently to the Fest- collerte by Mr. Pastor Büngr \$7.00. From Mr. Pastor Schröppel in Michigan \$2.00. Lorenz Rank at Lonaconing, Mb., as an offering of thanksgiving for blessings in his business \$5.00. From Louis Waltke in St. LouiS \$5.00. Mrs. N. N. in Pittsburg \$5.00. From the piggy bank of the children of Mr. Beckmann in St. Louis \$1.10. From Heinrich BehrenS in St. LouiS \$1.00. Joseph Steckmann in St. Louis 50 Cts. From the Virgins' Association of the ImmanuclS- DistrictS in St. Louis \$5.85. Collected at the wedding of Mr. Marx by Mr. Pastor Lauterbach \$4.35.

St. LouiS, Aug. 9, 1873. I. M. Estel, Cassirer.

The following gifts have been received for **the Lutheran Orphanage at St. Louis** since May 12, 1873:

From Mrs. Reinhardt 1 peck Aepfrlschnitze. Chr. Meier L Co. 1 sack of scrub soifr, 1 piece of washsvda. From Past. Sand- voß 2 children's dresses, 1 apron, 2 pieces of calico. From Mrs. E. Loh in Port Hudson 2 pieces of calico, 1 petticoat, 1 pair of trousers. From Mr. Eggers in St. Louis for the new orphanage 1 large washing basket. From Mr. Tirmenstein: Blrchgeschirr. From Seb. Bopp 1 ham. From Meier L Westermanu in St. Louis 2 Bores nnt China ware, glasses, plates. From Mr. Heinicke knives and forks. H. Haardt 1 box of soap. Through teacher Karau in St. Louis 1 bag of clothes, 2 hats. Through Rev. Gräbner of the Women's Association in St. Charles 3 pairs of knabrn underpants, 5 bodices, 2 shirts, 2 pairs of woolen socks, 2 calico dressschrn for girls, 5 white petticoats, 8 shirts, 4 pairs of underpants, 13 aprons. Mrs. Stein in St. Louis 3 dust brooms, 2 clothes brushes, 2 shoe brushes, 2 scrub brushes. From Mrs. Haas 5 girls' hats. N. N. 7 girls' hats. N. N. 1 Bor Candy. Mr. Dellitt 1 box mixed candy. N. N. 1 box of candy. N. N. 3 pairs of stockings. N. N. 1 ham. By Mr. Past. Bünger 1 pack of worn clothes. By H. Menckr 2 gallons of fat, 1 pack of worn clothes. F. Dette in St. Louis 1 dozen pencils, 1 picture book. Mrs. Gottfr. Mertz dahier 3 worn linen jackets. Ch. Greb 2 acres of green clover. From the Women's Association in Carlinville, Ill, 3 boys' shirts, 2 pairs of boys' pants, 4 waists, 2 sheets. By Rev. Kügele, collected at the after-celebration of his wedding \$8.70. By Rev. Studt \$1.00. By Rev. Schülßler from teacher Brase, Mr. Brauns and Har- mening together \$3.75. By Rev. Matuschka from his congregation for household \$16.00. By Mrs. Schmidt \$1.00. By Rev. Hiller by Mrs. Margareth Lückert \$2.00. By Teacher Christian Tchultz by Mrs. Böchmann in the North Prairie District of the parish in St. Charles, Mo. \$4.00. By Past. Wryel of Peter Kreuter in Darmstadt, Ill, \$5.00. By Rev. Ottmann of Mrs. Anna Ambrosius \$2.00. By Rev. Fackler from Grothe Jr. \$1.00. Through Pastor Achilles from Louis Waltke in Bremen \$5.00. From Mr. Höfer 2 Bushcl apples for the orphans. Hrn. Ch. Meier "L Co. 1 sack of scrubbing soap.

Addendum. To the great sorrow of the undersigned, it happened, caused by his illness last winter, that a very valuable consignment of Christmas gifts for the orphanage escaped his attention and the receipt was omitted. This is to be made up for herewith and heartfelt thanks are expressed to the donor, Mrs. Freund, in the name of the children.  
A. Lehman".

With heartfelt thanks to the faithful God and the "loving" givers, I hereby certify that through the kindness of Professor Walther of the honorable Synod of Missouri, I have received for the congregations of Planitz and Dresden H12t.00 (140 Thaler 11 Sgr.) and for my personal support \$163.88 (190 Thaler).

In addition, through the kind mediation of the missionary Pastor Keyl in New York, I received for the congregation of Planitz: from Pastor König's congregation \$10.00, Pastor Gottlieb's congregation P20.00, together H30.00 (34 Thaler 24 Sgr.). Gottlieb's congregation P20.00, together H30.00 (34 Thaler 24 Sgr.)

For me personally: from Mr. Pastor König's congregation -A25.00, Mr. Pastor Walker's congregation \$10.50, Mr. Pastor Gottlieb's congregation P15.00, from Mr. Pastor Hvlls P10.00, from N. N. S2.00, Mr. I. W. Reisig \$1.00; together P63.50 (75 thalers).

May God reward all these dear givers for what they have done for me and my congregation for the sake of Christ. Heartfelt thanks to them all!

Planitz, July 11, 1873, F. C. Th. Ruhland.

At the same time in the name of his congregation at Planitz and that at Dresden.

For poor students received through Pastor A. Wagner in Chicago from the werthen Frauenverein of his congregation A24.00 as well as from dtm werthen Jungfrauenverein of the same P30.00. Through Pastor Rademacher from Mr. I. Eckhardt in Reisterstown, Md. as a thank offering A5.00. E. F. W. Walther.

#### For the Preachers' and Teachers' Widows' and Orphans' Coffee (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of July 1873:

1. contributions:

From the pastors Brauer svn., Dorn and Francke each A4.00, pastor Zimmermann and teacher Brüchner each A5.00.

2. gifts:

Collecte collected at the wedding of Mr. C. Goehringer, by Mr. Pastor Baumgart in Warsaw, Ill, A10.00.

St. Louis, Aug. 5, 1873. Oskar E. Gotsch.

The undersigned, with heartfelt thanks to God and the dear givers, certifies receipt of the following designated".

Gifts for Bethlehem Lutheran Church in Hortonville, Outogamie

County, Wis. (see "Lutherans" No. 18):

1) From Trinity Parish in Sheboygan, Wis.: share of a collecte, from the Women's Association, by Pfrenger, Wittwe Rathsburg, L., I., Wezel each A5.00; collected at Welzin's wedding, A4.50; from Zimmermann sen. A4.00; Zimmermann Jr. A1.50; Heinecke A3.00; Kroos, Bodenstein, Köhn Jr. each A2.00; Nagel P1.50; Wiehn Sr., Röhrig, Bowe, Wunderlich, Wils, Schneidewind Sr. and Jr, Radke, Jung each A1.00; Stümke, Nahn, Ohlmann, Arndt Sr, Ewald each 50 Cts. (Summa A67.00.)

2) From out of town by the gentlemen pastors: Wunder A60.30; Lohr A3.50; Althof A3.52; Präger A1.50.

Of the men: Rev. Kleinhans A5.00; A. Schwegler at La Porte, Ind, A2.00: Ottensmann at Sheboygan P1.00.

Of these P143.82 have already been deducted A13432.

Sheboygan, Wis. July 28, 1873, O. Spehr.

Received

1. to the college household in Fort Wayne:

From Pastor Zage's congregation: by H. Hormann P2.00. From Past. Jäbker's congregation by E. Boltemeier 18 Bush. Grain.

2. for poor college students:

From Past. Beyrr's congregation from Mrs. Succop for W. Gehrke A5.00. By Past. Eirich, collected at Mr. Blase's wedding in Minden, Ill, for E. Petersen A6.70. By Mrs. Pastor Sihler 4 sheets, 4 pairs of woolen stockings, 2 bust shirts and 1 dozen linen handkerchiefs.

Fort Wayne, July 31, 1873, Eh. Hengerer.

With heartfelt thanks and with the wish of God's blessing, the undersigned congregation professes to have received the following gifts for its church building: From members of the congregation of the Rev. Stubnatzy in Fort Wayne by the same, first mission, P17.00; second mission, A13.50.

Van Wert, Ohio, July 28, 1873.

The Lutheran congregation here.

On their behalf G. Grüber, Rev.

Changed address:

kov. 0. 4?. >V. Kasper,

Iriuit^ Olruott J^arcl, 6ttt 8tr, 8outtt 8t. l^ouis, No.

The "Lutheran" is published twice a month for the annual subscription "prei" "on one dollar and fifty cents" for the out-ward subscribers, who have to carry the same preau- scription and "da" postage.- In St. Louis each individual number is sold for ten cent.

Only the letters containing notices for "da" paper are to be sent to the editorial office, but all others containing "business", orders, cancellations, funds, etc., are to be sent to the addressee: L. I. <^ klurtUvl, (Jorut-r ot 7tl aua lufu)t-t"! 8trvets, 8 t, Donis, lll., anberzusendcn. - In Germany, this sheet can be obtained through Luftus Naumanu'S bookstore in Leipzig.

Printing Office of the Synod of Missouri, Ohio, et al. states.

(Sent in by Pastor F. W. Schmitt.)

How once Satan brought a German Lutheran prince into the claws of the Antichrist and God's grace pulled him back into Christ's kingdom.

(A Jesuit play.)

(Continued and concluded.)

### **III. How God's grace drew Duke Moriz Wilhelm back into Christ's kingdom.**

Motto" Whether with us there are many sins, With God there is much more grace, His hand to help has no goal, No matter how great the damage. He alone is the good shepherd, Who will redeem Israel from all its sins.

The faithful, merciful God and Savior did not want to leave our Duke in the jaws of the Antichrist. To be sure, He did not immediately pluck him out by a voice from heaven, as He did Saul. But God nevertheless showed the power of His grace and strength by sending voices that cried out to poor Moriz Wilhelm: "Return, you apostate. Voices in the duke's own conscience, voices from the Church of God, as from his own house. By ordinary means, not by extraordinary miracles, he was to be brought back to worship in spirit and in truth. That, of course, the faithful Lutheran church servants were as silent about the apostasy as they were about the duke's earlier entering into a mixed marriage, is something one can well imagine. Since he wanted to bring the aforementioned union into being, it was necessary for him to contact the theologians of the mother church he had left. He turned to Professor August Hermann Franke in Halle and to the garrison preacher Jüngling. He thought he could expect the former to respond to his Union desires, because he knew Franke's mild judgment of those of other faiths. From Jüngling, however, he had the same hope, because he was a Papist who had converted to the Lutheran Church. Of course, the answers of these two men to the question posed were neither according to the wishes of the duke, nor according to those of his Jesuit advisors. The question

was: "Whether and how the three Christian religions tolerated in the Holy Roman Empire \*) can be united with each other? Since it was known at that time as well as today that Rome, when it speaks of union, understands by it nothing but eating up the other parties, and everything is eaten by the pope that mingles remotely with the papal bran, the answers were not at all flattering, especially for Rome. The duke, with whom Franke had in the meantime also verbally discussed the matter, asked his confessor Schmelzer, the "Erzschelm", to refute in writing what Franke and Jüngling had written. But Schmelzer did not want to know anything about it; he could not. For with what weapons, convenient to the now somewhat suspicious duke, should he have fought against divine truth? How could this man of the flesh have conducted a theological argument at all? L1. Jüngling says he can hardly remember ever having seen him sober. This made such an impression on Moriz Wilhelm that his conscience already awoke and thoughts came to him of returning to the abandoned church of the fathers. The duke was strengthened in this by further events of a similar nature. On the first Sunday after Trinity in 1717, Moriz Wilhelm stayed in Pegau. Most of the court attended the early sermon in the Lutheran town church there. Superintendent Walter presented there from the gospel of the rich man and the poor Lazarus: Heaven and hell, and proved with sixteen reasons that there is no third place except heaven and hell - that is, no purgatory - where the departed souls go. This sermon of the valiant Walter made such an impression on some court officials that they repeatedly asked Schmelzer in the presence of the duke to refute the sixteen reasons of the superintendent. "Which he did not particularly do and only said so much that I should also have remembered and proved where the souls of the *bis mortuorum* †) were at the first

\*) I.e. in the Empire of the German Nation.

The Lutherans, Reformed, and Roman Catholics.

†) I.e. such people who were brought back to life after death, like Lazarus, Tabaea and so on.

Death would have been. This made many people here in Pegau and especially in Zeitz, before at the court of that time, quite an alteration (agitation) and opinion that Lsoeuissimus (the duke) would never have joined the papacy, if they had let the reasons beforehand of this and that Partikular-Thesi (individual doctrine) be presented to them". Thus, even Walter reports about this matter, of which he says that through it, Moriz Wilhelm's controversy about his change of religion became more and more unsought. In several letters, Walter also pointed out to the Duke that he should observe his salvation. We want to mention another similar case. In 1718, the Jesuits in Mainz published a booklet in which they presented the already described, terrible confession of renunciation by the Duke. U. Jüngling published a refutation and examination of it, in which he condemned it most duly. Schmelzer was also supposed to refute Jüngling's writing. But he did not do so because he could not. The duke, angry about this matter, ordered the council of Plauen (where Jüngling was undoubtedly staying) to publicly burn Jüngling's writing. The council, however, replied that as much as he would be willing to obey the authorities, this was a matter of conscience and religion. If in this writing the person of the duke should be touched, he would be sorry; "but because in this inquiry there is nothing but a defense of many sacred and divine truths, it would not be practicable that everything could be burned together and without distinction in the obbemelvete way." The duke repeated his order, adding that it was not for the council to criticize the duke's orders. The council, however, which had asked the theologians at Jena for their opinion on this matter, remained firm and declared: one must obey the authorities, to whatever religion they belong, in all reasonable matters and such matters that do not run counter to conscience. But if the high authorities should command something that would be against God's commandment and conscience, then such obligation would cease, because then one would have to adhere to the rule of the holy scripture: "One must obey God more than men." Thus spoke

the Plauen city councilors in those good old days. And all the Lutheran estates of the empire blessed them for it. And nowadays? Now it is said that the word of man and the law of the state take precedence over the word of God! Miraculously, of course, the Plauen preachers, who had approved this brave procedure of the city council, "received a brave reprimand from the Oberconsistorium in Dresden. The time when the consistories in Germany were pillars of the church was already over in the second decade of the eighteenth century. They had already become sovereign authorities over the church. The tree had been planted, from whose bitter fruits God's children in the German Empire have to eat their bread of tears today. But on Moriz Wilhelm the impression of this joyful testimony, which the city fathers had given in Plauen, had become powerful by God's grace.

Like the council of Plauen, the cathedral chapter of Naumburg also behaved. Moriz Wilhelm, who had the bishopric of Naumburg in his possession, assured it of his favor even after his departure. He wanted to be their most gracious prince and father, and they should have the same protection from him as before, and the change in religion of the duke should not be detrimental to the monastery and cathedral chapter. But the capitulars in Naumburg did not want to know anything more about the protection, grace and government of the pope's servant. They made short work of it and declared the bishopric vacant. They said that the prince had committed himself by oath "to preserve and defend the pure evangelical doctrine as it is found in the prophetic and apostolic writings, declared and repeated in the unaltered Augsburg Confession and Christian Concordia Book, without admitting some other religions in the diocese; likewise, not to admit that some person of another religion would usurp and subjugate the administration of this diocese. What could the duke do? He had to bite off his anger and resign as bishop; all the more so since the already mentioned Elector August I, King of Poland, who had also become Roman, sided with the chapter. Incidentally, it was agreed that Moriz Wilhelm would receive 35,000 florins per year for life from the Naumburg-Zeizian church treasury. But also the Oberconsistorium should have the opportunity to testify against the duke. Moriz Wilhelm offered this opportunity through a ceremony, which he performed on Maundy Thursday 1718 in the chapel on the Osterburg in Weida, which he had set up for the Roman service. According to papal commandment, the rich, even princes and emperors, should wash the feet of poor people on this day. So the duke called twelve poor men - of Lutheran confession - into the chapel, washed their feet there, and led them from there to the table, where he served them himself for an hour. From noon until three o'clock in the afternoon, they were served food and drink, whatever they wanted, until they were full. By order of the chief consistory, they then had to do public penance for it. These were all repeated blows to Moriz Wilhelm's sore conscience.

Thus God hammered on the hard heart of the duke out of pure mercy. Not only Franke and Jüngling, the city council of Plauen, the cathedral chapter of Naumburg, the brave Walter and finally the Dresden High Consistory. But also heartfelt fervent prayers went up to the mountains, from where help should come for the poor servant of the Pabst. Not only did Franke order public intercession in the orphanage in Halle for the repentant return of Moriz Wilhelm - God alone knows the sighs that went up to God for him from the chambers. Maria Amalia, the duchess, also lay before God in tears every day for the salvation of her husband. How could He have remained silent, "whose heart is always broken, we come or we do not come"? But by means, not directly, God always helps. So also here. Maria Amalia intervened with the Lutheran theologians in this matter, especially pleading with Waltern and Franke for their assistance. The former reported: "In the most gracious audience granted to me and my colleagues, you opened your heart's desire above all else, that Lorenissiniuz only recognize and confess the pure doctrine, with many moving speeches and stories of their worries, troubles, pleas, entreaties and tears, to the highest compassion. And especially thought that God would not let you be put to shame in your hope and prayers, as you still saw many sparks of the beatific faith in Lerenissimo, which you also sought to ignite more and more through prayers. So she sent a nobleman from Griesheim to Franke to fetch him for an interview on August 3 in Zeiz, where the duchess was staying at that time. Here she opened her heart to the pious Franke about her grief and implored him to do everything possible to bring the Duke back to the faith of his fathers. "She would have to confess that her lord and she would suffer much temporal hardship; but she for her part would be willing to accept anything if only the soul of her husband could be saved. Yes, she would be ready to live with him in a farmhouse, if only she could achieve her final goal." Truly a beautiful wish of this reformed duchess for her husband. She certainly



belonged to the community of saints scattered all over the world. What the duke had done badly by his indifference to the confession in entering into his marriage, the good Lord made good by giving him a wife in whom he found "something good" and through whose prayer and supplication he received "favor from the Lord."

From Zeitz, Franke immediately went to Wciva, where the Duke was holding court. The professor, who was already very popular with Moriz Wilhelm, was received by him in the friendliest manner. Already in the first audience the duke told him that he had no peace of conscience, for the sake of which he had taken refuge in the shelter of the "only saintly church". He now doubted the truth of the Roman religion, especially in those aspects in which it deviated from the Lutheran. He also now saw that it was only the evil arts of the Jesuits that had led him to leave his father's religion. Franke replied: "That is no wonder, for only he can have peace in his conscience who has a whole certain hope of eternal life." - —

They went to the table, where Franke also met the "Erzschelm". The following conversation took place, which we will mostly reproduce in a lively form:

Herzog (to Franke): Which is the best religion among all?

Franke: Your High Serene Highness will be

Without a doubt, you know best which religion you profess. But I can say with all joy that it is not the Roman Catholic religion.

Schmelzer: Be so good as to say what you dislike so much about the Catholic faith?

Franke: A great deal, but most of all that you are not guided by the rule of the Scriptures, either in faith or in life: hence it is that you cannot have a certain hope of eternal life.

(At that point, Schmelzer became concerned, because now the point had been touched upon, about which, as Schmelzer knew, the duke had become difficult. Therefore, he tried to give the conversation another turn).

Schmelzer: Luther is to be lamented, the devil gave him cause for reformation; the devil made him a "righteous theologian".

Franke: Luther himself says: "Prayer, reading and challenge make the theologian. The devil certainly challenged him, but Satan was shamefully defeated; this was of such power that Luther emerged from this challenge as a righteous theologian against his will and without thanks from the devil. This is true.

"Hereupon" - so a contemporary relates - "when Prof. Franke had finished this discourse, he began to speak of repentance and Christianity, and now gave this Jesuit such a lesson, and gave him such a sermon on repentance, that the Jesuit became completely consternated and confused. All the cavaliers, as well as the bellboys and waiters standing around, are so astonished at the power and mighty speech that Prof. Franke held with such joyfulness and frankness that they did not know where they had been, and that not a single one of them was able to say a word. Among other things, Prof. Franke is said to have said freely: "They are really blind leaders (meaning the Jesuits), they want to show others the right way and do not walk on it themselves. Yes, they lead people around by the fool's rope. Instead of leading people to Jesus Christ, they keep the poor souls in such dalliance, whereby they can never attain true peace of mind and the right living hope of eternal life. Father wanted to justify himself against this, but Prof. Franke said to him rudely under his brow: O! Father, he has not yet been to the right school. He must do better, otherwise he will be in a miserable condition, in which he will have little assurance of his eternal salvation."

Schmelzer: Has He been alone in this school?

Franke: That is not the question now, but whether Father has been in it? By God's grace, I can boast that more than I have been in it and have experienced the fruit of it. The duke picked up the table. How little he disliked Franke's frank words, however, he proved by the fact that after the table he discussed the matter with the professor in private for almost four hours. Franke had to stay with the duke for several days and visit him daily to answer a lot of questions. Franke used these visits to openly confess the evangelical truth to Moriz Wilhelm, thereby relieving the duke of many scruples. Among other things, Moriz Wilhelm said that he had now read the most diverse books of the Christian religious communities, even

even those of the Socinians, but fruitlessly and without finding the sought-after peace of mind. To this Franke replied: "Your Serene Highness should not be surprised about this. For the rest of the soul cannot be attained by reading this or that opinion, but by true repentance and that one realiter" (i.e. also really) "tastes and experiences the power of the divine word in his soul." After Franke's departure, the duke continued to communicate with him by letter. God, however, gave grace to the testimony of the evangelical truth, and showed the divine power that He had put into it (Rom. 1,16.) also at the heart of Moriz Wilhelm. He was now like a child who is drawn back to her heart by its loving mother so that it will not perish. Thus, after two sorrowful years, God's grace through His Word drew Duke Moriz Wilhelm back from the kingdom of the Antichrist into the kingdom of His dear Son Jesus Christ. The public resignation, which according to the duke's opinion should take place in the Ulrich church in Halle, whose pastor was Franke, happened however in the city church in Pegau, because Franke had explained, it would cause too much sensation, if it happened in Halle. So the duke made his confession of repentance in the city church of Pegau on the eighteenth Sunday after Trinity in 1718, and then received the sacrament from the hands of the worthy Superintendent Walter under both forms again.

This was then a feast day in heaven with the dear angels, who rejoice more over one sinner who repents than over a hundred righteous. This was also a joy among the saints on earth, as the next chapter will give us an example from the pen of the Hall theological faculty. God had heard prayer, had given power to His word, and had shown His power to direct the hearts of men like streams of water. God, who is faithful and merciful, pulled the duke out of the fire like a fire that Satan had stoked up, who lost his game and had to troll himself. Even the black Pabst guard, the Jesuits, were allowed to pack up and leave - with disgrace. The duke, however, let the Lord Jesus enter his heart again, and from then on led a godly life, and also re-entered the diocese of Naumburg. In all houses and churches of the country one praised God, and sang with the poor orphans in Halle, who had prayed before for the return of Duke Moriz Wilhelm, now joyfully: W es praise shall be given to Thee2c. and: Nun danket Alle Gott 2c.

#### **IV. How the Faculty of Theology in Halle wished Duke Moriz Wilhelm good luck for his return to the Lutheran Church, and he thanked them for it.\*)**

I,. Congratulatory letter from the faculty.

Most Serene Duke, Most Gracious Prince and Lord!

When last Monday evening we professors of theology at the Friedrich University here met for an extraordinary conference in the apartment of our much-loved colleague, Professor Franke, it was not without divine providence that the runner sent by Your Serene Highness brought the pleasing news of Deroselben's blessed return to the Protestant religion.

\*) We take the liberty of reproducing Latin expressions that occur in this letter faithfully in German without comment.

and told with several circumstances how you had publicly declared such on the eighteenth Sunday after Trinity with public confession and communion in the church at Pegau and with devout attendance at the service before and in the afternoon to the unspeakable comfort of your faithful subjects. Just as we heard this report with heartfelt joy and unanimous praise of God, and even before we left each other, we thanked God for it on our knees and asked Him for further, rich blessings for the soul of Your Serene Highness, so we believed, They will not accept it ungraciously if we also testify to our joy with a "most humble" letter of congratulations and also present the reason for our thanksgiving to God in writing for the strengthening of your High Princely Serene Highness in faith. We were mainly pleased and praised God that Your Serene Highness had so happily escaped the great danger and responsibility in which she had been entangled by God's grace, and at the same time that the not unreasonably worried, noticeable damage, which otherwise could have affected Dero's faithful subjects, indeed the entire Protestant Church, had been averted again in time. For, considering on one side how strangely glorious God's mercy has proven itself to us evangelicals, and how clearly His holy word has been presented to us, how unrestrained freedom we have to inquire into the divine will of our blessedness from the holy Scriptures themselves, and to lead a life pleasing to God according to the teachings of the Gospel without any hindrance. On the other hand, however, we must consider how wilfully and deliberately the truth of the Gospel is contradicted in the papacy (in part for the sake of temporal honor and enjoyment); how high the human reputation

how artificially, even how violently, the reading of sacred Scripture is prevented, how harshly other edifying books are forbidden, or, according to the repeatedly published lists of forbidden books, deprived of the best truths, how sharply (especially by the means of the Inquisition and its unauthorized confessional interrogations) all investigation of doctrine is denied, and how exactly one binds the consciences to the once accepted errors, self-chosen worship services, and other statutes of the papal state theology, but finally, if one conscientiously takes to heart, how much all this is contrary to the righteous being that is in Christ JEsu, and the free confession of His words, Luc. 9, 26, is opposed, and so on.; - One cannot conclude otherwise than that it is one of the gravest sins, where a Protestant Christian, before he has recognized the truth, and of his own choice, perhaps induced by prejudices and other apparent ideas, converts from the Protestant to the Roman Catholic religion, and at the same time, with his conversion, considers the salutary work of the Reformation, in which the finger of God was so obviously shown, to be an ungodly work, and even a heretical apostasy from the true church, thus not only abandoning but even denying all the good things that we have or can have thanks to the Reformation, but especially Paul's doctrine of justification by the sole grace of Christ through faith, which is so highly necessary for salvation, and many other truths rejected in the Tridentine Synod but clearly contained in the holy Scriptures, but joining the community of palpable errors and

The people of the world, who have been involved in the persecution of the witnesses of Jesus for so long, either believe the lies and leave their conscience in the hands of the demanding and domineering clergy; or, if they want to think differently inside and act differently by heart, they want to live in a perpetual, deliberate hypocrisy, which can neither stand before God nor before the world.

We do not doubt at all. Your High Serene Highness, in the time that has passed, will have found, upon careful examination of the matter, that what we want to say is so clear that it will not be necessary to express our opinion in many words. We must also add that one can see with one's own hands how the papacy is getting worse every day, and thus one has all the more reason to flee from it. In former times, those who wanted to judge the Roman Catholic Church less harshly, helped themselves with the remaining good that could still be found here and there in some countries and elsewhere, e.g., since it was recognized in France itself that the pope could be mistaken, that the Holy Scriptures could also be read by the common man, that a godly life could be derived solely from the grace of Christ; furthermore, since souls could still be found here and there who learned something better from the books of the mystics \*) and strove to practice an inner Christianity. Now it is obvious that the papacy has no part in all this good or does not want to have any. Therefore, today the Roman court is trying in every way to deprive the French church even of the aforementioned freedom, to force it to admit the infallibility and unrestricted power of the pope, but especially to deprive the divine word and untested

The Pope has been the only one who has so clearly forbidden the reading of the Holy Scriptures and so

publicly attacked the doctrine of the saving grace of Jesus Christ, as in the Constitution *Unigenitus*, which is known enough. †) It is precisely at this time that the superstitious veneration and invocation of the Virgin Mary, after speaking against her immaculate conception, has been forbidden,

There were mystics before and after the Reformation. On the one hand, Johann Gerson, Johann Tauler, Thomas von Kempen and others. On the other hand Franz von Sales, Michael Molinos (see Quietism) and so on. They saw the ruin in the prevailing theology and sought to become certain of God through prayer and inner experience. Without leaving the Roman church, they gained more evangelical knowledge by going back to the holy scriptures more diligently, but without penetrating to the full clarity of the gospel.

\*\*) Cf. "Lutheraner" No. 12 of this volume p. 89.

In addition to the sentences (Quesnels) already condemned by the pope (in Lutheran, op. cit.), we also list the following sentences concerning the doctrine of salvation, which, it should be noted, have also been condemned by the pope: 2. - (26) There is no grace but by faith. - (27) Faith is the first grace and the source of all others. - 28. the first grace that God gives to the sinner is the forgiveness of sins. - 29) No grace is given apart from the Church. - (30) All whom God wills to be saved through Christ will also be saved without fail. - Without the grace of the Redeemer, the sinner is free only to evil. 73. - What is the church but the association of God's children, who abide in His bosom, who are adopted in Christ, who exist in His person, who are redeemed in His blood, who live by His Spirit, who act by His grace, and who expect the grace of eternal life? - The church, or the whole Christ, has the Word made flesh as its head and all the saints as its members, and so on.

The truths of the inner Christian life, on the other hand, have been partly clearly rejected and partly made suspect by the decrees issued against Quietism (which we do not wish to accept) and especially against the Archbishop of Cambrai. The Jansenists, †) who in some respects follow the doctrine of the Gospel, (although we are sufficiently convinced

Clement XI pursued them so fiercely that he took away their innermost and most subtle objections in the oath formula introduced in France by the power of Louis XIV. In a bulla published on the subject, he expressly reported that there were some who had wanted to help themselves with "respectful silence, and meant that if they only kept their opinion in mind, and did not speak or write anything about it, then the oath would still be satisfied. Such evasion, however, the pope has quite circumstantially

and from the Psalm for its purpose, that God may declare woe to those who speak with a double tongue. ††)

Therefore, it is undeniable that anyone who converts from us to the Roman Catholic Church, and who consequently either immediately or in time is presented with the Tridentine Oath of Religion ‡) must, according to the intention of such Roman Church, pledge, at the loss of God's grace and his blessedness, that he will not only agree with the teachings of the papal church, and especially also with the abuses confirmed in the Tridentine Council, but also with all his heart, while he will condemn and reject as unholy all contrary teachings, that is, the truths clearly contained in the Holy Scriptures. Whereby he still more after the clear content

The religion of the soul, its previous faith, and the

\*) Everything that the Hallian theologians had to say about the pope of their

The same is true of Pope Pius IX, who now sits on the throne of Babylon, in many ways; not only the lie that Mary was conceived by her mother without sins, but also the devil's spit about the infallibility of the Pope.

By the command of Pope Pius IX, nothing must now be believed as firmly by anyone who wishes to be a Christian, to be blessed, as the teachings that Jesus Christ is conceived without sin by the Holy Spirit from Mary, and that the only true God, Father, Son and Holy Spirit, is infallible and inerrant.

A particular direction of mystics: Francis de Sales, Fenelon, Molinos, which since Molino's time has been called Quietism, i.e. "the doctrine of rest", because it recommended inner spiritual rest as the first condition of union with God.

†) Another, if one wanted to say so, more Augustinian direction in contrast to the Jesuits, who, since they also wanted to keep what they still had from God's word, and in which they were better than the papists, were exposed to much persecution by the pope, finally came under the pope's ban, and fled to the Netherlands, where they still maintain fellowship, separated from the papal church, under an archbishop, and in recent times have approached the so-called "Old Catholics," to whom the Jansenist archbishop has recently consecrated "their" first bishop. They take their name from their founder, Bishop Cornelius Jansen in Apenn (d. 1638). Incidentally, they reject the Pauline Lutheran doctrine of justification and the article that Christ died for all men.

††) And indeed, we think, the pope was right from his point of view. Whoever has recognized the errors in the Roman Church and rejects them in his heart is also bound before God and man to outwardly depart from Pabstism. How do we judge Lutherans, who inwardly agree with our

The Lutheran Church has disintegrated, but still wants to remain united under the Lutheran banner.

‡) The already mentioned "Hungarian curse form", of which the interested reader will find a translation in the 27th volume of the "Lutheran". This formula, by the way, is, depending on the circumstances, extended or narrowed by the papists, presented to the transgressors for the oath.

The church must consider and declare the doctrine, faith and deeds pleasing to God to be heretical and condemnable, and thus also cast doubt on their blessedness. If one were to say that the formal invocation of the above-mentioned oath formula is not required in all cases, experience teaches that up to now it has always been easy to find means on the papal side to nevertheless commit to such an oath in the course of time. In fact, however, it is just as much to confess publicly to the Roman Church as if one had taken an oath to adhere to all its tenets and ways, because one may not in the least think, speak or do anything against it, but must in all things show oneself as is required of a Roman Catholic Christian under threat of excommunication.

Now that Your Serene Highness has received from God the great grace to improve the dangerous step you took in such a blessed way, and to pull yourself out of the great danger you are now in, not only you, but all righteous evangelical Christians with you, have to thank God for this with the most heartfelt joy, which we have also done in our part and will continue to do.

According to the nature of things, as Protestant theologians, we cannot look upon Your Serene Highness any differently than one who has escaped from the shipwreck to land. They are, as it were, beginning to live anew, and we have no doubt that the movement of your soul and your conscience, which you have felt for some time, and even the struggle with all kinds of objections of reason,

The experience of the world and of the tempter, which are common in such cases, will have given them an experience of which they may not have been aware before, and of which they will henceforth be able to make use in order to strengthen themselves in the known and known truth of the Gospel.

Your Serene Highness, then, graciously permits us to use the glorious admonition of the Apostle Jude, v. 20,

21, in theological sincerity, when he writes: "You, my beloved, build yourselves up on your most holy faith, and pray, and keep yourselves in the love of God, and wait for the mercy of God unto eternal life. For it is certain that Your Serene Highness would not be saved by returning to the external community of the Protestant church (even if it were necessary and useful in itself).

if the inward edification of the soul on the most holy faith, which we profess, did not remain connected with it. This edification, however, cannot be obtained and continued by God other than with faithful and humble prayer in the name of Jesus.

Accordingly, Your Serene Highness wants to use this blessed means all the more constantly, because otherwise they would not be able to preserve themselves in the love of God in the face of the many temptations that are likely to come from within and without. And they can now base their prayer with all joy on Christ alone, after you again live in that religion which teaches from God's Word that we have only one mediator and intercessor, and since you are not urged to invoke Mary and the saints, nor to make rosaries, processions, and other such self-chosen ceremonies. You may consider yourself assured of the fruit of your baptism, to which you are entitled according to papal law.

doctrine would have to have many doubts; and of the

With regard to the Holy Communion, you can be sure that it will be administered by us according to Christ's institution. Now, Your Serene Highness does not only have to do with statutes of so-called good works, but you will find in the Gospel, besides the right instruction, also the power for true godliness. In the Roman Church, it is usually enough to bring a soul to the confession of the

The fact that the Protestant Church has brought the people to the Tridentine propositions and to the willing observance of the church customs, and has thus made them subject to the obedience of the papal see, leaves them more often stuck in their sins or falling even deeper into them. The evangelical doctrine, however, as it is presented according to God's word, leads at the same time to true faith and Christian walk. For this reason, Your Serene Highness will recognize the salvation of the change that has now been made, and, in view of the challenges that may lie ahead, will also keep the preceding words of the epistle of Jude in unaltered memory, since he describes the called Christians, who are sanctified in God the Father and abide in Jesus Christ, v. 1, to whom he wishes God much grace, mercy, and peace, v. 2, and that they will fight for the faith that once made the Lord holy.

And because this requires a truly divine power of faith, we ask God from the bottom of our hearts that, just as He began the good work in Your Serene Highness, so He Himself may also accomplish it in you until the day of Jesus Christ, Phil. 1, 6, and that, according to the riches of His glory, He may give you strength to become strong through His Spirit in the inner man, Ephesians 3, 16. 3, 16, so that you may fight a good fight, finish the race, and keep the faith, and so that the Lord may give you the crown of righteousness in that day, 2 Tim. 4, 8. Before we conclude, we cannot abstain. We would like to remind Your Serene Highness of the excellent example of the most worthy Duke Henry of Saxony (from whom Your Serene Highness is descended). Of the same it is told (Luther's Works. Altenburg Edition 7, 401.) that when the envoys "sent to him" by his sick brother, Duke George, presented to him how said Duke George wanted to make a will in which he and his sons, Moriz and August, would be appointed heirs, with the condition that in the lands they would receive they should not change anything in the Roman religion, and if they would do so, that then Emperor Carl and Ferdinand, the Roman king, should have the lands until the lord brother, his sons or a close relative liked this condition, whereby the deputies tried to persuade Duke Heinrich with all kinds of reasons to grant them, and among other things brought forward that there was much cash money, much stock and much silver. Without taking some time to think about it, the said noble prince immediately replied: "Truly, your legation offers me the very thing we read about in the Holy Scriptures, where Satan promises Christ kingdoms to the whole world if he only falls down and worships him. Do you think that I should esteem some riches and pleasures so highly that for their sake I should renounce the recognized truth and pure religion? In this you are far mistaken!" In this way, Duke Heinrich preferred to accept this entire, great inheritance in his heart and in public response, rather than to act against religion and conscience.



have. However, God knew how to take care of him and provide him with justice. For before the legation returned to Duke George, he had died and the testament had not come to pass; therefore, Duke Henry was able to pay homage to himself without hindrance and preach the gospel to his subjects; as he summoned Luther to Leipzig in the very first weeks and instructed him to preach there.

Your High Princely Serene Highness will now confidently follow in the footsteps of this most glorious ancestor, and, after you have so obviously seen the tender love of Dero's faithful subjects in the present events, they will all the more make every effort to do so, to bring them into full enjoyment of the treasures of the Gospel, and to bring them closer day by day to the right, living knowledge of Jesus Christ, through the abolition of the obvious vices that may still be in Dero's lands and the promotion of all that is good, and also to constantly advance them with their own Christian-princely example of virtue. In this way, Your Serene Highness will spend the remaining years of your life in the desired tranquility of your soul, in great joy of your conscience, in childlike confidence in God, in all kinds of Christian devotional exercises, in the blessed performance of your governmental duties, in the grateful use of God's bodily gifts, and in constant growth of spiritual and bodily blessings, and one day, with faithful assurance of your blessedness (of which the same would have to doubt in the papacy or violate the religious oath), be able to entrust your soul into the hand of our Savior and His heavenly Father. We want to continue to call upon God for all these and even more graces for Your Serene Highness, as we are and remain in all due respect.

The professors of the theological faculty are most humbly reverend to Your Serene Highness.

B. Letter of reply from Duke Moriz Wilhelm.

Dignified, Highly Honored

Dear devotees and special,

I have rightly received and read your letter of congratulations on account of the Evangelical Lutheran religion of the 22nd of the current month, which was again adopted and known on the eighteenth Sunday after Trinity of this year. I thank you duly for this and for the well-meant reminders that have been given, and I will not fail to use them for my good benefit and use; as I wish from the Most High that He may keep you altogether healthy and in good health for the further reception of the Lutheran Church.

Besides I assure to be at any time

of the professors

very committed and friendly benevolent

Moriz Wilhelm, Duke of Saxony.

"Even if everything else in the papacy were right and good, as it is not, the fact that they teach people to doubt God's grace and will in this way is such a tremendously harmful error that it cannot be said. (Luther on Gal. 4, 6. VIII, 2419.)

(Submitted by Dr. Sihler.)

### **What do Christian parents owe their confirmed children?**

Easter is over. Many hundreds of children, also in the area of our synod, have been admitted by confirmation to the enjoyment of Holy Communion and invited "to partake of all the rights, goods and blessings of the Evangelical Lutheran Church for their temporal and eternal salvation". Nevertheless, their pastors and fathers in Christ look anxiously into the future; for unfortunately, common experience teaches that quite a few of these just-confirmed boys and girls, having grown into young men and maidens in a few years, are getting more and more into a worldly direction. It is true that most of them still retain the form of sound doctrine, especially if they have been taught and brought up in the words of faith for years in a good parochial school from an early age; But the righteous character in Christ, the right fear of God, love for God's word, the diligent practice of prayer, the pious shyness and reverence before their parents and other superiors, diligence and faithfulness in their civil or, in the case of girls, in their domestic occupation, humility, simplicity, submissiveness, a moral character, in short these and other fruits of a righteous repentance and conversion to Christ can only be felt in a few.

In many, the opposite is more likely to be the case, namely, laziness and unwillingness to hear and read the divine word, careless omission of the sermon or even of the catechism, omission of prayer, disrespectful behavior toward parents and other superiors and insolent equating with them, especially when they have come of age in the bourgeoisie, a common greed for wages in the exercise of their bourgeois or domestic occupation without true love for their neighbor, the urge for mere acquisition of money and careless change of occupation, to earn more money with less work, unfaithfulness and indolence in their profession when no human eye is watching them, and therein denial of the true fear of God, lust and pleasure in all kinds of worldly pleasures and amusements, all kinds of sensuality and hedonism, Wasting money to satisfy the various desires of the eyes and the flesh, preening, vanity and lust, especially among girls, engaging in frivolous love affairs behind the backs of parents, associating with unchurched young people and participating in them: The young people and participation in these and those associations of the children of unbelief, or the tendency and inclination to do so, etc., etc., etc. etc.

Summa, it does not occur to them to seriously and diligently move the question and answer in Ps. 119, 9. in their hearts and apply it to themselves: "How will a young man (a virgin) go his (her) way blamelessly? If he (she) keep himself according to thy words." And instead of denying the ungodly nature and worldly lusts in their daily walk and living chastely, righteously and godly in this wicked world deceived and seduced by the devil, one sees in them, by conforming themselves to the world in the above manner, rather the contradiction; for in it they rather deny their baptismal covenant with God and their vow of confirmation against God and open their eyes, ears and hearts again to the devil and his works and nature. And although this worldly nature and carnal mind is not equally strong in all the young men and maidens just described, it is noticeably present in all of them.

But who now, apart from themselves, carries a great  
Is it the fault of our young people that they are in such a sad and dangerous state, and that without righteous repentance and conversion to the shepherd and bishop of their souls, so many are hastening toward eternal ruin, and that neither the church nor the civil and domestic community can expect to be strengthened and invigorated by them?

A part of this guilt is undeniably borne by those of us shepherds and teachers who do not keep a careful enough eye on the confirmed young people, who do not follow up the careless and sluggish ones at times with serious and loving instruction and admonition from and according to God's Word, and who, in return, with wisdom, earnestness and love, do not make faithful use of the confessional registration for them, in order to give these younger members of their household their due as faithful and wise stewards of Christ's householder and his housewife, the church, according to law and gospel. To this end, we must daily ask God for more and more necessary things and skills; we must also have time for this, as the most important part of the fatherly pastoral care of the elderly and the young; and it is decidedly wrong if, for example, in larger city parishes, only one day is strictly set aside for registering for confession. The pastor cannot write down much more than the names of the communicants, especially if Holy Communion is distributed only every four weeks. And if, for

example, he wanted to meet with one of the young people in a close

If a student goes into a confessional conversation, listens to and applies a piece of the catechism and proof, this is difficult to carry out, for no sooner has he begun than another knocks at the door. It is also our duty to inquire of the parents of the confirmed how they are doing, especially if they are still in their parents' homes.

But a large part of the blame for the worldly and carnal nature and conduct of their confirmed children is borne by some parents themselves. There are two kinds of parents, both of whom bear the Christian name. The first are the truly Christian-minded parents who are very serious about their own salvation and that of their children. In the light of the holy scriptures and the faith, these parents see their children from an early age as a threefold property of the triune God, created and preserved by the Father, redeemed by the Son, reborn and sanctified by the Holy Spirit through baptism. Accordingly, they do not see themselves as owners and proprietors of their children - for "children are a gift of the Lord, and the fruit of the womb is a gift" Ps. 127:1 - but only as God's stewards and caretakers, in order to raise these noblest natural gifts, the children, according to God's word and will, according to law and gospel, in discipline and admonition to the Lord, and to set a godly example for them. In the end, as soon as they are ready for school, they persistently send them to the Christian church school, so that they may hear and learn God's Word here as well and experience wholesome Christian discipline. They supervise their diligence at home for their schoolwork, also diligently demand from the teacher how their children are doing in school.

However, there is a difference between these parents with regard to the degree of knowledge and wisdom for truly Christian and godly child rearing, especially when the children have been dismissed from school and confirmed and are approaching adolescence. There are parents who, with all the sincerity of their Christian attitude, are somewhat weaker in this knowledge and wisdom.

Sometimes they lack the strength of will to persevere in the treatment of their confirmed children in what has been recognized as necessary and wholesome. These parents in particular will now be served by what will follow soon, when the other type of parents is described, who also bear the Christian name, but do not correspond to it in their child rearing.

They regard their children as their own flesh and blood as soon as they arrive in this world, without this natural love, which even beasts of prey have for their young, being sanctified by the spirit of God and by virtue of true faith in Christ. It is true that they also have them baptized, because it is Christian custom and tradition; but they do not think of the high value and the great divine benefit of holy baptism; and therefore they often leave their children for weeks in the filth and filthiness of original sin, as children of the wrath of nature, without any need. It is much more important to them that the mother, who has risen from her childbed, herself prepares the baptismal feast than that her infant receives the bath of rebirth as quickly as possible. They also choose the godparents and baptismal witnesses mostly according to human and carnal considerations; and if the pastor would otherwise allow it, it would be of little loss to them if one or the other of them would also be a completely unchurched cousin and other good friend of this type.

Of course, there is nothing to be felt of Christian child discipline later on. They have no idea that and how it is in accordance with it to curb the outbreaks of original sin by the law and its threat and punishment and to strengthen the baptismal grace by the gospel. It is enough for them to feed and clothe their children; and in this way or another they sin constantly through ignorance against their children; for sometimes they unduly punish the temperamental naughtiness of their children, which is annoying and inconvenient to them, sometimes they let moral transgressions against God's commandments go unpunished; thus at the wrong time and in the wrong place they are sometimes too strict, sometimes too lax; and it appears, for example, to a mother of this kind that she is much more troublesome than to a mother of this kind. For example, it seems much more punishable to a mother of this kind if her little daughter soils or tears her new or clean dress, or breaks a plate, than if she is lied to by her.

It is true that such parents send their children to school as early as possible, for they like to have them (as city children) away from the street, where they can play around for hours at will with raw, feral children; they are also a nuisance and a burden in the home to their dear mothers, who command three things at once and do not keep them above any commandment, through all kinds of naughtiness, quarrels with the other brothers and sisters, and also through their youthful vivacity and agility, and they get in the way of their domestic tasks. And in sending them to school, they usually have in mind only that they may learn reading, writing, arithmetic and other things there which will be useful and beneficial to their later earthly advancement; but the hearing and learning of the divine word is not the main thing for them; and therefore it makes no conscience to them to keep them back from attending school when they grow older and are able to serve somewhat at home, for the sake of a lighter cause. Of course, such parents do not inquire from the teacher how their children are doing in school, just as they do not supervise their learning for school at home. And if they occasionally make inquiries about their possibly gifted children, they do so only in order to hear the praise of their children from the teacher's mouth, but this only strengthens their parental vanity.

Of course, there can be no talk of "discipline and exhortation to the Lord" in the home of these parents; they themselves care so little for their own souls that they do not read God's Word regularly at home, nor do they have a daily home service. At best, they read a morning and evening blessing from a prayer book and pray before and after meals. Also, the children hear from their mouths almost nothing but words about food and drink, house and farm, fields and cattle, money and goods, and so on, all in the manner of the unbelieving care for money and the world and the service of mammon; for the making of money, earthly advancement, being good off, that is the main thing for such parents; they feel blessed when they succeed especially in this, unhappy when they fail. How could such parents, who do not care for their own souls, be the closest pastors and Christian educators of their children?

But just as they had no spiritual benefit from their parents during their school years, so also after the end of the same and after confirmation. If the parents' circumstances are still somewhat narrower and more meager, they regard their children, and especially the boys, only as working machines and money earners; they care little about what kind of teachers and employers they come to, whether these are at least civil and honorable or

godless people, if they only pay good wages. They take these wages until the young journeymen come of age and try to improve their circumstances.

Summa, before and after the confirmation of their children they were and are not truly Christian parents, as the fourth commandment presupposes them; and therefore it is no wonder that their children neither before nor after confirmation kept and still keep themselves in the fear and love of God according to the fourth commandment against them. It is largely the fault of such parents if their children, especially after they have come of age, regard their parental home at best as a somewhat cheaper house of fare and spend their evenings and Sundays and feast days according to the lust of the eyes and the flesh. And if it is different and better with some of the young people, their parents have no part in it, but it is the effect of the divine word in their heart and conscience already from school and church, but not from the mouth of their parents.

Such parents need above all that a righteous conversion takes place in them through true repentance and faith in Christ, for which even the occasional gross sinfulness of their spiritually neglected children can be helpful and beneficial to them from the outside. The good advice, instruction and admonition regarding the treatment of confirmed children is also not directed to them in this essay, because they would partly not understand it and partly not be able to follow it. Rather, this instruction is directed only to such parents as are indicated above. These are parents who have a sincere Christian attitude and who seriously care about their own and their children's eternal salvation. However, with regard to the treatment of their newly confirmed children, they are unclear in their knowledge of many things and undecided in their will, and are justly concerned about doing too much or too little that is good. For their benefit and piety, after this introduction, the next number will answer the question: "What do Christian parents owe their confirmed children?"

(Conclusion follows.)

## **Dedication of the first wing of our new orphanage near St. Louis, Mo.**

Since orphans are mentioned fifty-two times in the Holy Scriptures, it should not be surprising that a message about orphans is also given from time to time in our "Lutheran". Let us include them in our church prayers every Sunday. Like children in general, orphans are especially God's favorites.

With great joy, after overcoming many difficulties and annoyances, as they often occur during construction, the ceremonial dedication of the first wing of our new house could take place. This celebration was scheduled for June 8 of this year, on Trinity Sunday. A mass of closely packed wagons drove that day, early in the morning, from St. Louis, along the Manchester road. About two miles from the orphanage, one could see not only the steeple of St. Paul's Church, as before, but now also the new building with its mansard roof shining out over the trees. That was a jubilation! At 10 o'clock in the morning, when most of the guests had arrived, the bell signaled the beginning of the outdoor service. The arrangement was made that the first service would give Trinity its right. Therefore, hymns of praise to the Triune God were sung, with trombone accompaniment by our Immanuel Trombone Choir. Also the sermon of Pastor Schüssler on Rom 11, 36: "For of Him, and through Him, and to Him are all things. To him be glory forever and ever! Amen" referred to the great and blessed mystery of the One Divine Being in three distinct Persons, by which Christians differ from all other false religious relatives. After the sermon, a collection was taken, which amounted to over 500 dollars. The orphans sang a poem specially composed by one of the asylum people, which I take the liberty of including here.

O Lord our God, we thank thee. That thou hast proved so much good and faithfulness in us for and for, And let it be renewed daily.

All blessings flow from you, You alone deserve the honor, It is you who brought us this far. Who has watched over us day and night. You were kind to us at all times, And always ready to help us, You want to be the widow's refuge, The father of all orphans.

You have now built this house for us, and today we praise you aloud and give it back to you. That you yourself may live in it.

Enter thou the hearts of all, Consecrate them to thy temples fine, That great and small serve thee With delight and pure desire of heart.

Let fear of God and discipline and honor bloom here more and more. Grant harmony and peace. Pour out on us holy love inside.

In the afternoon, the actual inauguration of the new house was to take place. Until then, the food that each family had brought with them was consumed in many groups. Coffee and lemonade were supplied by the dear orphan parents for everyone. A small box placed there reminded that something could be paid for the orphanage.

Under the auspices of the trombone choir, at about 2 o'clock, the orphans with their leaders and teachers moved out of the old house into the new one, into the large schoolroom, which admittedly could not hold the 2000 or so people present for a long time. Here the undersigned, after the recital of a suitable song by the male choir of Bethlehem Parish in North St. Louis, offered a prayer of praise, thanksgiving and supplication, and a discourse on Psalm 68:4-6: "The righteous must rejoice and be glad in the sight of God, and be glad with all their heart. Sing to God, praise his name. Make way for him who leads gently; his name is the Lord, and rejoice before him. Who is a father of the fatherless." Of course, the reason for joy mentioned here, that God is a Father of orphans, was especially emphasized for old and young, and especially for our dear orphans. Pastor Lehmann could not resist the urging of his heart. He also had to express his feelings, and did so by starting from the praise song of the heavenly hosts at the birth of the Savior: "Glory to God in the highest" 2c. Rector I. Walther had the orphans not only sing, but also recite the Apostles' Creed in chorus and presented a short examen on the holy, highly praised Trinity. Finally, it was presented to the whole society that our orphanage, because there are now several Lutheran orphanages, must have a specific name. Two names were proposed. It should be called "St. Salvator Orphanage", or "the Lutheran Orphanage for the Little Child JEsu". The latter name was accepted after the vote.

Because the house had not yet been completely painted, no one had moved in yet, and so the furnishings could not be seen on the inauguration day. On a later visit, however, when I again brought out several orphans, for my house is the boarding house, I found everything in good order. The house is divided into two sections by a wide hallway on each floor. On the ground floor, on the southern side, is the large dining room, and on the northern side is the kitchen, a laundry room and a pantry. On the second floor above the dining room is the schoolroom for the first grade with so many small tables and benches with iron feet that 60 students can sit comfortably. Across the hall live the elderly orphan parents and 4st a sewing room. On the second floor are the dormitories for the girls, a sick room 2c. On the third floor, apart from storerooms for beds, clothes, etc., there are apartments for old asylum seekers who are unable to work, the oldest of whom is 82 years old. In the old house lives Rector Walther with his family and with all the orphans, and also a few asylum people. The number of children has recently increased to 64, the number of asylum people to 7, 6 men and 1 widow. At present, 82 people live in the two houses together. That is a colony! But with this amount of children, things are quite quiet during the day. Everyone is required to work. In addition to the school hours, the older boys are occupied with making wood, preparing a pond, and helping in the fields; the girls are active in the kitchen, in the washhouse, and in the sewing room.

But what do we have to do now? Just listen and watch? - Certainly not. And that does not happen either. Love has always been active. I

This time, too, I have to come with a big request. We still have a debt of 2700 dollars on the new house, which, because we have to pay interest on it, is really pressing us. Dear brothers and sisters in Christ and you happy children who still have your dear parents, help us to get rid of the debt. We hoped to cover the costs of the building with the rich tax we received, but the building has just become more expensive. We also still lack many things for the furnishings. I think it is enough that I have told you how things stand. The gifts will follow and be acknowledged. God help us! Amen.

J. F. Bünger.

### Church News.

On the 9th Sunday after Trinity, the 10th of August of this year, Candidate B. Johannes Ansorge, after he had completed his theological studies in St. Louis and had been duly called by the Evangelical Lutheran congregation in Paducah, Kentucky, to be its pastor, was ordained there in the midst of his congregation by the undersigned on behalf of the Presidium of the Western District and inducted into his office. The congregation was most pleased to have received a preacher in the state of Kentucky from our synod after the happy outcome of a lawsuit concerning the church property, which had been awarded to the faithful Lutheran part.

May the Lord bless the new laborer of His vineyard and make him a blessing to many, that he may produce much fruit and that his fruit may remain for eternal life!

M. Stephen.

Address: **Xsv. L. ckogn Ansorge, ilox 173. dnckuanll, X)**.

On the 6th Sunday after Trinity, the preaching candidate Mr. Daniel Graf, who had studied in St. Louis and after passing his exams had accepted a job from the Lutheran congregation in Hay, was ordained by order of the honorable Presidium of the "Eastern" District by the undersigned with the assistance of Pastor Dubpernell and inducted into his office.

Likewise, on the 7th Sunday after Trinity, the candidate Mr. Christian Reuschel, who first studied in Hermannsburg, last in St. Louis and had received and accepted a profession from the Lutheran congregation in Logan, was ordained by order of the honorable Presidium of the Eastern District by the undersigned with the assistance of Mr. Pastor Lohrmann and inducted into his office.

May the Lord make both brothers a blessing for many!

H. H. Succop. Addresses: **liev. Dnn. 6rn<?f,**

**Dnsü^voock l'. O., Iluron Oo., Outnrio. liov. Olir. Uöusoliol,**  
**^litolioll, Xortli Oo., Ontario.**

### Announcement.

The following persons have been nominated as candidates for the vacated professorship at Fort Wayne: by the electoral college by majority vote:

1st Mr. Pastor A. Crull, 2nd Mr. Pastor H. Niemann,

3. pastor I. A. Hügli;

From the teaching staff:

Rev. A. Crull,

From a synod congregation:

Teacher W. Albach.

The ballots must be sent in without delay.

Louis, Aug. 26, 1873. Th. Brohm, d. Z. Secretary of the Electoral College.

### Conference - Displays.

The Pastoral Conference of the St. Louis District will hold its meetings this year, God willing, at Staunton, Illinois, from the 16th to the 20th of October.

The subject of the hearing is: Thesis XV and XVI of the work: "The Evangelical Lutheran Church the True Visible Church of God on Earth" page 70 to 104.

W. Achenbach, Secretary.

r The Michigan Preachers' and Teachers' Conference will assemble, God willing, at the congregation of Pastor I. A. Hügli at Detroit from the 9th to the 13th of October inol.

Those concerned are asked to report in time to the Dustor loei. G. Markworth.

The Wisconsin Pastoral Conference will hold its meetings this year not from the 13th to the 23rd of September, as erroneously stated in the last number of the "Lutheran" as a result of a typesetting error, but rather

### from INen to 23rd

In the congregation of the Rev. Daib at Oshkosh, Wisconsin.

One should not fail to report by letter to the l'nstor looi, Mr. Pastor Daib, at least 1-1 days before the beginning of the conference. A. Rohrlack, Secretary.

The Iowa Districts Conference will be assembled, God willing, from the 10th to the 15th of September at the congregation of the Rev. Schürmann at Homestead, Iowa County.

The main subject for discussion are the theses of Pastor Englbrecht about the truth of the Christian religion.

**I. F. Dö scher, Secretary.**

The Leav cnworth Pastoral Conference will meet, God willing, on Thursday, October 9, at the church of the Rev. Meyer at Leavcnworth, Kansas.

Those who intend to participate should register with the local pastor at least 8 days in advance.

The main subject of the negotiations will be: Methodism." Duration of the conference: from the 9th to the 13th of October.

C. L. Janzow, Secretary.

**Received in the Western District treasury:**



To the synod treasury: from Past. Holls' congregation at Columbia, Ill, 416.75, at Centreville, Ill, 10.00. Past. Voigt's congreg. bet Perryville, Mo., 5.00. Past. Nachtigall's cross comm. at Waterloo, Ill, 7.00. Of whose Immamiels comm. there, 2.50. Past. Schuricht's comm. at Vandalia, Ill, 11.18. F. Clusmann by Past. Löber at Niles, Ill, 1.50. Past. H. Müller at Kankakee, Ill., 2.00. Past. Nuoffers Gem. at Crete, Ill., 19.05. Past. Stephen's comm. at Echester, Ill., 6.55. Of the Trinity District in Vt. Louis, 20.85. Two collects from Past. I. Frese's St. Paul's Gem. in Logan, Nebr., 7.78. From Jm- manuels Distr. in St. Louis 9.55. From Past. "appers Gem. in South St. Louis 14.15. Collecte in Past. Scholz's Gem. in Corning, Holt Co. mo. 2.40. From Past. Bruegmann's Gem. in Rosenberg, Ill, 14.50.

To the college maintenance fund: from Rev. Beyer's congreg. in Pittsburg, 33.25. from the Triune District in St. Louis, 11.00. from the Immannels Dist. there, 11.00. Collecte in Rev. Scholz's Gem. in Corning, Holt Co. mo. 5.60.

To the Synodal Missions treasury: from the piggy bank of two orphan boys in Collinsville, Ill, 1.65. Half of the Mission Festival Collecte in Past. Vctlers Gem. in Cole County, Mo., 8.00. Half of the Mission Festival Collecte in Past. Bremer's comm. in Lake Creek, Benton Co, Mon, 28.50.

For inner mission: From Past. Rauscher's congregation in Dalton, Ill, 10.00. From Trinity District in St. Louis 20 CtS. Half of the Mission Festival Collecte in Past. Vettlers Gem. in Cole County, Mo., 8.00. Half of Mission Feast Collecte in Past. Bremers Gem. in Lake Creek, Benton Co. on Mon, 28.50.

On the new seminary building in St. Louis: By Past. A. Schmidt in CyrcSS City, Teras, 8.00. By Past. Zimmermann's Gem. in Harris County, Teras, 22.30. Jakob Scherer there 6.85. Ad. Klein there, 5.75. Past. Nuoffers Gem. near Crete, Ill, 66.40. By Hinrichs through Past. Qucl in Lyons- ville, Ill., 1.00. Past. Loßner's Gem. at Brecher, Will Co, Ill, 10.25. Past. Holst's gem. in Troy, Ill., 13.35. Past. Tirmen- steins Gem. in New Orleans 68.00, first broadcast. From Past. Hachnbergcr's Gem. in Loef Creek, Franklin Co. mo., 30.00. Past. Frcse's Tt. JobanniS Gem. in Dodge County, Nebr., 10.25. Whose St. Paul's Gem. there 21.00. Mission Feast Collecte in Past. EndreS' comm. in Boone, Iowa, 22.00.

On the emigrant mission in New York: From F. CluSmann through Past. Löber in Niles, Ill, 2.00.

For Past. Brunn's institution: by Jacob TheiS in Past. Zimmermanus Gem. in Harris County, TeraS, 11.45. mission feast Collecte in Past. Ramelow's Gem. in Prairietown, Ill, 50.00. From Past. Zimmermanus Gem. in Harris County, TeraS, 10.00.

On the Hermannsburg Mission: Easter Collecte in Past. Zimmermann's congregation in Harris County, TeraS, 16.75. Mission festival collecte by Past. Ramelow in Prairietown, Ill, 50.00.

On the Leipzig mission: From Gottl. Theis in Pastor Zimmermanus Gem. in Harris County, Texas, 1.15. Emilie Tbeis there 1.15.

On the emigrant mission in Baltimore: From Past. Hartmann's Gem. at Matteson, Ill, 9.00.

For poor students: From Hinrichs through Pastor Ouerl in Lyonsville, Ill, 2.00. From Women's Association in Pastor Schuricht's Gem. at Vandalia, Ill, 7.35.

To the seminary household in St. Louis: From Past. Zimmermanus Gem. in Rose Hill, Harris Co., Texas, 6.00.

For Past. Ruhlands Gemeinde: Von Pastor Nuoffers Gem. bei Crete, Ill, 19.20.

For Hortonville congregation, Outogamie Co, Wis: Mission feast collecte by Rev. Ramelow in Prairie- town, Ill, 23.00. E. Roschke, Cassirer.

#### **Received in the cashier's office of the "northern" District:**

For poor students in Fort Wayne: From Pastor Nohrlack's congregation 4-5.00,

On the emigrant mission in Baltimore: By Past. Präger, collected on his infant baptism, 45.85. By Past. Johl's congregation, \$5.00. Past. Rosch's Gem. 43.10.

To the widow's fund: From Past. I. L. Hahn 42.00. From teacher P. Nies 412.00. Prof. F. W. Stellhorn 48.00. Pastor Löber, teacher Riedel, teacher Nüchterleiu 44.00 each, Pastor Stecher 48.00, from Pastorrn WambSganß, Küchle 44.00 each, K. L.

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Moll 45.00, Brehling 44.1X), Sprckhardt 45.00, Pb. Dicke 44.00, Engelbert 48.00, I. F. Müller, A. Henkel, Johl, Ruff, Fürbringer each 44.00, teacher A. Damköhler 45.00, of the teachers Bar- telt, F. H. Mever jc 44.00, Himmler 45.00, C. Fröhlich 42.00, Zacharias 43.00, Simon, Fürstenau each 44.00, Past. G. E. Ahnrr 43.00, Pastors I. I. Karrer, Horst, Allwardt each 44.00, W. I. Friedrich 41.00, Wübben 48.00, Strafen, H. Fischer, Hügli each 44.00, Arndt 48.00, Lanritzcn, Hörnicke each 44.00, Winter 42.00, F. Schneider, Hattstädt, Teacher Pfeiffer each 44.00, Pastor Sprengeler 48.00. Ferd. Nüchterlcin in Frankcnmuth 42.00. weddingS collecte at I. Meyer's in Plymouth 44.74. for vrr- wittwcte Mrs. Pastor Wüstemann on child baptism at Mr. B. Rre's in Roseville collected by some women 426.00. thank-offerings of Mrs. Pastor Arendt 45.00. bon Wittwe Techam 41-00. on Past. Plebn's infant baptism collected 42.80. By Rev. Schilling: wedding collecte at C. Diuö 45.50, from A. Opver- mann 41.50, collecte of St. JohanniS congregation 46.50. From Past. Lifts Gem. in Roseville, Mich. 45.00, Past. SprengelcrS Gem. 46.75.

For Past. BrnnnS Establishment: By Past. Daib, on F. Anger's silver wedding collected, 45-50- By Rev. Engelbert's Gem. in Racine 412.50. Past. F. Schneider 44.00. Past. Sippel 45-00. collected at mission feast in Howards Grove 440.00. from Past. NoschS Gem. 45.55. F. K. in Grand Rapi'tS, Mich. 45.00.

For teacher salaries: From St. Stepbans Parish in Milwaukee, Pentecostal Collecte, 425.0t". Don Past. WerfelmannS Kreuz-Gemeinde there 44.31. Surplus of funds collected for Dr. Düm- ling 422.41. From Past. Daib 41.38, from his congregation in Oshkvsh 411 62. Past. Sievers' Gem. 411.58.

For Pastor Ruhland in Saxony: from Chr. Wetzcl in Freistadt 43.00. From Past. Hattstäbts Gemeinde: collected at K. Knab's wedding 45.00, from K. Göbel 42.50, collected in Missionstlinten 47.88, from teacher Damköhler 42.5t). Bon of the congregation in Utica, Minn. collected 419.00. Past. Engelberts Gem. in Racine 420.85.

For poor students in Addison: By teacher Wies 42.00. By comm. in Kirchhayn 46.25. Wedding Collectr at Chr. Pöhling in Eourtand, Minn, 418.05. By Past. Winter 42-00. by Past. Schilling by C. Block 44.00. By Past. Schumann Hochzcits-Lollccte by I. Schöner 411.61, by W. Wendtlandt 42.60. By Chr. Wetzcl 43.00.

For inner mission: From Past. WerfelmannS Kreuz- Gem. 42.00. Past. BölingS Gem. 49.40. mission collecte in the DreieinigkritS Gcm. in Milwaukee 442.00. Bon the Sanct- JohanniS Gem. in Frazer 46.75. St. Peters Gem. in Roseville 410.28. Past. Mueller's comm. in Amelith 43.75.

For the emigrant mission in New York: From Past. Krumsiegs Gem. 414.40. By F. Menge, collected at K. Wach- Holz' wedding, 43.60. From the mission fund of the Gem. in Adrian 45.00. From the DreieinigkcitS Gem. in Sheboygan 410.00. WeddingS - Collecte at J/Nciber in Saginaw Cito 46.08. From Past. JohIS Gem. 45.00. N. N. in Racine 41.00 Past. F. Schneider 42.00. mission feast - Collecte at Howards Grove 416.0t). From Past. Nöschs Gem. 43.82. From the HermannSauer Jungfrauenverein 412.55,

To Synodalkasse: Pentecost - Collecte of the Trinity- Gem. in Milwaukee 446.35. Bon Past. Präger's St. Peter's congreg. 45.63. Whose congreg. in Town Milwaukee 43.02. Pentecost Collecte in Past. Partcnfelder's Gem. 413.00. of Past. Werfelmann 41.0t). Pentecost - Collecte of the Gem. in Richville 46.80. From the Immanuels-Gem. in Milwaukee 418.67, Pentecost-Collecte 421.82. Collected at the Confirmation of Agnes Sievers 46.74. From the Gem. in Frankenmuth 431.50. From Teacher Riedel 41.00. Teacher Nüchterlcin 41.00. Past. Stecher 41.00. whose Gem. 45.55. past. I. Schmidt 42-00. whose Gem. 443.00. teacher Winterstein 41-00. past. Wambsganß' upper Immanuels-Gem. 49.25, from the lower 48.81. Past. Schumann 41.00. whose Gem. 411-00. past. Wambsganß, Kühle, Leyhe each 41.00. Past. HoffmannS Gem. 49.30. teacher Den- ninger, teacher Weegertcr, teacher H. Mcyrr 41.0t each). From the Gem. at Cedar Creek 48.19. teacher Selle, Rev. H. Mcyrcr Pa". Böling 41.00 each. from the Gem. of which Easter Collecte 414 00 Pentecost Collecte 417.00. Past. Dicke 42.00. teacher Bartelt' Past. Johl 41.00 each. past. Ruff 41.00. whose Gem. 48.07' Past. Fucrbringer 41.00. Past. I. I. Karrer 42.00. past. Allwardt 41.00. Bon the teachers: Zacharias 42.00, Simon Fürstenau, F. H. Mever each 41.00. Past. Müller 42.00. Rev. Keller's Gem. in Mcquon 43.18, to Washington Noad 42.84. Rev. Engelbert's Gem. 432.25. past. Strasen 41.00. whose Gem. 430.00. past. H. Fischer's Gem. 412.00. Past. Hüglic Gem. 423.25, by himself 41.00. Past. Speckhardt 41.00, whose gem. 43.45. 9k. 9k. 42.00. past. Hörnicke 42.00. by whose Gem., Easter coUccie 46.00, Pentecost coll. 43.70. Rev. Winter 41.00, whose Gem. 46.1t). Past. Müllers Gem. 47.00 Kindtaus-Colleete at A. Cichiuger 41.80. Past. Schilling's parish, 2 collets, 418.15. Past. Links Gem. 431.00. pastor Hattstadis Gem. 413.58. past. Jske's Gem. 46.80. pastor CrullS Gem. 418 00. past. Büchcle's Gem. in Grafton 48 30 m Town XI 44.70. teacher Pfeiffer 42.00.

To the building fund: Von dcr Gem. in Frankcnmuth 425.00. By Past. Witte 44.00. St. John's congreg. in Frazer 48 00 St. Peter's congreg. in Roseville (?). Past. Plehus Gem. in Lake Rtdge 42.70, in Tecunish 44.00.

To the orphanage near St. Louis: Thank offering from Mrs. Janzow in Ntira 42.00. Collected at Bärln's wedding at Bay Citv, Mich., 42.89. From Wittwe Schwarz in Richville 42.00. Anna Lrlhmann in Hay Creek 41.00. N. N. in Racine 50 Cts. Mrs. Buechner 41.00. WeddingS Collecte at C. Meyer's in Town Wilson, Wis, 46.25. Desgl. at G. Hillert's in Sher- man, Wis, 42.62.

To the college - new building in St. Louis: By Past. I. L. Hahn in HiUSdale, Mich.: by L. Denner 42.00, E. LuddrrS, C. Mannerow, I. Mannerow, Mrs. N. N. 41.00 each, G. Kaas 42.00, H. Carls 43.00, M. Mannerow, Himmrlmann, C. Klin- genschmidt, F. Bach, P. Schmrdrtpetr 41.00 each, G. Krster 50 Cts. W. Emmert 43.00, from whose ciuder-4 3.00. From Past. Bernthals Gem. 410.00. From Frankenlust: von Ammon 41.00, von Beiner 45.00, Elbinger 41.00, G. Enser, I. L. Enser 42.00 each.

Markmaun 43.00, men 44.00, I. L. Enser, I. G. Noth sen each 42.00, Schütter 41.00, Vogel, Weggrl each 42.00, Weiß 45.0t), I. L. Zill, Arnold each 44.00, Fischer 42.00, G. Schmidt, A. Pfund each 43.00, Appold 42.80, F. Zill 42-00. From the community in Frankenmuth 4305.65. Past. Schumann's comm. 419.0t). Past. Leyhe 45.00. whose Gem. in Sigel 42.45, in Grant 42.55. Past. K. L. Moll's Gem. 422.00. gr. Tech in Lalrdonia 42.00. I. DreveS 43.00. By Past. Henkel from his Gem. in Bnrr Oak 48.00, in Sturgis 42.20. From Past. Schumann's Gem. 410.00. by Past. Bcrnthals Gem. 411.00. Past. Sievers' Gem. in Frankenlust 459.00. Past. Rnffs Gem. 48.15. Past. Daibs Kreuz-Gem. 483.50. Past. Lauritzens Gem. 410.35. pastor Horsts Gem. 429.00. past. Hudtloff's Gem. 41-00. weddingSCollecte at Andam 43.75, at Börnke 45.14. By Past. Schillings St. Johannis-Gem. 48-00. by Past. C. Löbers Gem. 4243.00. Past. SprenglrirS Gem. 45.25.

For Past. Ruhland's congregation in Saxony: From the congregation in Frankentrost 48.20. From the congregation in Adrian from various members 411.9t), from the women's association 47.60. Pastor Anlich's congregation 45.25. From Past. Bernthal's congregation 46.50. From the congregation in Frankenlust, Ascension Festival-Collecte, 417.44. Collected at the wedding of Mr. Jordan in Frankenmuth 430.00. From Past. Horst's parish 47.14. Teacher A. Damköhler 42.50. Past. Strasens Gem. 419.00. Past. Lifts Gem. in Town Sherman 419.25, in Cascade 41.00. Past. Hudtloff's Gem. 411.00.

For a'm c students in St. Louis: from teacher Wies 42.00. By Past. Speckhardt: from a private communion 33 cts, wedding collccte at R. Bach 4j1.25. HvchzeitS coll. at M. Jankc in Shorman, Wis. 45.00.

For the Tractate Association: Contribution from Past. Hattstädt 50Cts., by Past. Engelbert 50Cts., from L. Schlegel 50 Cts. For sold Tractate 42.25.

To the Orphanage near Detroit: By Confirmands and Pupils of the Gem. of the Past. Daib 4.3-37. From the piggy bank of Past. Daib's children 43.62. From Past. Schilling's immanuels gcm. 45.70. From Mrs. H. in Grand Rapids, Mich. 41-00.

On the Hermannsburg Mission: By Chr. Schmidt 41.00. Past. Mueller's Gem. 41.30. MissionSfeft-Collectr at Howards Grove, Wis. 435.00. By Past. Strasens congregation

To the Hospital in St. Louis: By Wm. Hartwig m Town Shcrman 45.00.

To the orphanage in Addison: Family Collectr by L. E. 44.00.

To the rectory. Building in Lansing, Mich.: From Past. Schumann's comm. 413.30. From Past. Wambsganß' upper Immanuels Gem. 417.00. C. Eißfeldt, Kassirer.

## Received at the Eastern District Treasurer's Office:

To the synodical treasury: From the congregation in College Point 411.00. Gcm. in Washington 417.10. Gem. in North East 47.00. Gem. in Ellicottsvillr 43.50. Gem. in Ashforb 41.50. DreieinigkritS Gem. in Buffalo 419.10. By Pastor Ernst in Canada 411.00. By Pastor Flrckcnstrin 41.00. By Pastor Grätzel of Theod. King 42.00. by Gem. in Rorbury 422.65. Gem. in East Boston 46.85. Gem. in Wolcottsvillr 49 38. Gem. in Jvhanuisbnrg 47.35. Gem. in Tonawanda 44.75. Gcm. in Washington 419.85. Gem. in WilliamSburg 415.00 and 411.80. by Past. Dreier 45.00.

For the heathen mission: By Pastor Ernst in Canada for Leipzig 418.80. By N. N. for Leipzig 45.00. By N. N. for Hermannsburg 45.00. From the confirmands in Patersou for Hermannsburg 411.00. From Mrs. Rothhaupt 42.00. From A. Mcinrcke for purchase of books 45.00. Georg Schüllirr in Buffalo for Leipzig 42.25, for Hermannsburg 42.25. From the Gcm. in Tonawanda for Hermannsburg 41.44. Gem. in Washington for Hermannsburg 48.00. From Past. T. Körner's St. Paul's parish in Williamsburg for Hermannsburg 420.00.

For inner mission: From Johann Wcgncr in North East, as a thank you for happy delivery of his wife, 41.00. From Emanuels Grm. in Baltimore 412.00.

To the building fund: from dcr municipality in North East 47.00. Einaucls-Gem. in Baltimore 451.03.

To the church building in Harlem: From N. N. 42.00. E. V. 41-00. S. in A. 45.00. From the congregation in Johanuis- burg 43.15. Gem. in PittSburg 472.00.

To the Collgr UntrrhaltSkasse: From the Gem. in North East 47-00. Gcm. in New Zsork 48.60. St. Pauls Gem. in Baltimore, for Lcbrergerchaltr, 435.52.

To the widow's fund: From Pastor Fleckenstein 44.00. Past. Eirich 45.00. Don the congreg. in Port Richmonb 418.88. From Past. C. Frincke jun- 44-00. from the Gem. in Eden 413.00. thank offering from Mrs. Rev. Gross 45.00. from Rev. F. Dreyer 48.00.

For the college building in St. Louis: By Pastor Ernst in Canada 437.00. From the congregation in Port Richmond 430.00. St. Paul's congregation in Baltimore 4204.00. From the Young Women's Association of this congregation 432.35. From the Young Men's Association of the same 412.30. From the congregation in Johannesburg 4'20.85. Vvn Karl Ruth 41.00. Chr. Willkopf 41.00. From W. Steffen 75 CtS. From the Gem. in East Boston 411.00.

To the orphanage near Boston: Through Pastor Ernst in Canada 42.60. Collected at C. Hingmann's funeral 42.00. From the Gem. in Washington 4'7.77.

To the Orphanage at St. Louis: Thank offering by I. Eckhardt for happy delivery of his wife 45.00.

To the hospital in St. Louis: From Mrs. E. Heinrich 41-00. Thank offering from Mrs. Pastor Gross 4'5-00.

On the emigrant mission in Baltimore: From the Gem. in North East 43.50.

For Past. Ruhland's congregation in Planitz: By Past. Ernst in Canada 44.60. By St. ManinS parish in Baltimore 441.00. St. Andrew's gcm. in Buffalo 415.00. Gem. in Wolcoltsville 4'9.00. Gem. in East Boston 4'7-00. Gem. of Past. Engelder 410.00. Gem. in Washington 4'22.05.

For poor students in St. Louis: For G. Kröning of the Martinsville comm. 46.70 and 414.00.

For support at all: Thank offering from Mrs. Koehler 410.00. From Mrs. Krank 45.00. From Haverstraw congregation 43.26. Kindtauf-Cvllecte at Geo. Lange in West Flushing 44.25.

For Nademacher in Addison: from Washington Township 41193.

For proseminar in Steeden: From Rev. T. Körner's St. Paul's congreg. in Williamsburg 420.00.

For the burned in the Prairie: From the Wittwe Heinemann 50 Cts.

For Mrs. Pastor Keyl, Sr: From St. Paul's Grm. in Baltimore 432.00.

New Zjork, August 1, 1873. I. Birkner, Kassirer.

#### Received for the Caffle Garden mission:

From the Grm. in North East 45.00. Wedding Collecte at Stephan Zorn in Saginaw 4'6.00. From Past. Woods 41.00. don of the Gem. in Freedom 48.50. of Marx in Cinrinnali 43.50. past. F. König 42.00. by his children 41.00. Past. Kluge 41.20. Past. A. Haußmann 41.00. Past. W. Friedrich 77 cts. Past. W. E. Liebkart 420.00. F. Bergmann 42.00. Mrs. Bloß 45.00. Ed. Massel 50 Cts. C. A. Freicrt 41.00. Miss Bürger 43.00. K. Foll 41.00. L. Cordes 41.00. Past. C. Seuel 44.10. Past. Hallerberg 41.00. pastor Böttcher 424.80. past. Lemhuis 50 cts. Past. Swan 41.00. C. Lücke 42.00. Past. Hunzikcr 41.00. T. Wirk 41.00. H. Schulz 44.55. Grm. in Frerland, Pa, 45 8>. Miss Mar- gar. EhnerS 41.67. Fräulein Aug. Wundram 41.67. Franlein Dorothea Johannes 41.66. Pauliue von Farra 41.00. Joh. C. Schmidt 41.00. Joh. Mollrr 50 Cts. Joh. Wienk 42.00. Prins 41.00. H. H. 50 Cts. Friedr. Eberlein 42.00. From the Gem. in Tonawanda 42.25. Joh. Greiuer 41.00. Christculehr- Collecte of the Gem. dcs Past. Vogclsang 411.55. From Jda Ahnert 41.00. G. Lehnigk 60 Cts. G. Anschütz 25 cts. From the 6)e- mcinde of Mr. Past. Tornepe at Winona 43.00. don Joh. Dinnicus 45.00. from dcr Gem. dcs Past. Bremer at Lake Creek 43.55. from Pbil. Hölzel 41.00. past. Kolbr 41.00. penat 41.1>0. b. Toebel 4.5.00. by Past. Lahr by Hennemann 44.00. Marie Hunziker 50 Cts. I. R. VoSkamp 46.40. G. L. John 42.00. I. M. Trinklein 50 Cts. C. Krämer 75 Cts. I. M. Gugel 45.25. M. Hupfer 41.00. C. Peter 60 C,S. By Past. Kanold 41.00. By Past. Both 41.00. by Rev. I. Buehler 422.40. by Rev. Großbcrgcr 41.50. by Johann Schnell 42.00. past. H. Heinrichs 45 00. past. Renz 75 cts. Past. I. Große 41.00. Karl Rohde 42.00. Past. F. Wyneken 41.00. Miss. H. Hesse 41.00. Mich. Kiehm 40 Cts. By Past. I. Große 50 Ets. By Past. Holze. 41.00. By Rev. Wilhelms 2 congregations 45.00. H. Hartmann 45.00. Aug. Kußmann 90 Cts. Joh. Rohde 42.00. by Prof. Dirdcrich 41.02. by Past. Bühl 41.00. by Past. Bartling 41.00. By N. Dufferstein 49.02. I. C. Dämann 50 Cts. I. E. Dämann 410.00. By Past. Wagner 42.00. By Past. T. Körner's St. Paul's congregation in Williamsburg 440.00. by Jakob Kopp 41.00. by G. Oesterle 41.00. by Rev. Groth by Rev. K. Walz 424.43. Rev. I. Conrad 48.20. Past. L. Dammann 47.05. by Ch. M. by Past. Partcnfeldrr 44.00. By Maria Hüdu 41.00. By Past. Vomhof 60 cts. By Rev. I. Kilian 43.00.

New York, August 1, 1873. I. Birkner, Cassirer.

#### For the orphanage in Addison

I have received since June: From the congregation of Pastor Traub 537.00. From the congregation of Pastor Riedel: from Wittve Tuckhorn 510.00, Wittwe Zum Malm 51.00, Frau Hellbcrg 5'2.00. From the congregation of Rev. Hartmann 512.57. From Mr. Lehrer Reifert in Bremen 52.40. Mrs. Rebell in Cbicago 51.00. From the congregation of Mr. Pastor Wunder 563.25. From M. Bernhard in Cbicago 55.00. From ocn students of the West District of Addison 52.40. From the congregation of Mr. Pastor Rauschrt 57.00. From members of my congregation 5144.70. From the Young Men's Association of the congregation of Mr. Pastor Ourrl 55.00.

Addison, August 1873.

A. Francke.

On behalf of the Lutheran congregation here, I sincerely certify that we have received 511.00 from Mr. Grahl in Fort Wayne for our church building.

Lcland, Lcelanaw Co, Mich. C. H. KahrS, Foreman.

Changed address:

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Printing Office of the Synod of Missouri, Ohio, et al. states.

### **What do Christian parents owe their confirmed children?**

(Conclusion.)

Before answering this question, the following two things must be said first. One is that the dear parents, for the teaching, discipline and admonition of these children as well as for the still existing school children, must diligently and earnestly call upon God for grace and wisdom in true faith in Christ. The other thing is that they should no less persistently ask God that their Christian education of the children with and according to God's word will also be successful and that the Lord will also give prosperity to their labor of love; for like the blessing of the harvest in a well-tilled field, this prosperity is also not a debt on the part of God, but a gift of His free grace.

So now the answer to the above question is:

First, Christian parents owe it to their previously and newly confirmed children, whether they are still in or out of the paternal home, to encourage them with friendly earnestness to attend the public church service and especially the catechism on Sunday afternoons, and to set a good example for them in this. For if the children perceive that their parents, for example, regularly neglect the teaching of the catechism, of which Luther confesses that he has not yet learned it by a long shot, then it is very natural that their children look upon it with disdain and go to it more out of compulsion and reluctance; And it could easily be that the bad example of the parents strengthens their old Adam, who is in any case indolent and disinclined for God's word, more than Luther's reputation and encouragement, which they have heard several times from the mouth of their pastor, entices and stimulates the new man to willingly listen to and diligently learn the ancient and yet always new, the simple and yet unlearnable basic truths that our catechism presents.

On the other hand, Christian parents owe it to all their children, thus also to the confirmed ones they still have in the house, that daily home service

St. Louis, Mo., September 15, 1873.

No. 24.

and that the father of his household priesthood waits with earnestness and diligence. In this he may take as a model the praiseworthy example of our dear father Abraham, of whom the Lord says in Genesis 18:19: "For I know that he will command his children to keep the way of the Lord, and to do that which is right and good. And what Abraham did verbally at that time through the enlightenment of the Holy Spirit, the Spirit of God does now through the Holy Scriptures. The exhortation of St. Paul in his letter to the Colossians, Col. 3, 16, is also to be taken into account, since it reads: "Let the word of Christ

dwell among you abundantly in all wisdom." And the precious gospel of Christ is actually the bread of life for the nourishment and strengthening of the believing soul. If we now feed the body at least three times a day for its strengthening, in order to serve God as a skillful instrument of the soul, is it too much if we feed the soul at least once a day through God's Word, which it cannot do without especially for strengthening in faith and love in this life? For this purpose, we also have the delicious Altenburg Bible, which is specially prepared for home worship and which is best started with the New Testament, beginning with the Gospel of Luke and ending with the Gospel of John. It is very useful and beneficial if this home service takes place early in the morning, and where there is the right earnestness for it, the time for it will certainly be found. It is also of great importance that it not be suspended more and more often for the sake of this or that circumstance; for the devil is also heartily displeased with this exercise of godliness, likes to pour cold water on it, and pushes all kinds of obstacles and hindrances in the way so that the home service does not really get going and stay there. Of course, such frequent suspension of the service also has a detrimental influence on the children, so that they consider daily eating and drinking much more important for the body than reading, listening to and contemplating the Holy Scriptures for the nourishment of the soul for eternal life.

However, it is very important and necessary that every day in the evening, preferably immediately after dinner at the

At the first table, the father of the house regularly asks the confirmed and school children one main piece of the catechism after the other, so that it at least remains in their memory. It has happened to the writer that children who were confirmed at Easter, when they registered for Holy Communion in autumn, no longer knew this or that part of the catechism by heart, even though they had attended the parish school for six years, because no such questioning took place at home. However, if the children lose the catechism from their memory, the inevitable consequence is that they will not remember it.

We also lose our understanding and, to a greater or lesser extent, our hearts and consciences. Such quick forgetting is also a sad testimony to how strange the heavenly teaching of the Gospel is to our earthly sense and how difficult it is for our corrupt heart, which is so easily overgrown by all kinds of sinful native weeds. At the same time, however, this hardly isolated and rare fact reveals the necessity for the dear fathers of the household not to leave at least the questioning of the catechism to their confirmed and school children.

Thirdly, Christian parents owe it to their newly confirmed sons to take conscientious care of their preparation for a suitable profession. If the boys are quite God-fearing and willingly subject to the fourth commandment, if they have a noticeable attraction to God's word and a fine understanding of it, which has already been shown in school and in confirmation lessons, then all this is a clear sign from God that he wants such boys to be prepared for the service of his church, whether as preachers or school teachers. Under such circumstances, except in rare cases, parents are not at liberty to have their sons prepared for some other profession which is likely to yield more money than wages; for God does not give those natural and spiritual gifts in boys to the end that they may be otherwise applied in a civil profession. If, however, as is often the case, the parents are too poor to bear the costs of preparation in one of our ecclesiastical educational institutions, the Lord will already have made the hearts of more benevolent and

It is the duty of the pastors to take up this cause seriously and persistently, to ensure that this work becomes pregnant and remains so. And it is especially the duty of the pastors to take up this cause seriously and persistently and to see to it that this work gets going and stays there. It is a sad sign, by the way, that the well-talented sons of well-off and Christian-minded parents seldom have the drive and inclination to enter the service of the church later on. Is it always the parents who are so blameless? Most boys, however, do not have that kind of talent. Parents should pay attention to the special natural inclination that their confirmed sons have for this or that civil profession, be it agriculture or a certain craft, etc., because such an inclination, especially if it is persistent and has perhaps already manifested itself several times in school, is always the sign of a certain gift from God for a certain profession in the civil community or in the field of science and art. In such a case, the decision of parents regarding the choice of profession for their sons is without difficulty. There are also cases, however, where in the newly confirmed sons no definite and decisive inclination as a sign of the peculiar gift for a particular profession is manifested. In such cases, the father, as the head of the household, is obliged, after careful consideration with the mother and perhaps with other wise relatives and friends, to determine the profession for the son himself and to call upon God diligently to open a door for the boy in order to obtain for him the right teacher or employer.

Fourthly, Christian parents, resp. the father, in this and the preceding case, owe it to their confirmed sons, in addition to the above-mentioned invocation of God, also to conscientiously make every effort to ensure that their boys receive a suitable master for teaching and service; For if such a one were known as a mocker of the divine word and despiser of the church, or as a deceitful man, or as a frivolous fellow, who, given to worldly lusts, did not wait diligently for his profession, it would certainly not be conscientiously done to give such a man his son in service or teaching, especially if he is to live entirely in his house ; For there he could, from a religious and moral point of view, do more harm to his soul than the benefit he would gain in money or increasing skill for his profession. And similarly, Christian parents would have to keep to themselves in regard to letting their newly confirmed daughters serve as nursemaids and maids, if they do not need them in the house.

Fifth, Christian parents owe it to their newly confirmed children, be they sons or daughters, to diligently impress upon them, when they enter their new profession and continue it, the truth that, according to God's will, every special civil or domestic profession is to be carried out only in the service of the love of one's neighbor. In the natural body, God has already assigned to each individual member its special activity, not in order to serve itself first, but to serve the other members and the whole body. The eye, for example, does not serve itself first, but the legs and feet, the arms and hands, the latter to guide and preserve them in their movement toward a certain goal, the latter to guide them in their movement.

tion of the same kind of work. So keep it

The members of this community are the various professions, whose operators do not serve themselves but others and receive from them various services. For example, the shoemaker works for the tailor, and the tailor for the shoemaker; the farmer works for all urban craftsmen, and they in turn work for him. God, however, had arranged it in this way and had given each member his special gift, so that they served each other in the love of their neighbor. Accordingly, they too, as Christian children, are obliged to serve their respective masters and employers in the love of their neighbor; and these in turn are obliged, in the same spirit, to give them the corresponding wages for their work. If, however, they served their neighbor only for the sake of wages, without love, they would be denying their Christian profession and, like the pagans, would be mere hirelings and belly servants.

Sixth, in connection with this, Christian parents owe it to their sons to warn them at times earnestly and persistently against the desire to become rich, as Saint Paul 1 Tim. 6. This warning is given to all Christians, for the little that a righteous man has is better than the great goods of many wicked men; a Christian man should be content with what there is, for no one lives and is happy by having many goods; the Lord Christ does not want his faithful to gather treasures on earth, which words and rust eat up, and which thieves dig up and steal. Rather, it is his will that one should create something good with one's hands, so that one may have something to give to the poor; and only on money and goods rests the blessing of God, which one acquires in the fear of

God and in the love of one's neighbor through diligent professional work, but not through daring speculations, moreover, partly with other people's money, against the fear of God and the love of one's neighbor, and usually fraudulently appropriates. The curse of God weighs on such gains, and the proverb comes true: "Easy come easy go. It is a disgrace before God and all true Christians when young people, who have been brought up in the words of faith, squander their sometimes abundant wages and earnings on expensive clothes, fine cigars and all kinds of worldly pleasures, but do little or nothing to maintain church and school, to support poor students, and to contribute to inner and outer missions.

Seventh, Christian parents owe it to their confirmitten children, sons and daughters, especially if they still have them in the house, to supervise their social intercourse and intercourse. Young people are sociable; that is in their nature and there is nothing to be said against it. But here parents need wisdom to strike the right balance between completely restricting their children and letting them loose. On the one hand, it is important to keep them from associating with crude or morally depraved and unchurched young people, from visiting drinking houses or balls, etc., and from joining associations that have their origin and existence closer or further from an attitude hostile to the Holy Scriptures and the church, and from unbelief against Christ. For may one or the other of these associations have the signboard of wanting to awaken and strengthen the sense and love for German education and literature, and for German manliness,

But in the background it is only the glorification of the



This is hidden in the human spirit, which is expressed quite blatantly in the speeches and addresses of the leading spokesmen, most of whom do not attend church for the whole year, even if they are not all open mockers and despisers of the divine word. At the same time, almost all of them are good epicureans, who contribute their share to the fact that their association, too, is happily and cheerfully swept down into the sea of destruction in the deep and broad current of the prevailing coarser or finer hedonism and sensuality.

On the other hand, however, it is no less important for Christian parents to make the paternal home dear and pleasant to their confirmed children, to invite young moral people into their family for social intercourse, to provide for the cultivation of singing and for instructive and amusing books, which are based on the fear of God and His words, also to set in motion various entertaining games for harmless recreation and amusement, to provide riddles and charades for the exercise of wit, and so on.

Eighthly, Christian parents owe it to their confirmed sons to deny them consent to a frivolous change of profession and to warn them of this beforehand with great seriousness. The word frivolous is deliberately emphasized, for there is also a change which is graciously and salutarily ordered and directed by God, or which is brought about without frivolity by special circumstances. As far as the latter is concerned, it consists in the fact that it mainly works out to the greater common benefit of the church. For example, there were excellent and very capable pastors and school teachers in our synod, mostly in Germany, in the thirties and forties, as young men, apprentices in a civil profession. They were, however, by God's grace, righteously converted to Christ, devoted to the Lutheran doctrine, faithful and conscientious in their profession and of fine gifts of memory, understanding and character for the service of the church. So the Lord of the Church directed that these gifts given by Him be revealed to understanding and loving Christians, who carried the need of our dear Lutheran Church here in the country on their hearts. To these he now directed the heart and procured the means on the other side and on the other side, so that they were trained for the service of the church as preachers or school teachers in our teaching institutions. And this godly work is, by his grace, still going on and flourishing on this side and on the other side of the sea. This, then, is a change of profession especially willed and guided by God in grace and therefore pleasing to Him.

Furthermore, it can happen that this or that person is forced by external circumstances and consideration of health and physical strength to change his profession and to exchange the heavier one for an easier one. There is no sin or injustice in this.

The careless change of profession consists, however, in the fact that, for example, young journeymen, only for the sake of larger wages and easier work, leave their previous profession, in which they had already acquired some skill through practice, and have good natural ability for its constant exercise, and choose a more comfortable and more profitable one. Thus it happens far more than usual that, for example, grown farmers' sons, who are quite skilled in farming and would have enough opportunity either with their fathers or somewhere else to wait for this of their profession, come to the city. And for what purpose? To have an easier time and no longer have to eat their bread by the sweat of their brow, while at the same time

also earn more money. Some people consider it a vain pleasure to get a seat in a saloon. And while they used to get

While they were God's helpers in bringing bread out of the earth, they are now the devil's helpers in helping the scoffers and professional drunkards along the road to ruin. Furthermore, it is not uncommon for quite skilled young artisans, who possess a certain dexterity, to become agents and collectors for a political newspaper that has a good circulation and yields them more wages without any special effort of the body. Others again, who until now have been assistants in a solid merchant's business, leave this profession and become agents for one of the country's usual insurance companies, which, under the pretense of serving charity, stem only from unbelief and the vilest selfishness, self-interest and profit-seeking, and suck the poor dry through usurious interest on borrowed money.

All this and similar frivolous change of profession is sinful and immoral in the sight of God, since it arises only from unbelief and greed for money and not from the love of one's neighbor. Therefore, Christian parents should make every effort to sharpen their sons' consciences with God's Word at times, so that they will not be seduced by the corrupt examples around them in this matter either. For in this country, where the great god Mammon undeniably has the most numerous congregation of worshippers and worshipers, not only from the churchless, but also from the hypocrites in all kinds of ecclesiastical communities, the people of this country are not only the most worshippers but also the most hypocrites.

- In this country, where a terrible moral slackness, even rottenness, is spreading more and more, and even from the bribable legislators and judges, higher and lower authorities, it gives off its stench, this change of profession is considered to be exceedingly wise and intelligent, and whoever does not take it before him is a fool and a foolish man.

Ninth, Christian parents are obliged to show all love and good faith to their confirmed daughters who are still in their home. Here they do not have the same difficulty in choosing a suitable occupation as they do with their sons, for while God has divided the ecclesiastical and civil spheres of life into two different spheres, they are not obliged to choose the one that is best suited to them.

While men are responsible for the direction and preservation of the community, science and art, the female gender has a different destiny according to God's word and order, and also according to the natural light of reason. This is the domestic and maternal profession. According to God's will, manly daughters are to become married on average, to be willing and helpful to their husbands in the care and administration of the household, and to beget and bring up children with them, in which maternal occupation the domestic occupation finds its conclusion and completion.

For this domestic and maternal occupation, the confirmed daughters who remain in the house of their parents are to be supported by them, and especially by the mother, and educated. In addition to the discipline and admonition to the Lord, which they receive in general through God's Word with their brothers and other members of the household, or especially for their personal spiritual needs from their parents and especially from the father, as the priest of the household, here is a wise and persevering education.

It is of the greatest importance that her daughters get used to the work of their later domestic and maternal occupation. It is then the duty of the dear mother to accustom her confirmed daughters to industriousness, to orderliness, through constant practice,

The daughter is obliged to cleanliness, thriftiness, all kinds of service and help with the household chores and also with her younger brothers and sisters. It is completely wrong and disturbing and interrupting this habituation if the mother takes over this and that work, which the daughter knows how to do very well, because the daughter has not done it to her satisfaction for a while. In such a case, the mother should let the daughter do the work again, or even repeat it several times, until it is thoroughly done. Even more important, from a moral point of view, is the habituation to a sedate and chaste, gentle and quiet nature, to humility and submissiveness, to simplicity in dress and adornment, to aversion to tasteless fashion folly, in which so many of the country's daughters live and find full satisfaction, attracting the eyes of the young journeymen as preening and pleasing frats and striving to obtain this and that rich dandy as marital masters.

For the training of the daughters for their later godly profession, it is also of considerable importance that the remaining one is properly trained in her talent through practice and habituation. For experience teaches that, for example, one daughter has a predominant inclination and skill for knitting, sewing and similar feminine manual work, while another has an inclination for cooking, roasting, baking, washing and similar housework; it would be wrong for the mother to give free rein to the daughter's one-sided inclination and for the mother to do the other side of the necessary work for her. Rather, the opposite should take place in the home, so that the daughter is sufficiently equipped and trained on both sides for her future profession. And it is even more wrong to assign weak girls exclusively to sewing and cleaning, thus making them even weaker and weak, while moderate housework would make them stronger and stronger. Summa, not the one-sided inclination of the daughters, but the Christian wisdom and the will of the parents should be the regulator and steward here.

As a tithe, Christian parents owe it to their confirmed children, sons and daughters, who are outside their father's house, that they, in addition to what has already been said above, keep a watchful eye on them, that they do not miss the public worship meetings without necessity, that they attend the reading of the divine word and prayer diligently at home, and that they come to the parental home as often as possible, especially on Sunday evenings, so that the family bond may not be loosened and they may remain in the fellowship of love with their parents and brothers and sisters, and take a lively and active part in the welfare and woe of the home, as God may direct.

Christian parents owe it most urgently to their confirmed children. To pay attention to whether and what damage has already been done to them through their contact with the children of this world, in order to heal them with God's Word, to warn them seriously and lovingly against all kinds of danger and infection, and to keep the fear of God alive in them.

Twelfth, Christian parents are obliged to inquire from time to time of their confirmed children who serve outside the home how they are doing and how they are fulfilling their professional duties, and also to ask these superiors to inform them immediately if their children are going off the rails in one way or another, and if they are not fulfilling the duties already performed by them.

received admonition and rebuke is not sufficient. And above all, parents must see to it that their daughters do not imitate other maids who, after having done their housework, go out in the evening to visit without the knowledge and will of their employers, or even engage in secret love affairs with young journeymen, take pleasure in walking with them and accept visits from them.

This would be the most essential thing that Christian parents owe to their confirmed children. And if this duty were first thoroughly recognized and done by them, God would also grant grace and blessing to it. There would then be more hope for the coming times, when our young men have become men and fathers and our virgins wives and mothers, that there would be more salt in our part. For we must be prepared for the fact that the rottenness of unbelief and moral slackness and degeneration will increase more and more in the ecclesiastical and civil community here in our country. In view of this threatening future, it is, as it were, of the utmost importance for Christian parents to put all seriousness and zeal into ensuring that their children are not only not seized by this rot, but that they are a salt to ward it off in their part as far as possible and to rescue from it what can be healed and to protect from it what has not yet been seized.

### **Persecutory fury of the papists.**

That the Roman Catholic Church tolerates religious freedom only as long as it is not in a position to suppress

every other religion by force is a truth, which, as certain and significant as it is, is often not believed, and sometimes too little attention is paid to it. This is by no means only an unfounded assertion of hateful Lutherans, who, because they believe with Luther that the papacy in Rome was founded by the devil, are now also inclined to blame it for all kinds of shameful deeds and acts dangerous to the state, but highly respected dignitaries of the Roman Church, even in our America, which, in spite of all the curses under which it lies, has nevertheless received the one, great, glorious blessing of freedom of faith and conscience, have not been afraid to confess quite openly that the Roman Catholic Church of America recognizes this glorious religious freedom only for itself, but not for other denominations. Thus, among others, Bishop O'Connor of Pittsburgh wrote: "Religious liberty is tolerated only until the antithesis can be carried into execution without harm to the Catholic world." And Archbishop Kenrick of St. Louis did not hesitate to write the following words: "If the Catholics ever get an immense numerical majority (of which there is no doubt), religious liberty in this country will be at an end," and again: "Catholicism will one day rule America, and religious liberty will then come to an end." The religious periodicals of the Roman Catholic Church abound with such and similar sayings. But we cannot be surprised at all, because the pope, as God's governor, claims the whole earth, and Archbishop Hughes even claimed that "America already belongs to the pope according to the right of discovery, because Columbus was known to have been a Catholic.

As often as bigoted Catholics are confronted with such and similar sayings of their potentates, they quickly accuse us of the most impudent lies and slander, and Protestants, who either do not know or do not believe that there is not only a black but also a white devil, and that the outward mildness and gentleness of the papists towards their erring (?) Protestant neighbors is nothing but white devilry, often think that this is applied with too thick colors and viewed with too black glasses. But as unbelievable and improbable as it may look at the first superficial glance, it is nevertheless all too true.

A new, clear, obvious proof of this assertion is again provided by the brutal persecution that the Catholics in Antigonish, Nova Scotia, were recently guilty of against the Protestant preacher Chiniquy. The latter had long been one of the most popular priests in all of Canada, had finally, by God's grace, come to a knowledge of the truth and converted to Protestantism. Recently he received an invitation to preach in the Presbyterian Church at Antigonish. He accepted the invitation because he had been sent out by the Presbyterian Synod of Canada as a missionary preacher. Many Catholics appeared to hear him (which they had a good right to do), and many surrounded the church and disturbed the meeting by noise and raving (which, of course, they had no right to do). Yes, some of them even entered the church noisily and repeatedly interrupted the preacher by shouting, "You lie!" "You are a liar!" and the like.

After the end of the service, Pastor Chiniquy and the local pastor named Goodfellow calmly went home without suspecting further violence. But suddenly they were surrounded by an angry mob and greeted with stone throwing. Pastor Chiniquy was not dangerously wounded, but Pastor Goodfellow was seriously injured in the head and face. Fortunately, the house of a Protestant was close by, where they found safe refuge from the murderous hands of the rage-filled mob. The mob, however, surrounded the house and did not cease to rage and make noise throughout the night. Yes, some of them even went to the home of Pastor Goodfellow, although they knew that his wife was alone at home, but they were so intimidated by the calm, serious demeanor of the Christian woman, who courageously confronted them in the doorway, that they ran away in shame.

For this cowardly attack of murder, however, not only the fanatical mob, but primarily the Roman Catholic Bishop Mackinnon and his priests are to be held responsible. For the fact that the mob suddenly bursts into a rage and picks up stones to make the men they have been taught to hate harmless is easy to explain, even if it cannot be excused. But the fanatical papists did not leave it at this first attempt at murder; a second assassination followed. Pastor Goodfellow was soon attacked again by a Catholic mob and barely escaped. Yes, even more, the Protestant clergymen Chiniquy and Goodfellow, who had escaped the murderous fury of their Roman Catholic persecutors, were publicly arrested amid the ringing of Catholic church bells in effigie (in the picture) burned! Thus the Roman clergy of Antigonish at least approved of the disgraceful knavery, if they did not instigate it, which is probable. That the murderous rage of these clean gentlemen is directed against Pastor Chiniquy is easy to explain. He knows the Roman Catholic Church better than any other Protestant, for he was a respected priest of that church for twenty years, and since becoming a Protestant has caused many hundreds to leave the church of the Roman Antichrist. The only crime of the Rev. Goodfellow, however, was that he is a Protestant preacher, and that he gave his hospitality to the hated Rev. Chiniquy, and for this crime his enemies sought treacherously to murder him!

Thus the sheep of the flock of the Roman Catholic bishop of Antigonish have become faithful followers of the Jews, who also tried to shut the mouth of the faithful witness of truth Stephen with quite weighty arguments, namely with boulders. His Reverence, the Bishop Mackinnon, who has the two preachers of the Gospel burned in effigy under the solemn ringing of bells, how he may long for the pyres and torture chambers of the Inquisition, to exterminate the hated Protestant heretics from the face of the earth! - how he may wish for the beautiful days of Costnitz and Florence again, in order to be allowed to silence the Protestant heretics, as once Huss and Savanarola, by fire and smoke! - How he may regret that until now he may only burn the image and not also the persons of the hated heretics to ashes and scatter their ashes to the four winds under curses and imprecations!

In the above historical facts, which we have taken from the "Halifax Presbyterian Witness", we find again a new proof of the old sad truth that the antichrist church of the pope, while it always says a lot about peace, love, tolerance and equal rights where it is in the minority, tolerance and equal rights, but where it has a large

majority, it wants nothing to do with religious freedom and tolerance, but seeks to suppress those of other faiths with diabolical cunning and brutal violence, and in order to achieve its shameful ends, even makes the nefarious hand of cowardly assassins subservient to it. The word of the revelation (17,5. 6.) is also applied here: "The woman had on her forehead

written the name: 'The Mystery, the great Babylon, the mother of fornication and of all the abominations of the earth/ And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of JEsu."

(A. Crull.)

### **Deaf and Dumb Institution and Orphanage at Royal Oak, Oakland Co, Mich.**

The holy Christian Church is not only a foundation of truth, but also a place of mercy, where the works of faith and love go hand in hand. As the eternal Son of God went about in the days of his flesh and did good, so his faithful have always followed him according to the measure of grace and faith. Already of the first Christian congregation we read that they not only remained constant in the apostle's teaching, but also in the brotherly fellowship, and that they

The Holy Spirit was a great help to the poor, especially widows and orphans, in their daily work. And where would there be a truly Christian community today that did not hear the voice of the Holy Spirit: "Take care of the needs of the saints. "A pure and undefiled service before God the Father is that: To visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."

This voice has also been understood within our Synod. The spirit of Christ, who is a spirit of life, has not left itself unwitnessed, but through Christian hearts has called into being institutions in which the poor helpless orphans should find a protective home. With praise and thanksgiving to God, we can report that the number of orphanages has again increased by one. The Evangelical Lutheran congregations in the U. A. C. of the State of Michigan have long felt the need for such an institution. Thus, in the interest of this cause, an orphanage association was formed in the Evangelical Lutheran congregation of Trinity in Detroit, which set to work and purchased a piece of land and a house in the small town of Royal Oak for the establishment of an orphanage. But the Lord gave the aforementioned association a hint to also take care of the spiritual orphans, the deaf and dumb, and at the same time to connect an asylum for these spiritual orphans with the orphanage. And by divine providence it happened that the undersigned was called to be the father of the orphanage and the teacher of the deaf and dumb.

In this way, these poor souls, who have been bought with the precious blood of Christ just as much as the hearing ones, would also be offered help to get to know their Savior and to be formed into "useful members" of human society. And if the spirit of humanity is already able to do so much to alleviate the sad fate of these unfortunates among the children of the world, Christians have still other reasons to offer this help to the poor deaf-mutes. God's general will of mercy alone should move them to do so. Since God, according to His great mercy, does not want anyone to be lost, but wants all people to be helped and to come to the knowledge of the truth, He not only let His only begotten Son become man, but also gave His word, through which the Holy Spirit works repentance and faith in sinners and gathers a holy people on earth.

To this lost humanity belong certainly also the hundreds of thousands of deaf-mutes, who partly walk in the middle of Christianity in a spiritual darkness. With what care God also remembers these poor, is already proven by the fact that he gave the law to the people of Israel for their protection: "Thou shalt not curse the deaf", 3 Mos. 19,14., and that he especially remarks in the prophecy of the blessed time of the New Testament through the prophet Isaiah: "The mouth of the mute shall also speak praise". And with what kindness and gentleness the Lord received the deaf and dumb is shown by the marvelous miracle of Marc. 7, where he showed his merciful love in special ceremonies. Since God has had a merciful heart for these unfortunates from eternity, called them to eternal life and sanctified them with the precious blood of his Son in holy baptism, and wants the gospel to be preached to all creatures, this is enough for a Christian to help them.

In addition to this will of God's mercy, the particular misery of the deaf-mute should also be taken to heart by the Christian.

He is isolated in the middle of the hearing world and is limited only to what affects his eyes. He stands isolated in the middle of the hearing world and is limited only to what affects his eyes. How many audible phenomena of nature, which affect the feeling, escape him: the singing of the birds, the rolling of the thunder, the ringing of the bells and the like. He is not moved by the moaning of the sick and the cry of a frightened person does not call him to help; he misses innumerable effects which have a beneficial influence on the mind and the will and awaken love, pity and gratitude. And since his heart is also evil by nature, but the instructive, warning word of his surroundings does not affect him, it is not surprising that the outbreaks of evil not only show themselves more uninhibitedly, but often also more glaringly than in the sensible. How soon and strongly do the weeds of evil come to light, as anger, envy, thievery, gluttony, self-opinionatedness, vanity, pride, vindictiveness! He knows only the right of the strongest, and to do what his natural inclination drives him to do, that is what he considers to be right. He does not recognize the deep misery of sin and what an abomination it is before God, because his conscience has not been sharpened by the instructive word of the law. Just as little do the deaf and dumb generally know anything about a Savior of sinners, they generally go along indifferently, without fear of death and hope of eternal life; even if they live among Christians as baptized, they know nothing of the blessing of their baptism, nor to what end they have put their baptismal vows.

grace. The deep spiritual misery of the deaf and dumb is unmistakable. And that King David already had precise knowledge of the pitiable condition of the deaf and dumb is evident from the 38th Psalm, in which he associates himself with the deaf and dumb when he says: "And he must be like a deaf man who does not hear, and like a dumb man who does not open his mouth. And must be like one that heareth not, and hath not speech in his mouth."

In addition, as a result of his deaf-muteness, his mental faculties remain undeveloped or are only imperfectly developed. He has the same capacity for thought as the fully sensible, he is also stimulated to think in many ways and makes his ideas and thoughts known by natural signs; but he thinks only in a pictorial language, which is often limited to the most unusual things and to a small circle. The ideas and thoughts of the fully sensible are directly linked to the word: everything that they perceive with their five senses finds its expression in the spoken language, and this becomes for them at the same time a means by which the thoughts of others are conveyed to them. How much they hear there, which not only enriches their knowledge, but also leads to new ideas, judgments and conclusions.

All this escapes the deaf-mute, because he is completely limited to himself and must explain everything to himself. His natural pantomime language, in which he first communicates, he creates himself without the help of the environment, indeed the parents must first learn it from him. If one wants to imagine the influence of the lack of spoken language, one can only think of the condition of a hearing impaired person. How many stimuli for thinking escape him only in one day! Soon he stands there in the midst of hearing people like a stranger, and often he must ask about quite ordinary things, because the



The speech of his environment was not loud enough for him. Just think of a deaf-mute, who from childhood on is deprived of the instructive word and is completely confined to himself; how many perceptions must escape him in his immediate environment! It is therefore not to be wondered at that he remains behind both in formal and material mental education.

If a Christian considers this miserable condition of the deaf and dumb in his heart, he will not doubt what he should do, namely nothing less than what those men did at the border of Tyre and Sidon, who led the deaf and dumb man to Christ and asked him to lay his hands on him. Of course, he could still untie his tongue with a word and open his ears so that he could hear and speak properly, but he wants to use his Christians as instruments for this. Christians should see in such deaf-mutes a vivid picture of their spiritual deafness and dumbness, recognize their misery from it, and what a blessing the Lord did for them by redeeming them and giving them spiritual ears and tongues by grace. And in gratitude to their heavenly Father, they share in Christian love what they have received in faith, gladly share their need and seek to ease their sad fate through all kinds of service of love and, above all, to bring them to the knowledge of their Savior and salvation. Consider, dear reader, from what spiritual misery the Lord has helped us Christians, how they have heard many a word of teaching, admonition, warning and comfort from the holy Scriptures from godly parents, teachers or friends from their youth, how they have been enabled by the acquired skill in reading to seek the treasures of the holy Scriptures and the catechism and to build themselves up from the writings of godly men, from the book of hymns and prayers.

How poor, on the other hand, is the deaf-mute! All these means of attaining Christian knowledge are closed to him. Should this not go to our hearts and move us to give him some crumbs from our rich treasures of grace? And this can and will happen if we Christians, according to our gifts and means, help to bring the deaf-mute to such institutions, where he can attain a certain degree and skill in the German phonetic and written language, and in which, according to his comprehension, the most important stories of the Old and New Testaments, the main points of Christian doctrine, a number of core sayings and hymn verses are made accessible to his mind and heart and made his own, so that he may find therein teaching and comfort and strengthening in life, suffering and death.

This is the task of the Institute for the Deaf and Dumb, which was founded in Royal Oak. By means of face and feeling, using artificial means, the individual sounds of the whole alphabet are to be gradually elicited from the deaf-mute and he is to be enabled to put words and sentences from his mouth, to learn to write and to read in German printed and written script. The German spoken language is to become the means by which he can attain from the Word of God the knowledge of his sinful ruin and of the Son of God, his one Savior, and acquire a sum of worldly knowledge which is necessary for him in civil life. \*) Admittedly, this is a strenuous and laborious work for teachers as well as students. Nor must we think that

The English language should also be taught as soon as possible.

The deaf-mute cannot learn to speak like a hearing person, since he lacks hearing; his speech remains hard and monotonous and always moves only in a limited circle, but nevertheless it is of incalculable profit to him, as experience confirms.

What joy it is for a deaf-mute when he learns to know the things of his environment and wider circles according to their name, material, color, activity and relationship to each other and to express them in words, when he can communicate his thoughts, wishes and requests in spoken language, when he recites a little prayer before and after the table, when he goes to bed and when he gets up, or when he can read a piece of sacred history in simple sentences, and when he realizes how he increases in wisdom and knowledge from day to day! And how his spirit comes alive when he hears that he, too, will one day hear and speak rightly again, hear the heavenly song of the holy angels and see his Savior face to face!

Well then, my dear Christians, remembering our great debt of love to God, let us also bear some of it in such a way that we also show ourselves to be willing helpers to eternal life towards the orphans and deaf and dumb, to the praise of the glorious grace of God, so that in that life we can boast with them: "The Lord has done all things well. Let us think that all our efforts, work and sacrifices, which we make for the sake of the Lord for those in need of help, will not be in vain, but will produce a fruit that will reach eternal life, and that the Lord

Christ will regard the least service to them as if it had been done to him, as he himself says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Royal Oak, August 14, 1873.

G. Speckhard.

**Opening of the German Evangelical Lutheran Institution for the Deaf and Dumb and the Orphanage at Royal Oak, Oakland County, near Detroit, Mich.**

The undersigned board of directors makes the most humble announcement that recently in Royal Oak the deaf and dumb institution in connection with an orphanage has come into being and that Reverend G. Speckhard, who has been a teacher at the Grand Ducal Hessian Institution for the Deaf and Dumb in Friedberg for a number of years, has been appointed as house supervisor and teacher for the deaf and dumb.

This institution has set itself the task of bringing deaf-mute children, depending on their gifts, to the point where they can speak, read and write German words and sentences. In this way, the aim should be that they not only read the most important main points of Christian doctrine in the catechism and then recite them by heart, but that they also come to understand them, that they learn to read and understand the most important stories of the Old and New Testaments in a comprehensibly written biblical history, thus coming to the knowledge of their Savior and being able to be confirmed after making their profession of faith. At the same time, they are to be taught a sum of worldly knowledge that will make them fit for this life. At the same time, it is intended that, as soon as the institution expands, a special teacher will be employed who is proficient in the English language, so that the most necessary things can also be taught in it.

The maintenance costs for a child of wealthy parents amount to 18 dollars per month, for which board, lodging, laundry and lessons are provided. The parents must provide their own clothing and bedding. In the case of less wealthy parents, there is a corresponding reduction, and very poor children are to be admitted free of charge. The age of admission is provisionally set at eight years and the duration of schooling at six years. As far as orphans are concerned, they can also be admitted immediately to the orphanage associated with the deaf-mute institution.

For the registration of deaf-mutes and orphans please contact  
Rev. Hus^U, 377 Oratior 8tr. of Detroit, Nioli. or to.

Rev. O. Lpeoklarcj,

Ro^al Oalc, Oaklauä Oo., Uioll., who will be happy to provide more detailed information.

Detroit, Mich. 14 August 1873.

The Board of Directors of the Orphanage Association:

Br. Waltz.	C. H. Beyer.	Carl L. Jung.
C. D. Strudel.	H. Berger.	W. Rehahn.
I. G. Keil.	W. Albrecht.	I. A. Hügli.

### To the ecclesiastical chronicle. I. America.

**A spiritual reckoning.** The Evangelical Fellowship is not satisfied with its success in the past conference year. It had 660 traveling preachers and 449 local preachers in the "field" and yet, according to the conference reports, only 9748 were converted. How small the success was in relation to the "applied manpower" is illustrated by the editor of the "Christlicher Botschafter" with an example. He writes in the number of August 27: "Let us assume that each of the 660 "traveling preachers" preached 200 sermons in the past conference year, which adds up to 132,000, so it took about 14 sermons to convert one sinner. If the conversions are divided among the traveling preachers, there are about 13 new converts per traveling preacher .

**Methodist Camp Meeting Songs.** The German Camp Meeting Union in Baltimore has published "Camp Meeting Songs," which the Evangelical Fellowship, along with the United Brethren and Methodists, has "endorses. The poetry developed therein is of such a nature that it does not even find favor with all "brethren" who are, after all, accustomed to strong tobacco. A reviewer in the "Christian Messenger" shares the following samples, among others:

"My Savior, thee only do I love, O help me by thy grace!"

"O I cling, cling, cling, O I cling to the cross. Yes, I cling, cling, cling, Cling to the cross."

It is incomprehensible how the reviewer can claim that the songs lack "the soul-stirring, old-Methodist element. G.

### II. abroad.

**The "Ev. kirchl. Anz. Von Berlin"** contains, as it does every year, a statistical overview of the ecclesiastical conditions in the 47 Protestant parishes of Berlin in 1872. According to this, there are first of all 6 personal parishes in Berlin, namely the Oberpfarr- und Domkirche (including the castle) with about 11 to 12,000 souls, the Parochialkirche with 7-8000 souls, the Bohemian-Lutheran congregation with 560 souls and the Bohemian-Reformed congregation, whose number of souls is not given. These five civil-personnel congregations together number about 22,000 souls, while the military congregation has about 18,500 Protestant members (in addition, there are 2948 non-Protestant military members in Berlin). The I. Superintendentnr I. comprises in 6 Parochialgemeinden 164,630 souls; the II. Superintendent's Office Berlin II. in 9 parochial churches (including the Invalidenhaus) 188,990 souls; the III. Superintendent's Office Cologne-City in 6 parochial churches 204,482 souls, IV. Superintendent's Office Friedrichswerder in 8 parochial churches 125,504 souls. Institutional churches are 12: namely the orphanage church in Berlin, the orphanage in Rummelsburg, the workhouse, the Friedrich-Wilhelms Hospital, Charite, the new penal institution, the Lutheran Johannesstift, the Stadtvoigtei, St. Gertraud, Bethanien, the Hofgerichtskirche and the Elisabeth Hospital, together with 5968 souls. Some of the 12 institutional churches mentioned have a public character, insofar as public services have always been held in them, to which access is legally open to everyone. In addition to the 5968 members of the institutional churches, the following are generally present in Berlin: 684,606 parochial Protestants and 22,000 non-parochial Protestants, so that with the addition of the 18,500 Protestant military personnel, the total number of Protestants in Berlin is 731,074. In addition, there were 2948 non-Evangelical military personnel, 50,350 Catholics, 2042 dissidents, 35,943 Jews, and 130 other religious comrades, making a total of 91,413 non-Evangelicals compared to 731,074 Evangelicals, with a total population of 822,087. The 47 Evangelical parishes (6 personal and 29 parochial, as well as 12 institutional churches) counted a total of 731,074 Evangelical members in 1872. There were 37 churches and 23 chapels, 111 clergymen and assistant clergymen; 30.28 tons of baptisms (29.375 of legitimate and

3909 of illegitimate children); 10.937 confirmations; 20.071 marriages (6502 with and 3569 without a wreath); 97.888 communicants; 26.569 funerals (4508 with and 21.961 without the participation of a clergyman). - The above statistical overview, writes the "Ev. Anz.", gives a sad picture of the church council of Berlin and our ecclesiastical and moral conditions. Here the numbers speak louder than all complaints. With 731,074 Protestants, only 37 churches and 23 chapels with a total of 111 clergy! More than a seventh of the births are illegitimate, more than a third of the weddings are without a wreath, and five-sixths of the funerals are without the participation of a clergyman. The number of communicants has not yet reached one seventh of the total number of parishioners! If this dechurching of Berlin continues in this way, and if nothing great is done to stop it, Berlin will join the ranks of the capitals that have been compared to plague-breathing swamps. And then what is the use of all external splendor and grandeur? And what profit will the country have from a capital city which, through a thousand channels, will bring ruin to the farthest city, to the remotest village? Is it unbelief, forgetfulness of God, the life of sin that make a population strong, capable and great for all the tasks of a great profession, or is it not rather piety, custom, worship and strict discipline? How long will one hesitate with the answer in view of these fruits and experiences? Shall the people of Berlin have the sad privilege of growing more and more out of the church every year? Much has been missed here, but there is still much that could be done before it is said: "Too late!"

(Luth. Herald.)

**From Mecklenburg-Strelitz** a peculiar story is reported, characteristic for the direction and the aspirations of our time. There in Strelitz was

Several years ago, the small Jewish community, which had found it difficult to maintain its own school, was allowed by the government to send its children to the Lutheran town school, of course under the express condition that this would not alter the Lutheran character of the school. The government had even granted the school community an annual subsidy of 200 Thalers for the sake of this cause. But now, at the beginning of this year, a Jew is elected to the school board. The government declared this inadmissible and refused to confirm the election. The German Bundesrath, in response to a complaint addressed to it by the city council, decrees that the election must be confirmed. "The city school had lost its Lutheran character by admitting the children of the Jewish community." Now, finally, the government withdraws its grant of 200 Thalers, which it would have had the right to do even without such an occasion, but which, under such circumstances, no one with any understanding can blame it for.

(Pilgrim from Saxony.)

### **The synod middle districts**

held its meetings this year from August 13 to 19 at the congregation of the Rev. I. Jox, in Logansport, Ind. The same were commenced on Wednesday morning with a public service, Herx Dr. Sihler preaching on the basis of the words of St. Paul 2 Cor. 10, ã-6. of the arms of the knighthood of the church. On the whole, ten sessions were held, which were opened with singing and the reading of appropriate Bible passages from the Altenburg Bible Works, and of which the first seven were devoted to the discussion of theses in front of prayer, and the last three to an extensive negotiation concerning the new building of the preachers' seminary in St. Louis, as well as the settlement of other business matters. There were 152 synod members present: 67 pastors, 30 teachers and 55 deputies.

The subject of the teaching was, as noted, prayer. This doctrine, which intervenes so deeply in the life of faith of a Christian and which was discussed in detail, must, as was expected, be of great blessing and benefit under God's grace, and the experience made during the negotiations confirmed a statement made at the beginning of the same, that it had been quite a happy thought to submit this important, doctrinal and comforting article to a detailed treatise. To mention the proceedings only very briefly, the proofs of the holy scriptures attached to the theses gave the evidence that God's word alone led and governed this assembly, and their God-power and effect was certainly also powerful inwardly at the heart, in that there was no lack of teaching, punishment, warning and chastening in justice, nor of comfort, for which all scripture, inspired by God, is useful. The corresponding testimonies from Luther, the symbolic books, etc., clearly proved that the Lutheran doctrine of prayer is nothing other than the pure divine truth, and that the Synod also follows in this part of the Christian doctrine of faith the footsteps of the orthodox confessors and faithful witnesses of Jesus Christ. The lively discussions, which were followed attentively by all, testified, praise God, to the "one mind among themselves", which, enlightened and driven by the spirit of harmony and peace, bends under God's word, as well as they actually refuted the unjust accusations on the part of the sects, which, as is well known, say that the Lutherans do not think anything, or not enough, about prayer. The arguments about the doctrine of prayer and its proper use were of such a nature that the heart is not only instructed and strengthened in prayer, but also

with weapons of God, to "disturb the attempts and all the height" of the sects and enthusiasts, who make much of prayer, but teach only what their own wit invents, whether they call prayer a meritorious, grace-acquiring work of man, or a means of grace, by which they rob God of His glory with all their shouting and calling the name of Jesus. - Likewise, it became quite clear how intimately the doctrine of prayer is connected with the doctrine of the justification of a poor sinner before God.

The dear readers of the "Lutheran" will therefore do well if they carefully, often and diligently read through the Synodal Report, which will appear as soon as possible and which, with regard to its content, could rightly be called a book of teaching and edification. Everyone will find the nourishment he needs in it, and what he does not need today or does not believe he needs, may be welcome to him tomorrow as a desirable, indispensable good. Let us note what Scriver writes: "It is reported of Archimedes, your old and famous artist, that he was able to lift and carry away even the heaviest load by means of his artificial instruments, and that he trusted his art so much that he demanded a small space outside the earth where he would place his tools if he wanted to move the globe himself and lift it from its place. As Archimedes desired an impossible, so he promised an impossible and thus stooped in his art to a great thing. But this is certain, that the believing Christians have such an instrument and tool, so that they can lift the heaviest burden and bring it from themselves, move mountains, throw down walls and move heaven and earth; and this is the dear prayer, the right use of which they themselves learned from the Lord JEsu, the right prayer master." - —

A very pleasing zeal was also shown in the discussion of the new seminary for preachers, which has become necessary as a result of the ever-increasing number of students, and the purchase of the four acres adjacent to the college land on which the new building is to be erected. The synodal report will provide more details.

To God, the eternal King, who has so graciously and kindly guided us in our deliberations, be glory and praise forever. May He continue to be kind to us and promote the work of our hands with us, and let us henceforth, as before, remain in peace on one mind. May he also bless our dear sister congregation in Logansport and richly repay all the love shown to us!

Geo. Rnnkel.

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### Miscellaneous.

**Karl Gödeke** in his literary-historical work "Elf Bücher deutscher Dichtung" (Leipzig, Hahn'sche Verlagsbuchhandlung, 1849) **has** the first verse of the well-known hymn of Wilhelm II, Duke of Saxe-Weimar, in the following version:

Lord Jesus Christ, turn you to us, send your Holy Spirit to us, govern us with love and grace, and lead us the way to the Father.

He has taken the song from: Olearius, geistliche Singe-Kunst, Leipzig 1672. As is well known, according to all hymnals in use today, not to mention other variants, the last line is sung: "und uns den Weg zur Wahrheit führ". Should not the Trinitarian construction of the verse (which the sender has emphasized above by blocking) be the original one? Who gives sure information about it? (Sachs. Kirchen- u. Schulblatt.)

**Accuracy of the Holy Scriptures.** An avid German Bible reader has calculated that the Old Testament as a whole contains 39 books, 929 chapters, 23,214 verses, 592,439 words and 2,728,100 letters, while the New Testament comes to 27 books, 260 chapters, 7959 verses,

181,253 words and 838,380 letters. The apocryphal books contain 183 chapters, 6081 verses and 152,185 words. The middle and at the same time shortest chapter in the Bible is the 117th Psalm. The middle verse is the 8th in the 118th Psalm. The word "and" occurs 35,543 times in the Old Testament and 10,684 times in the New Testament. The word Jehovah occurs 6855 times. In the Old Testament, the Proverbs of Solomon is the middle book, the middle chapter is the 29th in the Book of Job, and the middle verse is 2 Chron. 29, 17. or 18. The shortest verse is found in 1 Chron. 1, 1. In the New Testament the second Epistle to the Thessalonians is the middle book, the middle chapter Rom. 13. or 14., the middle verse Acts 17, 17. The shortest verse is Joh. 11, 35. The 21st verse in chapter 7. of the book of Ezra has all the letters of the alphabet, also the 19th chapter in the second book of Kings and the 37th in the prophet Isaiah.

(Allgemeine Lechz. Luth. Kirchenzeitung.)

## Church News.

(Delayed.)

On the second Sunday after Trinity, Mr. Candidate Paul Schwan was ordained by me as assistant preacher at Zion Parish, Cleveland, Ohio, by order of the Most Reverend President of the Middle District, assisted by Mr. President, Rev. H. Schwan, and Mr. O. Schmidt, pastor at Terre Haute, Ind.

May the Lord of the Church crown his work with rich blessings! F. Wyneken.

After Candidate A. Meyer had received and accepted a call from the Lutheran St. John's congregation in White Oak, he was solemnly ordained and inducted into office by the undersigned on the 6th Sunday after Trinity, July 20, in the midst of his congregation, with the assistance of Pastor I. Zimmermann.

May God's rich blessings accompany him! C. Brown.

Address: Kov. ^4.

## Lox 198- Houston, l'oxas.

On the last Sunday after Trinity, Candidate E. W. Kahler, after accepting the call of the first German Lutheran Immanuel congregation in Lancaster, Ohio, was ordained and inducted into office by the undersigned by order of the honorable Presidium with the assistance of Pastor Spielmann.

God grant that the young pastor and his congregation may prosper for and through Jesus Christ! Amen.

C. A. Frank.

Address: Rov. ü. 4V. Kaoölör,

## Dnnonstar, l'airüslä Oo., Olrio.

Candidate O. Zimmermann, who has completed his studies in St. Louis and followed a call from the former congregation of Pastor Keller in Town Ahnapée, was ordained and installed by the undersigned by order of the Reverend Mr. President Hügli on the last Sunday after Trinity.

The Lord crown his servant with grace and blessing!

E d. J o n'a s.

Address: Kov. o. 8. Tivamvrwann,

## Xkvnunov Oo., 4Vis.

The Rev. I. Fleckenstein having accepted the call of the two Lutheran congregations at Alexandria and Charlottesville, Virginia, in agreement with his former congregation at Providence, R. I., was inducted into his new office at Alexandria by the undersigned on the Tenth Sunday after Trinity, by order of the Reverend Presidency of the "Eastern" District.

God bless shepherd and flock! R. A. Bischoff.

Address: liov. .1. msolconstknn, Hoxanária, Va.

On the 10th Sunday after Trinity, Candidate Joseph A. Bohn, having completed his theological studies at Concordia Seminary, St. Louis, having passed the prescribed examination, and having received and accepted a call from the Lutherans residing at Rogers City, Crawford's Quarry, and vicinity, was ordained and installed in office by the undersigned, by order of the Reverend Board of the Northern District.

May the Arch Shepherd Jesus Christ bless the shepherds and the flock, and may the seed of His divine Word sprout in this new field of work and produce much fruit for eternal life!

C. Lohrmann.

## Address: Kov. 4oso^li Loün, KoZei-'s Oit^, Drosczuo lts Oo., Lliell.

On the Tenth Sunday after Trinity, by order of the Reverend President Schwan, with the assistance of Pastor Bethke, the preaching ministry candidate C. A. Germann was solemnly ordained by the undersigned in the midst of the Lutheran St. Johannes congregation at Peru, Ind. from which he had received a proper calling, and was inducted into the sacred ministry.

May the Lord bless the shepherd and the flock for His name's sake! Amen. I. H. Jox.

Address: Ksv. 0. -4. Ooimaan, Nox 990- Doiu, lud.

Due to the resignation of our beloved Pastor E. Böse, who had not been able to administer his ministry at all in the beginning and later not completely due to illness, the preacher's position at the local Zion Church had become vacant. The congregation, having decided to care for the pastor who had fallen ill in their service, as long as he was ill, called Pastor G. Link of Lebanon, Wisconsin, and had the joy that he was finally able to accept this appointment with the consent of his former congregation. On the Tenth Sunday after Trinity, August 24, 1873, the solemn installation of the called took place by the undersigned.

Mr. Pastor Böse has planted here. Mr. Pastor Link will water. But may God continue to give prosperity!

I. F. Bünger.

Address: Kov. 6. Dinll,

1420 'Wari-on 8tr., 8t. Douis, Lio.

## Church dedications.

On the 7th Sunday after Trinity, July 27th of this year, the Lutheran Emanuel congregation in Lock Haven, Clinton County, Penn. had the joy of consecrating their newly built church to the service of the Triune God. Lock Haven is a thriving commercial town of about 9000 inhabitants, and until a few years ago there was

only one German congregation there, which belonged to the old General Synod and was served by Rev. E. A. Grothk. But because Pastor Grothe came to the conclusion that in the old General Synod the Lutheran confession was by no means the truth, he and a number of faithful Lutherans left the old congregation and formed a new one, which joined the Missouri Synod. Of course, good counsel was expensive, for the new congregation had only 13 members, and even these were not rich in earthly goods. But trusting in the Lord, the few people undertook the construction of a new church, which, with God's help, now stands ready as an ornament to the town. Standing on a hill, it towers above all other churches in the city, is built of brick, 60 feet long, 36 feet wide, with a tower 110 feet high. The church is so pleasant from the outside, as well as from the inside, that both Pastor Stürken and the undersigned could not remember ever having seen a more tasteful little church. On the morning of the consecration day, the congregation gathered once again in the hall of an opera house, where they had held their services until then, and from there moved in procession into the new church. The undersigned said the consecration prayer and Pastor Stürken preached the sermon on the consecration gospel. In the afternoon the undersigned preached in English to a large congregation, and in the evening Pastor Stürken preached again in German.

Now I would like to suggest the following to the dear synodal congregations: The building site and the church together cost at least 10,000 dollars. Although the small congregation has already exerted all its forces, so that it can serve as an example for many others, a large debt still remains, and support is certainly needed here. It certainly cannot be said here that these people perhaps do not like to give themselves; for that they are willing to do whatever they can for the kingdom of God, they have proven by deed; but they cannot do it alone. Therefore, the word of the apostle certainly applies here: "Take care of the needs of the saints. - Any gifts should be sent to the pastor of the congregation, Mr. E. A. Grothe.

F. Kügele, Pastor.

On the 5th Sunday after Trinity, when on the 12th of July of this year, the church of the Lutheran congregation at Denison, Crawford County, Iowa, was solemnly dedicated. This church is the former schoolhouse of the city of Denison, a brick building, 28 feet wide and 40 feet long, with three building lots, good fencing and magnificent shade trees, situated not far from the center of the city on a beautiful hill. This property was purchased by the congregation for K800 and then the interior of the house was furnished to the best of the congregation's ability. At the dedication the Dustor looi, Mr. Pastor Haar, said the consecration prayer and the undersigned preached on Col. 3, 16. In the afternoon service was held again, where Mr. Pastor ! Haar preached on Ephes. 2,19. ff. was preached. Praise be to the name of the Lord!

I. F. D öscher.



### "isflonrfkst.

To all who are concerned about the extension of the Kingdom of God, I bring the news that on the first and last day of August, a mission feast was held in the congregation of Pastor Bremer at Lake Creek, Benton County, Missouri. Gathered on a shady spot were nearly 2000 souls from the congregations of Messrs. Pastors Bremer, Mieß- Irr, Sieving, Biltz, Bartens and Wille. The word of the Lord was proclaimed during these days by Pastors Mießler, whose sermon on the first day in the morning was based on the 23rd Psalm; the undersigned on the afternoon of the same day on the basis of Acts 16:9; Bartens on the basis of Romans 1:22-23; and Liebe on the 117th Psalm. The closing prayer was said by Pastor Sieving. The festive services were further embellished by the performance of suitable choral pieces by the choral societies under the direction of Pastor Sieving and teacher Knoke.

These were true days of joy for all those present, as evidenced not only by the happy faces, but also by the collection, which, despite the great need for money in this region, amounted to 4124.30, half of which was earmarked for the Hermannsburg heathen mission, the other for our inner mission.

God grant that many more such feasts may be celebrated for the glory of His name and the spread of His kingdom!

H. Ph. Will.

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### Announcement.

The result of the election of a professor at the high school at Fort Wayne from among the candidates put forward is as follows:

for Mr. Pastor A. Crull 5 votes,

for Mr. Pastor H. Niemann 1 vote.

Consequently, Pastor A. Crull is elected. This election requires, according to the synodal constitution, the consent of the synodal congregations, which are hereby requested to send in their declaration within 8 weeks. Silence is considered as consent.

Louis, Sept. 9, 1873. Th. Brohm, d. Z. Secretary of the Electoral College.

### "The Lutheran," Volumes IV, V, and VI.

The reprinting of these volumes has been urgently requested from many sides. In No. 21, dated August 1, there is a call for subscriptions with an indication of the conditions under which this can take place 2c. So far, the number of subscriptions received is small, and therefore those who are interested in the reprinting of this treasure - and who should not be interested? - must pursue the collection of subscriptions in all seriousness. G.

### Books - Display.

**Christmas - Liturgy.** If the dear pastors want to arrange a lovely children's service for the coming Christmas, they will find excellent instructions in this "Liturgy". It contains a complete disposition not only for such a service, but also for everything that is to be sung by the pastor as well as by the school youth (or also by the choir), the notes including organ accompaniment. The whole comprises 9 pages in high quarto format and is neatly printed on fine music paper. - Orders should be placed soon, of course, to allow time for practice. - The work is available from M. C. Barthel, St. Louis, Mo., from Pastor C. Groß, Buffalo, N. I., and from teacher P. Bürger, Washington, D. C. Price: single 20 Cts, the dozen 42.00.

**Recheustbel.** The "Rechenfibel" edited by vr. Dümpling has just left the press and can be obtained by teachers through the Synodal Bookstore. In addition to the tasks for the four species in the numerical range from 1 to 100, which are of course given in unnamed numbers, it also contains some small tables for illustration and methodical hints and examples for the treatment of arithmetic instruction at the lower level. H. E.

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### Conference - Displays.

The Michigan Preachers' and Teachers' Conference will meet, God willing, at the congregation of the Rev. I. A. Hügli at Detroit from the 9th to the 13th of October incl.

Those concerned are asked to report in time to the ?s "tor loei. G. Markworth.

The Cleveland Specialconfrenz will meet, God willing, on the 30th of September and the first of October at Mr. President Schwan's home in Cleveland (east side).

I. Rupprecht.

The Pastoral Conference of the St. Louis District will hold its meetings this year, God willing, at Staunton, Illinois, from the 16th to the 20th of October.

The subject of the hearing is: Thesis XV and XVI of the work: "The Evangelical Lutheran Church the True Visible Church of God on Earth" page 70 to 104.

All who intend to attend the conference are asked to contact Pastor Hahn in good time.

W. Achenbach, Secretary.

The Leavenworth Pastoral Conference will assemble, Lord willing,, on Thursday, October 9, at the church of the Rev. Meyer at Leavenworth, Kansas.

Those who intend to participate should register at least 8 days in advance with the local president.

The main subject of the negotiations will be: Methodism." Duration of the conference: from the 9th to the 13th of October.

C. L. Janzow, Secretary.

The next meeting of the Fort Wayne Pastors' and Teachers' Conference will commence, God helping, on Tuesday, the 7th of October, at 9 o'clock in the morning, and the sessions, which will be held as usual at Fort Wayne, will continue until Thursday, the 9th of October, in the evening.

In addition to the usual work, the following items are before the Conference for discussion:

- 1) On the use of means, or the binding of consciences to them.
- 2) On the connection of the doctrine of justification with the other articles of Christian doctrine.
- 3) Theses on Article V of the Formula of Concord, of Law and Gospel.

To preach: on Tuesday evening: Pastor Heintz on one of the pericopes of Michaelmas; substitute: Rev. Niethammer; on Thursday evening: Pastor Schumm on the 2nd part of the 6th main part of the Catechism; substitute: Pastor Zucker. A. Krafft, secretary.

The Cincinnati Pastoral Conference, God willing, will hold its next meetings from the 7th to the 9th of October at the home of the undersigned. The brethren will travel by Jeffersonville Railroad to Columbus, where cars will be ready to pick up guests the day before the conference.

A. Hei.t müller.

God willing, the Baltimore District Conference will meet jointly with the Concordia Conference from the 14th to the 16th of October in the congregation of Pastor

F. Kügele at Cumberland, Md.

The subjects of the negotiations are:

1. the doctrine of Holy Communion.
2. a template on confessional speeches.
3. a catechesis.

Those who intend to come should report in time to the local pastor. L. Lochner, Secretary.

The fall conference of the teachers of St. Louis and vicinity will be held, God willing, at the school of the undersigned on the afternoon of the 10th and the morning of the 11th of October. H. Erck.

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**For the preachers' and teachers' widows' and orphans' kasse** (middle districts).

The undersigned hereby acknowledges receipt of the following submissions:

1. contributions:

For the years 1871 and 1872 from Pastors Horst and Saupert 44.00 each. For 1873 from Pastors: Reichhardt, Steinbach, Tramm, Schöneberg, O. Schmidt, C. Schmidt, Dr. Sihler, Stubnatzy, Fleischmann, Sieger, F. Wyneken, P. Rupprecht, Bundenthal, President Schwan, H. Crämer, Fritze, Maak, Schlesselmann, Stock, Schäfer, Lebner, I. Rupprecht, Zaget, Schwan jun. Lange, Husmann, Runkel, Bauer, Heintz, Jäbker, Rector Schick, Evers, Dulitz, Gümmer 44.00 each. Bon the teachers Heyer, Conzelmann, C. O. Schmidt, Gotsch, Kirsch, Engelbrrcht, Glaser each 44.00. From Pastor Jor 45.00, Past. Saupert 42.00.

2. gifts:

From Mr. I. Sattler in Lafayette, Ind. 45.00. Mr. Lehrer v. Renner 41.00. Mr. Richtelmann through Past. Wichmann 42.00. Wittve Wöhrmann through Past. Jünger 41.00. Mr. Mtthkssel through Past. Sallmann 41.00. By the same from Mr. F. Tönsing as a thank offering 43.00. By Mr. Wilhelm Brüggemann as a thank offering for gracious keeping and preservation on his journey to Germany and back 45.00. By the congregation of Rev. Mertz 412.20.

I. G. Kunz, Cassirer.

For Brunn's pupils at the local institution I have received: From Pastor Jox's congregation in Delphi, Ind. 46.25. From Past. Karrer 45.00. From Rev. Rupprecht's congregation 411.05. From Rev. Sieger 45.00.

Collected for poor students in my community: On Beverförden's wedding 45.30; on I. Peter's wedding 412.20; on Siedboff's wedding 45.08; on Wahrenburg's wedding 48.20; from H. L. 410.00 (for pupil Grimm 45.00).

God's lay the dear givers!

Fort Wayne, Aug. 26, 1873, W. S. Stubnatzy.

**For the Preachers' and Teachers' Wittven and Orphans' Coffee** (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of August 1873: s

1. contributions:

By Mr. Pastor Scholz \$2.00, Mr. Teacher Heider H3.00, Mr. Pastor G. A. Müller -L'4.00, Mr. Teacher Köhnke P4.00, Mr. Pastor H. G. Sauer H5.00.

2. gifts:

"A cheerful giver God loves"-by Mr. Pastor Beck at St. Louis by N. N. H4.50. Mr. Pastor Zimmermann's congregation at Rosehill, Harris Co, Texas, \$10.00. Vo" Mr. Pastor Hartmann's congregation at Matteson, Ill, Z9.00. Mr. Pastor Biltz's congregation at Concordia, Lafayette Co, Mo, G'10.00. By the same, collected at the wedding of Henn Gustav Frerking, \$13.70. Oskar E. Gotsch.

For the church deprived by fire

B e th l ehem s - congregation in Hortonville, Outagamie Co, Wis. ("Lutheran" No. 18) the following additional gifts of love have been received by the undersigned :

1) By Mr. Pastor I. Horn from his St. Johannis- l parish H7.00, from his St. Pauls parish P3.25. By i Mr. Past. I. Drögemüller P14.00. By Mr. Past. Achen- i bach by W. Hülsekötter P5.00. By Mr. Past. Dowidat by F. Grupe, W. Stolzmann, C. Dowidat each Al.00, C. Fischer, I. Kämpf, C. Leutwitz, W. M. Dorsch, L. Siggelkow, H. Grupe each 50 Cts, by F. Karl 30 Cts, by Reinemann sen. and jun., W. Fricke, Roßberg sen., F. Kussa each 25 Cts, together P7.55. By R. Offenheise in Past. Ahrendt's parish of Geo. Eberlein, Joh. Eberlein, Joh. Gustow, Ch. Knorr, R. Offenheise each O1.00, Ch. Ahrens, L. Fleischhut, Ch. Frühauf, H. Hänsner, Ch. and Leonhard Seiferlein, Fr. Reindel, Geo. Schneider each 50 cts, together P9.00. By Mr. Pastor C. Sallmann of N. N. P1.00. By Mr. Pastor Fr. Ottmann \$15.20.

2) By Messrs. Pastors Markwortb, Lauritzen, Dicke M (collected at a conference in New Hope, Wis.) each P1M M By Mr. Teacher Paul E. Ebert ri.00 and through him by Mrs.. W l. Dahms P1.00. From Arndt, Jr. in Sheboygan P1.00, M Summa of gifts received to date rjß212.82. D

May the Lord bless the giver and the gift!

O. Spehr.

**For the Emigrant - Mission in Baltimore H** the following gifts were received by me from Feb 4 to Aug 1mr W Collecte at Emanuel Church in Baltimore H37.00. From Mr. Birkncr G70.10. A. Jfselhardt in Aurora, Ind. by Rev. Runkel tzi.OO. Prof. Selle in Addison P2.00. C. G. Hart- mann in Esfingham, Ill, G6.15. By Teacher Buneke in Milwaukee by his pupils P2.50. By Past. Liebkert's Sanct- Marcus parish in Butter, Penn. tkIO.OO. Johann Stuckert in Baltimore O1.00. Past. Lochner's congregation in Richmond, Va, 4i8.15. Past. Frey in Rockville, Conn, K1.00. from Mr. Birk- r "er P105.11. Collecte of St. Paul's parish in Baltimore G30.51. from N. N. in Indianapolis by Past. Frincke \$1.50. G. Wiedemann in Baltimore -P2.00. Kreinke in Detroit, Mich. by B. H. Succop m Pittsburgh, Pa. \$1.00. H. H. Hol- termann in Esfingham, Ill, H7.35. By Past. Lauterbach on Ph. Baum's wedding collected P5.80. By Past. Sitzmanu H on infant baptism collected from l. Treß in Pomeroy G'10.00. By Past. Tb. MießlerS congregation D6.00. By Mr. Kassirer Grahl O79.OO. Charles H. Herrlich.

Received by the undersigned: By Mr. HanS Meier as bequest of Mr. John Freesen of Pleasant H Ridge, Ill, for the Lutheran College at St. LouiS \$100.00. By Mr. Rev. H. T. Bötticher, Cassirer of the Lutheran Synod of Illinois a. St. for Professorc n salaries P100.00. By Mr. Prof. Crämer from the congregation of Mr. Rev. F. Reisinger for the new building at St. Louis -P130.00.

John F. Schuricht, Cassirer of the General Synod.

The address of the General KassirerS is:

**ckoün D. Lelruilclit,**

**8t. Douis, Icko.**

The following gifts were received for the seminary household in St. Louis: L

By Prof. Brandt from the congregation in Madison l l50.00, from the congregation in Decorah -D25.00. From the congregation of Mr. Pastor Trautmann in Adrian, Mich. from the communion fund -l12.00. From Mr. Schürmann from Mr. Pastor Nieder's congregation 2 bushels of potatoes. From Mr. Peter Brinkmann auS the same congregation 1Z Bush. Potatoes.

August WaschilcwSki.

Changed addresses:

**Drol. Ick. Ouciithor, Oouoorckiu 0o11s\$6, ckollorson iVvo., 8t. Douis, Ho.**

**Ilvv. Li. Xu".-5n, 247 Dust ^VushinAton 8tr., InäiunapoUs, Inä.**

**^V. Ooüi-Ho-,**

**Lox 957, Xlrron, Ohio.**

**Xih. Ouuso-H,**

**Lox 333, Hillsckulo, Nioh.**

**0. Xutou Xi llüvlck, Xo. 6 Holuoo 8tr, Olovovlurid (V7os1 8iüo), Ohio.**

**H. D. Looltor,**

**or^ 8ti., botv. VV. 16tü L 17td 8trs, 8t. Douis, No.**

**O. H. 0. Uur^clork,**

**nor^ 8tr., botv. 'W. lßth L 17tk 8ti"-., 8t. Douis, Llo.**

### **Paul Odentius.**

The life of this Lutheran preacher is a heaven-shattering testimony against the terrible cruelty of the Roman church and its followers, but at the same time a heart-rending example of evangelical faithfulness. Magister Paulus Odentius (i.e. Zahn), born in 1570 in the city of Werdau, which now belongs to the Kingdom of Saxony, was a preacher of the Gospel. As a 25-year-old man he came (in March 1595) to Styria, where at that time the gospel, despite many oppressions and persecutions, had numerous followers, also many belonging to the higher estates. On the recommendation of the priest Dr. Wilhelm Zimmermann, he became the educator of the young barons of Trautmannsdorf and Lobkowitz, and at the same time preached frequently in the collegiate church in Grätz, the capital of Styria. The Protestant Consistory, made aware of his unusual gifts, procured for him after a short time the position of castle preacher at Waldstein. "God knows," says the humble man, "against my will, as I was well aware of my youth and unworthiness."

In October 1598, a few months after he took office, the owner of the castle, Hippo- lita, widowed Freiin von Windisch-Grätz, died on a trip. Odentius was with her, and was undecided whether he should return to Waldstein. In that year, the most terrible atrocities against the Protestants in the Austrian hereditary lands had begun anew. The young Archduke Ferdinand II. (later emperor in 1619), influenced by the Jesuits, whose most faithful pupil he was, had declared upon taking over the government of his hereditary lands: "He would rather seek his bread outside the doors and be cut to pieces before he would tolerate the Lutheran heresy in the country any longer. This shameful word of the prince was the signal for the attack. First the Romans let out their heresy on many thousands of Lutheran books. Then, on September 28, 1598, all Protestants who remained faithful to their confession were expelled from the country, their churches were never torn down, and high courts were set up in their place.

St. Louis, Mo., October 1, 1873,

No. 25.

built. As once in the times of the second and third centuries, not a few renounced their faith; but many also remained faithful. 30,000 of the richest and most respected families and families left the land of their fathers. In Ljubljana, for example, only six citizens renounced their faith; all the others preferred to give up their houses and homes rather than their precious Lutheran confession.

Odentius did not know whether he should leave Austria or not. The young lords of Windisch-Grätz were still minors, and their two guardians, two noble noblemen, were just out of the country. They were of the opinion that Ferdinand's order was only valid for the princely estates and markets, but not for the "Estates of the Augsburg Confession" on their estates and castles, whose freedom of confession was guaranteed and sealed. Therefore they ordered the priest to return to Waldstein. Odentius now went to the place of danger, "so that," as he says, "by my, as a shepherd, clinical piety, other pious Christians would not be frightened and made despondent and misguided in their faith.

Then the Roman Inquisition Court at Grätz issued two decrees ordering all lords and lands subject to Archduke Ferdinand to depose their Lutheran clergy. It also expressly demanded the deposition and banishment of Odentius. The guardians of the Waldstein estate, without informing the pastor, declared that they were not authorized to expel the clergy found on the estates, and that one had to wait until the owners came of age. Suddenly, on April 20, 1602, at 4 o'clock in the morning, an armed crowd from Grätz appeared in front of the castle and gained entrance. Odentius, awakened from his sleep, fled to the inner floor of the castle, dressed only in scanty clothes. There, the young lords of Windisch Grätz, their sisters and the bailiff of the manor were well protected against the attacks of the crowd. The furious servants of the Court of Faith now forced their way into Odentius' study, took or smashed everything they found, robbed him of his cash of 1500 guilders, and then burned his entire library in the courtyard. They then tried to storm the inner floor as well, but were unable to

but not to enter. Only now did they show the order of the Inquisition, which allowed them to use force only if the priest was not willingly handed over. Several times the young gentlemen offered to stand up for Odentius themselves; but without listening to them, they continued to bombard and confess the castle. When new crowds arrived from Grätz, the inner floor was opened. The preacher, in order to avert greater misfortune from his dominion, voluntarily came out and surrendered himself to the captain. He got back one of the stolen clothes, and then had to ride with the squad to Grätz. Here he had to languish as a prisoner in a vault of the princely castle for ten weeks. The young lords of Windisch-Grätz, who came to Grätz to complain about the violent burglary, were also imprisoned for several weeks with their bailiff, and could only gain their freedom by paying a considerable sum of money.

The conversion attempts began with Odentius. Already on the second day, three Catholic clergymen appeared, who asked about his condition with feigned sympathy and told him that they wanted to practice Christ's command to visit the prisoners. When they began to discuss matters of faith, the prisoner demanded above all a Bible. After they had refused for a long time, they finally brought him the book of God, and now they argued "with sweet and with sour words. But they achieved nothing; for Odentius proved his faith powerfully from the holy Scriptures. When the enemies of the gospel realized that by such means nothing could be achieved with the heretic, they tried it in another way. Under the threat of "unspeakable tortures" they demanded the answer of several questions in order to learn about the internal conditions of the Lutheran congregations and their relations with foreign countries and the like. When the steadfast confessor claimed not to know the number of his co-religionists because the directory of them had been burned, the tormentors became very angry with themselves, "because the directory would have served them well to extort money from the Lutheran Christians. The threats were increased. One let

present the prisoner with all kinds of torture tools, ladders and other means of torture. "Where is it written," said Odentius, "that Christ and his apostles thus converted the people?" The confessor stood firm. Again, they resorted to pleading, promising, cajoling, and persuading. One day they brought the works of the old church teachers to convince him of the truth of the papal heresies; but soon they had to give way again. For Odentius wanted to acknowledge only the holy Scriptures as a source of faith. Another time they tried to persuade him to worship the saints and especially the Virgin Mary, but in vain. Then they grabbed him furiously by the collar, threw him to the ground, and left him in great pain. The Father Rector offered him the return of the stolen 1500 florins; but Odentius did not want to sell his Lord for money. At the request of the sovereign, the confessor finally declared with firmness that by God's grace he was ready to live and die by the Lutheran confession, according to which he had preached for four years and comforted the dying.

On June 27, 1602, he was led out of prison and handed over to the city court. He was taken to the town hall, where he was chained to a chain and guarded day and night by a watchman. When the violent attempts to convert him, which began here as well, were unsuccessful, the assembled council finally announced to him that he should be executed by the sword. Odentius thanked God aloud for the grace of martyrdom<sup>^</sup> which would serve to strengthen his dear listeners and confessors in their faith. However, he was not honored to be a blood witness of the Gospel. The execution did not take place. Barefoot friars, Capuchins and Jesuits came again to win the heretic's soul for the Church of Salvation. Finally, a fanatical priest named Scherer threatened him with thumb screws and all kinds of torture if he did not dare to confess to him. "If you have so great a desire," replied Odentius, "to tear me to pieces and eat me, then release me completely; but begin, I know not where!" Full of anger, the priest ran away.

Soon after, the faithful preacher was led out of his imprisonment before the public court and told that he was condemned to the galleys "out of born Austrian goodness and meekness". He was to be delivered - that was the intention - to the pope's slaughter. Forged in iron, he was led away in a carriage, accompanied by eight soldiers, and let him be seen at all places on the road, as if he were a "captured Turkish Bassa". In Ljubljana his leg irons were taken off so that he could mount a horse and ride through the passes inaccessible to wagons. Thus, on August 5, they arrived at Senosetzsch, three miles from Trieste on the Italian border. Here the prisoner was to be handed over to the bishop, set out to sea, and delivered to the pope. But God the Lord had other plans for his servant.

Odentius was detained in the apartment of the city magistrate under many maltreatments, while the soldiers of the gate waited. Just as dinner was about to be served, the preacher asked to be let out into the courtyard to relieve himself. A servant went down with him, directed him to a stable, and waited. There Odentius noticed with joyful fright in the back of the stable a small,

He hurriedly passed through the open door and happily reached the city wall. It was very high, and the city gates were already closed. But God, the Lord, made it so that Odentius came to a small, iron-barred door in the city wall, which was well guarded with a bolt and a lock, but was not locked. The fugitive hurried through it, jumped over the stream that flowed along the wall, and entered the nearby forest. In the meantime, his escape was soon discovered in the city, and they hurried after him into the forest with lanterns, firewood and sticks. But the glow of the lights served as a hint to the pursued man where his enemies were, so that he got farther and farther away from them. Towards midnight he saw no more pursuers; but with the dawn the search began anew. He was almost caught; carelessly he tried to open the iron on his arm with a stone, and by this noise he directed the steps of his enemies to the place where he was; only a stone's throw away from him were four peasants. Nevertheless, he escaped again through an oat field, quickly took another direction, and jumped down three or four fathoms into a stone crevice, where he lay hidden under bushes for two days and nights without food or drink, according to his own account "as if covered with the shadow of the Almighty's wings." With the onset of the third night, he set out anew and arrived in Ljubljana with unspeakable discomfort and privation. Since he had to fear that the crossings over the river were guarded, he walked five to six miles along the river, and was finally ferried by a farmer. After he had wandered about in the unknown region many times, he met a pious man who showed him the way through Austria, and so he finally arrived at his home, with many dangers and hardships - a high price had been set on his head. The living God, for whose gospel he had endured such severe suffering and had also courageously faced death, had saved him from the hand of his

adversaries.

In April 1603 Odentius was installed as pastor in Oederan in Saxony. But only a short time was granted him for his effectiveness in the vineyard of the Lord. The maltreatment, dangers and privations he had suffered had exhausted his strength prematurely. In December 1605, the martyr of the evangelical faith died in his 35th year, and entered the blessed community of those "who came out of great tribulation, and washed their robes, and made their garments white with the blood of the Lamb. (Revelation 7:14.)

(Submitted by P Fick.)

### **The reading books in use in the free schools here.**

Of all the books used in the local free schools, none are as important and influential as the readers. They contain not only reading exercises, but also morals, religion and instructions for becoming blessed.

Now, if we examine them according to the guidance of the divine word, justice requires that we willingly acknowledge all the good that is found in them. This is the following. There are in some

In some of them, the Bible is praised as God's word, Christ as the Savior, and Christianity is acknowledged with great reverence as the true religion. Also, in some of them the Bible is praised as God's word, Christ is praised as the Savior, and Christianity is acknowledged with high reverence as the true religion. But most emphasis is placed on the truths of natural religion. The denial of God is decisively rejected. It is taught that there is a God, and his providence, omnipotence, wisdom and goodness from creation are quite appealingly demonstrated. The moral law is presented as binding and the immortality of the soul, as well as an eternal retribution is emphasized. The reading books also contain much from all areas of knowledge, which is quite instructive, interesting and presented according to the youthful power of comprehension.

Would to God that we could conclude our evaluation of the free school reading books with this! However, a fair examination of them forces us to emphasize their appalling damage as well.

It is already a great, not enough deplorable deficiency that nowhere and never in them is clear instruction given on salvation. Nowhere and never is it explained in detail that man is by nature a lost and damned sinner, and can only be saved through faith in Jesus Christ. For even if it occurs in passing that faith in Christ makes one blessed, this basic doctrine of the Bible of sin and grace is nowhere carried out with resounding seriousness. And even if it is said in Sanders' First Reader p. 385 that natural religion is "absolutely insufficient", this isolated statement has no further influence on the attitude of the whole book.

But the main and basic damage, from which all local free school reading books suffer more or less, is the soul-corrupting Pharisaic false doctrine that man is good, can do good and leave evil by his own strength, and thus earn heaven. This is expressed quite openly. Thus it is said in Willson Second Reader, p. 57: "The soul is like a garden.... The soil is good. But angry and evil thoughts want to go out in it, and if you let them grow, they will choke the good thoughts. If you wish to become good, you must uproot and throw away all evil thoughts, just as one uproots the weeds in the garden." Very often there is talk of good children and good people. Webster, Elementary Spelling Book, p. 93: "The wise, good man controls his passions, and does not admit of being inflamed with anger."

McGuffey II. pp. 14 and 38: "Good children find kindness toward everyone. In this they are equal to God." "No unkind words passed their lips, no sullen wrinkles disfigured their countenance, no selfish feelings disturbed their bliss." Emerson, The New National Spelling Book, p. 51: "We must seek to be good, for God is good, and he loves those who are most like him." A very particularly pious child is represented as boasting against his mother, "I am your good little son!" Parker and Watson, National First Reader p. 125. Thus it is asserted throughout that human nature is good, contrary to the teaching of sacred Scripture that the human heart is infinitely deeply corrupted by sin. In contrast, the few passages which



The first two words, "the corruption of human nature," do not come into consideration at all.

According to the Freischull books, man is not only good, but he also possesses the extraordinary gift to make himself good and to become good. He does this by, as has already been mentioned, simply eradicating all evil thoughts from his soul, or by following the dictates of his conscience. Thus *Sanders' Second Reader* p. 15 says of a boy: "He endeavored to obey the teachings of his conscience, and became a great and good man." A little boy, according to *8an6er8' 8eeon(I Keacksr* p. 62, improved in the following way. On the advice of his mother, he hammered a nail into a post for every bad deed until the post was completely covered with nails. Then he was ashamed of his behavior and decided to improve himself. Now he began to do good deeds, and for each good deed he pulled out a nail until they were all pulled out. According to *^V4ll8on'8 8eeon<1 lieacler* p. 65, one becomes good in the following way: "If I do to others as I want them to do to me, that makes me honest, kind and good, as children should be." According to *8ancker8' Rsacksr* p. 89, one frees oneself from envy in the following way: "We may cure the envy in us by either thinking how unnecessary or bad the things are for which we envy our neighbor, or also that we possess just as many and good things."

While the holy scripture teaches that man is spiritually dead in sins by nature and cannot think, want or do anything good by himself, the textbooks claim that man is not only good by nature, but can also do good and improve himself by himself. They virtually pronounce the ghastly doctrine that man possesses all abilities and powers for this purpose. Thus it is said in *Uo6nllev'8 Reacker*, p. 60: "What a masterpiece is man! how noble in his reason! how infinite in his faculties! in action as equal to an angel! in his powers of comprehension as equal to a god!" This godless, atrocious doctrine that man is "infinite in his faculties" is also repeated in *1v>vn'81'ourtii Rsacker* p. 331. Only rarely and very feebly is there any mention of God's succor. "If we seek to be good, God will help us to be so," *Lmer8ou'8 8pellm-* p. 130. "God helps him who helps himself; ... Rely on yourself and God," *8anä6i-8' 8660llck Reacker* p. 83. Man can by his own power bring it about that his "bussem is free from deceit," that "all his resolutions are pure and right," that he "fulfills all his public and special duties with the most conscientious heavenly purity, in the sense which drives out of the heart all petty, dark, crooked, sordid, and degrading thoughts of selfishness, and moves you to act at every opportunity in a pure, just, noble, and generous manner. There is a higher morality, a noble aspiration, a proud elevation and conscious greatness of character ... and I wish that you would strive to attain such a high and noble level of character. I wanted you, like the waters of the well, to become purer through your own activity," *Uc6lnK'6) '8 Rsacksr* p. 175.

Thus, the youth is presented with the blind, virtuous Pharisee as the highest role model, who also imagined that he had become pure through his own activity, and in whom that proud, unpretentious Pharisee was to be found.

He found that elevation and that conscious greatness of character in such a high degree that he said: I thank you, Lord, that I am better than other people; - but for which he was eternally condemned by the righteous judgment of God.

Although there is sometimes talk of God's assistance and spiritual means of help, basically man is his own savior. This is expressed innumerable times, so LarAent's Header p. 324: "Virtue, religion and knowledge must therefore be mainly the work of our soul. Here, too, external means are useless without our serious cooperation. Under God and through these spiritual means, which are given to us in exact proportion to our striving to obtain them, we make ourselves what we are in moral, religious and spiritual respect" (>V6 are ttle makers ot' our- selves). Likewise Imvn's Hourtlr Header p. 25: "Yes, there is no obstacle to the human faculties which cannot be overcome by special effort."

From all this follows naturally that man, who possesses "infinite abilities", easily earns bliss. This is often said. "God forgives those who repent of their sins and lead a holy life. A holy life robs death of its sting," Webster, HlementarvLoolc p. 101. "He has no Fear of the future. He was seen by the Master, whose goodness he did not abuse. He carries within him a conscience which is free from guilt," Lar^ent V. p. 222. "In that hour nothing will comfort you but the consciousness that you have been guided by worthy and good principles," V. p. 237. "If we seek to be good, . God will take us to heaven," Hmksou p. 130. According to Landers IV, an Arab robber chief attains "blessed immortality" by discharging his gang at the advice of a Turkish monk, releasing the prisoners, and restituting what he has stolen. Very often it is also said, without any further ado, that all men will be blessed, regardless of what else they have done on earth. "We shall all go to our Father's house in heaven," Harter and V^atson III. 102. "God takes us from earth that he may lead us to heaven," Landers' HIUli Header p. 287, which according to the context refers to all men.

Every Christian heart must be appalled at the abomination of these false, pernicious, blasphemous heresies. The Pharisaic doctrine of self-righteousness prevails in the free school textbooks, whereby man is idolized, the merit of Christ, on the other hand, is blasphemed, the doctrine of justification is denied and the whole of Christianity is basically completely abolished. The false doctrine that once filled the Jews with such satanic hatred against Christ that they condemned him to death and crucified him. In it the doctrine of self-righteousness prevails, with which Satan, the world and the Roman Antichrist fought and still fight against Christ without ceasing, which is refuted most thoroughly by the Bible itself, which Christ Himself rejects with the words: "Watch and beware of the leaven of the Pharisees and Sadducees!" Match. 16:6 And this poisonous, soul-murdering false doctrine is the food, nourishment and pasture that the poor youth in the free schools are fed with every day.

is. What else can be educated by this than spiritually blind, work-proud and self-righteous Pharisees! And this is how you wanted to educate your children?

(Submitted.)

### **Does Luther -reject infant baptism, as Baptists claim?**

This question may seem ridiculous to any true Lutheran; for it certainly takes great impudence or malice to make Luther an Anabaptist. Nevertheless, the Baptists have undertaken this great feat, and have succeeded in their way. In the Baptist "Handbook for Church Members" we read the following on pages 83 and 84: "We cite here only a few passages from Luther's works which show us that the great reformer saw very well how wrong the sprinkling of infants who have not yet believed (Baptist term for our infant baptism) was: "To the third: Since we have the great benefit and power of baptism, let us now see who is the person who receives what baptism gives and benefits. This is once again expressed in the finest and clearest way above with the words: Whoever believes and is baptized will be saved; that is, faith alone makes the person worthy to receive the beneficial, divine water; - without faith it is of no use, etc. (Luther's Large Catechism.) "Where we cannot better answer this question and prove that the young children themselves believe and have faith of their own, then it is my faithful counsel and judgment that one should immediately desist, the sooner the better, and never baptize a child, lest we mock and blaspheme the highly praised majesty of God with such alfalfa and jugglery, since there

is nothing behind it.) When will our people follow this faithful 'counsel and judgment' of their great reformer?" So much for the "Handbook."

Aren't you afraid for dear Luther, dear reader? For Luther really wrote these words. But we want to make some glosses to the text for a better understanding of Baptist love of truth. May Luther justify himself.

1) Even the most simple-minded will see at first glance that the dear gentlemen have proceeded too unmannerly with the first passage; for in it there is no mention at all of who the person is who is to be baptized, but of whom baptism benefits; to speak in the words of the "Manual," not of the fact that the sprinkling of children who do not yet believe is wrong, but of who the person is who receives what baptism gives and benefits. Luther certainly says that faith alone makes a person worthy to receive the beneficial divine water, but not a word about the sprinkling not being right and the children not believing. Rather, he speaks immediately afterwards, as everyone can see in the Large Catechism: "So you see that the objection of the Rottengeister is useless. For (as I said), even if the children do not believe, which is not the case as is now proven, baptism would still be right; and no one should rebaptize them" Why did the Baptists not also add this passage? Why? The reason is quite simple and most obvious. Then their members would immediately see that their teachers, out of certain considerations, grossly misuse and shamefully distort Luther's sayings, that Luther is in conflict with the holy

Scripture teaches that infants should believe and be baptized, but not the opposite, as the Baptists claim; but that would be quite contrary to the purpose they have in mind in such falsifications.

2) In Luther's second statement, they possibly proceed even more dishonestly. Let us look at the passage a little closer in its context. In the preceding, Luther refutes the Sophists, who wrote "that young children are baptized without their own faith, namely, on the faith of the churches, which the godparents confess at baptism"; then the holy fathers, "who taught a little about it, but not clearly enough"; thirdly, the Waldenses, who taught that children were baptized "not so that they would be blessed and have forgiveness of sins, but so that they would be received into the church and brought to the Gospel". After showing that all this is false, not spoken and invented out of his own conceit, he continues: "Where we cannot now prove better, etc."; as above. The next words of Luther after those of the Baptists are: "Therefore we say here and conclude: "That the children believe in baptism itself and have their own faith, etc.". And soon after he says: "So we also say here that the children are not baptized in the faith of the godparents or the churches, but the faith of the godparents and the Christianity asks for and brings about that own faith in which they are baptized and believe for themselves. Of this we have strong and firm sayings. (Matth. 19. Marci 10. Luc. 18.) When some brought children to the Lord Jesus, and the disciples wept for them, he punished the disciples, and brought the children near, and laid his hands on them, and blessed them, saying, "Such is the kingdom of God," and so forth. No one will take these sayings away from us, nor put them down with good reason; for it is written here, that Christ will not forbid to bring the little children to him, and bless them, and give them the kingdom of heaven. Let us be well aware of this. ... What shall we say here? If we say that they were without their own faith, then the previous sayings are wrong: "He who does not believe" 2c.

Who can stand up for this text? Who will be so bold against it and not let the little children come to baptism, or not believe that he will bless them when they come there?" So Luther says in brief: "If we had to rely on such fabrications as the Sophists and others, my advice and judgment would be not to baptize any child, lest we blaspheme the holy majesty of God; but we have quite another irrefutable reason, the holy Scriptures, the Word of God itself, for believing that the children themselves believe and have faith of their own, and are absolutely to be baptized. The Baptists, however, let him say just the opposite by taking his words out of context. What is the German term for such a procedure? - We should not be surprised at such things among the enthusiasts. For he who is not afraid to pervert God's holy word will not be afraid to do the same with "human sayings"; he also does not hesitate to listen to lukewarm Lutherans by means of falsifications of Luther's sayings, under the sound of Luther's name, and to lure them into the yarn of pernicious Anabaptist heresies. Genuinely Jesuitical: the end justifies the means.

On behalf of the Leavenworth Districts Conference.

C. L. Janzow.

### **Another new orphanage!**

"Again a new orphanage within the Missouri Synod!" - some may exclaim when reading the headline, repeating the same, but certainly not out of annoyance that they have heard more than enough about orphanages in their dear "Lutheran" lately, but rather in joyful amazement and in praise of the abundant grace of our merciful God, who never tires of showering us. His so unworthy children, so richly and ever more abundantly with His blessings and gifts. Yes, praise be to His holy name that He has given us "yet another new orphanage"! It is His gift that is so evident, and not by His own running and chasing, as our time so often sees, but quite without the same and so actually above all our pleading and understanding. How this happened, let the dear Lutheran reader now be briefly told by me.

At our Jubilee Synod in the spring of 1872, in the report of a committee, it was casually mentioned as desirable that later, in the immediate vicinity of the Evangelical Lutheran School Teachers' Seminary in Addison, Du Page Co. Ill, an orphanage could be founded, so that especially in the school of the same, the seminarians of that institution would have more opportunity to practice teaching in the Word of God and in all other subjects of the Christian elementary school. Probably all the synod members thought with me at that time that this would certainly remain only a "pious wish", at least for a long time to come; for where, in view of the

many, indeed continuous demands on the charity of our congregations and in view of their average lack of means, would the large amount of money necessary for the establishment of an orphanage come from? The Synod adopted the report, but without a single word being said further about the point mentioned here. A reporter of a political newspaper in St. Louis, however, misunderstood the matter and - lo and behold! the next day it could be read in black and white that the synod had decided to found an orphanage in Addison. The article in question was published in several other papers. No doubt this misunderstanding caused many a smile. But, behold, how God, the Lord, has so wonderfully used this misunderstanding of a man to push us, that we now had to make His work our own! In May was the Synod; in June, of course, without any request on our part, a collection arrived here "for the orphanage to be founded in Addison", and this first donation was followed, in the same way, quickly by other donations for the same purpose. The money was now lying there without being allowed to be used for any other purpose than the one for which it had been given. Had not God irrefutably shown us what was His good, gracious will in this matter? The venerable Pastoral Conference of Northern Illinois, to whose territory Addison belongs, took the highly important matter in hand with great joy by repeatedly discussing it in detail and then presenting it to their congregations. A number of the latter also immediately decided to unite to form an orphanage society, and through their appointed representatives adopted a constitution appropriate to the circumstances and conditions. According to

of this Constitution, the "German Evangelical Lutheran Orphanage Society of Northern Illinois," already legally incorporated, "shall consist of congregations served by pastors of the venerable Northern Illinois Pastoral Conference of the German Evangelical Lutheran Synod of Missouri, Ohio and other states, whether or not said congregations are themselves already affiliated with said Synod"; and "of associations within such respective congregations which, for any reason, do not wish or are unable to affiliate in their entirety." The affiliation to the Society on the part of the "congregation" or associations concerned is effected by their notifying the President of the former that they agree to the provisions of the Constitution, and their membership in the body as a whole lasts as long as they regularly send a contribution for the purposes of the latter to its treasurer on a quarterly, half-yearly, or at least once a year, and the congregations concerned maintain their purely Lutheran character." Of course, first of all, attention had to be paid to the acquisition of land for the orphanage to be founded in the appropriate vicinity of the school seminary, and - just now the excellent property of 54 acres with its "improvements", located directly west of the seminary land, could be purchased for the sum of 8,600 dollars, while up to now the supervisory authority of the seminary had been trying in vain for a number of years to expand its land holdings somewhat! So it was necessary to act quickly, and the seminary has been served by the Synod Society, which has now sold ten acres of land to the seminary for the sum of 1250 dollars. The purchase price of the whole can be paid off in the near future with 2000 dollars, mostly from the many smaller donations already received. He who has so far wonderfully led the work, will certainly also provide that what is necessary for the rest of the purchase sum will be at hand at the time of the fixed annual dates. - —

But when shall the orphanage be opened? The Lord says: Now! and we must not resist Him. He has already given us ten orphans! Again, without any request on our part, they have been brought to us, partly without further ado, partly with the urgent request that we take them in as soon as possible. And as there are now children, there is also a house on the purchased land, which may serve the purpose for the time being by providing space for 10 to 12 orphans, together with orphan father and mother. Accordingly, the Board of Directors of the Society, together with the Trustees of the Society, has decided to open the orphanage in God's name, if possible, at the beginning of October, and the Electoral College has taken preparatory steps to find a suitable provisional orphan father, i.e. a faithful Lutheran Christian, who, together with his wife, has a right heart for the poor orphans and the right skill for their care and home education, as well as for the management of a larger household in general and for the cultivation of the land. As long as the number of orphans of school age is still limited, they may attend our nearby parish school. Later, if God in His grace will make our work great, it will be necessary to appoint a man as permanent father of the orphans.

The orphan school, in fact, according to its peculiar character as a training school for seminarians at the same time, can be presided over by him, while the orphan father and his wife, who are now to be employed provisionally, can, God willing, still find ample use elsewhere in the orphanage.

We start small, just as God is wont to start small all His works that He wants to make great, just as our synod was also very small at first and then also started all its institutions small. We do not scour the land in order to first collect and accumulate large sums of money, perhaps even for our own glory, which of course stinks before God, partly and especially because we are afraid of this sin, but partly also because God does not give us time for it. Now it must be begun. However small it may be, not insignificant means are required for it. The orphanage must be provided with the necessary household goods, about 12 beds must be procured right at the beginning, the father of the orphans must be duly provided for along with his wife, the orphans themselves must be fed and clothed, and in addition to all this, the annual rates for payment of the purchase sum of the land of about \$1000 each must be adjusted, not to mention whether God will not urge us to build a large new house for the institution sooner or later. Where will the funds for all this come from? How else can we obtain them than by the Lord, our faithful God and Savior, He who is the right heart guide, awakening again and again and more and more dear, faithful Christians to turn their love, which of course, as I said, must already prove itself so often, also to this orphanage. They already know from experience that giving is more blessed than receiving, and that the care of poor orphans, their physical sustenance and especially their education in the twitching and exhortation to the Lord and the Kingdom of Heaven is a right service of God, pleasing to Him who has always loved us and now has also drawn us to Himself through His sweet Gospel of His free grace and forgiveness of all our sins for the sake of Christ and made us blessed children of God and heirs of heaven. One or the other reader of these lines may have been quite frightened and saddened when he saw that the orphanage in question is supposed to be under a society, and a society only in Northern Illinois, thinking that he, as one who does not live in Northern Illinois, should be prevented from giving his gifts to the same. Such dear reader may be reassured: he understands the matter of the Society wrongly. We know quite well that the care of orphans is a matter for the whole church; but a special society has been created only because the synod as such cannot yet take the establishment and maintenance of orphanages into its own hands, and yet there must be a certain number of people who make it their special task to see to the necessary regulation of the administration and to the appropriate use of the gifts of love flowing from wider circles; For what is generally everybody's business in such matters is, as experience shows, in the end nobody's business. Thus, with the help of the Orphanage Society, it is possible that all cheerful donors within our synod and wherever else they may be, can be called out, and I hereby call out to them, in accordance with a mandate that has been given to me: "Our doors are wide open for the reception of all gifts, which

Christian love to the orphanage in Addison, whether they consist of money, household and kitchen utensils, bedding, body and bed linen, appropriate clothing or in kind. Particularly urgent requests are superfluous: the same love that has helped to preserve our other orphanages and will continue to help to preserve them, will certainly also allow such rich gifts as are needed to flow here, and all the more so, since this orphanage in particular should become a darling of the Synod before others, since through its training school for the seminarians it should also do great service to the entire Synod in a special sense and, we hope to God, will certainly do so if He allows it to come into being.

Finally, it should be noted that all monetary contributions are to be sent to the treasurer of the society, Mr. H. Bartling, teacher, Addison, Du Page Co., Ill. For the time being and until the orphan father to be elected has taken office, Mr. Bartling will also graciously accept all other donations for the orphanage; however, since Addison is not directly on the railroad, these are to be addressed:

Orplran ^8^lunr, (Oalena R. R.) DImlrumL, Ill.

And now once again: Praise be to God with mouth and hands, from the bottom of the heart!

Addison, Sept. 8, v. 1873.

C. A. T. Selle.

### ***Jesuitica.***

1 A Jesuit feat. Elisabeth Christine, Princess of Brunswick-Wolfenbüttel, had the prospect of a union with the imperial house. At first, she was not willing to take the necessary step of converting to the Roman Church. A Jesuit, however, was in charge of her conversion and knew how to advise her. He made all kinds of concessions to her, showed her that there was not really such a great difference between the Roman and Protestant faiths, and persuaded her to sign a somewhat Lutheranized confession. The clever Jesuit knew well that she would not go back on the step she had taken. The pope did not want to know anything about this confession; the princess had to be led further. Some changes were made to the preliminary confession, and the princess finally understood not only to renounce the religion of her parents, but also to condemn it. She wrote to her grandfather on the day of her conversion: in the confidence that he would not force her to do anything against her conscience, she had wanted to be obedient, and since the making of the Tridentine Confession could not be avoided, she had also decided to do so, but after an explanation that no one knew but she herself. Soon thereafter she became the wife of Carl VI.

Why the Jesuit order can do more than other orders. In Iglau in Moravia, a Jesuit once preached to the Dominican monks. He compared the Roman Church to the chariot of Israel and the founders of the various orders, Francis, Dominic and others, to the horses that for many years faithfully pulled this chariot, but finally, tired and old, could no longer go. But, he thought, a fresh horse with several other young steeds, Ignatius Loyola with his companions, would have come, had the old horses of the

The Dominican friars, who had been relieved of toil and labor and pulled this chariot, were still pulling it and intended to remain at their work until the end of the world. Naturally, the Dominicans were not very edified when they heard this. On the following Sunday, their Ordinary stood up and preached, referring to the Jesuit's remarks: "Of course, the old mendicant orders are now weak horses, because the young horse has eaten away all their food. He meant that they were so poor and unappreciated because the Jesuits took away their food and that of other monks and made them low and contemptible among great lords. - This is also a proof of the unity of the Roman Church.

3 What the Jesuits do with their discontented members. Matthias Rons in Dillingen, a Jesuit of four vows, was accused before the Jesuit General in Rome that on Sept. 24, 1664, in the presence of other Jesuits in the Collegium, he broke out into the following words: "Every hour I regret that I spent in the Order. What a fool I am to have remained in it! A fool is he who desires it, a fool who remains where such fools rule. Many things have been written against us and have wronged us; but I would know other things more true to write. O why has the devil led me to this Collegium, O that thunder might smite it!" The general ordered to open to Father Rons: it is written: You shall honor your father and mother, so that you may live long on earth. But since he honored only one mother, the order, so little, it was to be feared that he would not live much longer. In fact, he suddenly became ill and is said to have repeatedly exclaimed on his sickbed: Yes! Yes! I quite understand the meaning



of these words! He died on February 25, 1665, and his body soon became black all over! Surely the holy fathers did not poison him? - In the winter of 1774, skeletons were found walled up in the Jesuit College in Munich. - —

4. a secret Jesuit. A Protestant merchant from Hamburg was asked by a Prussian statesman to join the Masonic Order. He explained to him, however, that this was not possible for him, since there was a person from whom he was not allowed to keep a secret. When the statesman pressed further into him, the hamburger confessed that he was a secular member of the Jesuit Order and was bound by the vow of obedience to keep nothing secret from the Superior. To the question how it was possible to be a Protestant and married and to belong to the Jesuit Order, he replied that all that could be done easily. To the question of what he gained from joining the order, he answered: He owed the flourishing of his business to the Jesuit order, because the Jesuits had provided him with customers and correspondents in all parts of the world as a reward for his small services.

### **To the ecclesiastical chronicle.**

#### **I. America.**

The **immorality that prevails among the American youth who** attend the local free schools was recently portrayed in a gruesome manner by New York Representative Clinton L. Merriam. He said in a speech, "The pride of our people in their schools has been no small humiliation by the revelations made by a young man employed by the *Young Men's Christian Association*, who

He set himself the task of getting to the bottom of the matter and calling the participants to account. He discovered and confiscated, for example, from merchants and publishers in the city of New York more than 15,000 letters from students from all over the country, in which obscene (lewd) writings were ordered. Fathers and mothers had no idea that even in the best schools their children were studying immoral literature taught to them by deceitful hands. - Investigations in the *Dead Letter Office* and the confiscations in New York have shown that the dealers in obscene literature have organized lending libraries under the direction of the most dissolute boys in the schools, who are chosen and paid by the proprietors and circulate among the pupils any one of the 144 obscene books published in New York at 10 cents a piece. - It has been proved that the pernicious influence of this literature in the schools of our cities has brought promising young people to utter ruin. Indeed, as in New York and Brooklyn, this literature has been found in the colleges of Pennsylvania and Ohio, and no state or territory is free from it. In New York, for instance, 20 different orders were found entered in the books of one dealer, made by the librarian of a free school in one of our fairest western states. And this trade is so profitable that many a large fortune has been accumulated in it. It is of the highest importance to the final suppression of this trade that any useful information concerning it be brought before Congress and the country." Mr. Merriam read out a letter from an agent of the said Association, in which it is stated, among other things, "I have seized and destroyed the following articles: Obscene photographs, stereoscopes and other pictures over 152,000; obscene printed sheets more than two tons; indecent songs, catalogues, billets 2c. more than 21,000; obscene microscopic watch and knife ornaments and finger rings, more than 5000; obscene negative plates for photographs and stereoscopic views, about 625; obscene steel and copper plates 350; lithographs destroyed 20; obscene woodcuts more than 500; stereotype plates for printing obscene books more than 5 tons; obscene transparent playing cards about 6000; obscene and immoral rubber goods about 30,000; lead molds for the manufacture of such rubber goods more than 700 pounds; seized newspapers about 4600; letters from all parts of the country ordering such things 15,000; names of merchants according to the account books about 6000. Over 50 merchants have been arrested since October 9, 1872. With the exception of one arrest, all this has been done since March 2, 1873, and, except for about three arrests, by myself or under my supervision, so that I know exactly what I am claiming. - The victims of this trade have filled the prisons and insane asylums of our country; therefore the very needs of political economy demand prompt and vigorous intervention by all righteous people."

**Chicago.** The "*Lutheran Observer*", an organ of the General Synod, reports, according to an English paper from Chicago, of a "fair" which the German "Lutheran" St. Stephen's congregation held there in Burlington Hall; wine and beer were served there without a license; the police superintendent entered and told the attendants that they must obtain a saloon license or stop selling the wine and beer. The "*Observer*" would like to know to which Lutheran direction these people belong. We can tell him: they are people from the direction of the General Synod. Even if the preacher of these people does not belong to the General Synod, he is of the same ilk as far as confession or rather denial is concerned.

of the Lutheran confession. St. Stephen's parish bears the Lutheran name with the same right as the General Synod. Other newspapers, e.g. the "*Christian Messenger*", should also be informed that the "Lutheran" Salem congregation there, which also held a "fair" with drinking and dancing, is not a Lutheran congregation either, but a Unirte congregation. True Lutherans do not unite with false believers, nor with the godless world. G.

**Lutherans from the General Synod** and others of their ilk like to claim lively piety for themselves and deny it to the symbolists, as they call us. But what shall we say to the fact that Mr. Peter Anstädt has in his "*Awerieau Dutberav*" a column for "wit and humor", in which, among others, he also brings such jokes, which are not proper for Christians, and does not even spare himself to touch the sacred? Is this part of the American living piety? - — G.

**The** Evangelical Fellowship's "**Christian Messenger**" reports, "Mrs. York was licensed to preach by the Ann Arbor Districts Conference (Detroit Conference). Rev. John Jlnskip also spoke very strongly in favor of licensing women to preach at the Moundsville National camp meeting." Rev. Jlnskip seems to hold more sway with the zealots than the Apostle Paul, who spoke out 1 Cor. 14, 34. and 1 Tim. 2, 11. 12. very emphatically in disfavor of the preaching of women. G.

The "**Katholische Kirchenzeitung**" makes the following concluding remark on the presentation of the Rev. Hörger in Memmingen the following concluding remark: "The good man is then jealous in vain because of the binding key. Like the Lutheran loosening key, the Lutheran binding key is groundless. Lutheran pastors can neither forgive sins nor retain sins." The Catholic readers of the "*katholische Kirchenzeitung*" may well blindly accept this, but a Lutheran asks: where is this written? G.

**Agassiz.** When the Anderson School of Science was recently opened, he said, "I do not feel that I can ask anyone to pray for blessings for us. I do not desire anyone to pray for us at this moment. I ask you to pray for yourselves for a moment. Thereupon he reverently bowed his head, his disciples and friends did the same. The dream of Büchner, Vogt and other materialists, that all living things have developed from a primordial cell, that man descended from the ape 2c., he called in a public speech "a mud puddle of arbitrary assertions". G.

## II. abroad.

**Prussia.** The "*Allgemeine ev.-luth. Kirchenzeitung*" of August 22 reports the following: Some clergymen in the Mark have informed

their congregations on Sunday, July 27, after the sermon: "Dear Christians! The preacher Dr. Sydow in Berlin has publicly denied the Christian faith and blasphemed the name of our Lord Jesus Christ, saying that he is not the Son of God. For this reason, our dear Consistory has removed him from office for serious violation of his official duty. The Ober-Kirchenrath has now reinstated him and we have him again as a Christian evangelical preacher among us. Now hear the word of God. Thus writes St. John, who lay at the breast of the Lord: He who transgresses and does not abide in the doctrine of Christ has no God. He that abideth in the doctrine of Christ hath both the Father and the Son. If any man come to you, and bring not this doctrine, receive him not at home, neither salute him. And again St. Paul writes: "Do not be turned away from him who called you into the grace of Christ to another gospel, when there is no other.

without there being some who would confound you and pervert the gospel of Christ. But if we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we have now said, so say we again, If any man preach any other gospel unto you than that ye have received, let him be accursed (Gal. 1:6-9.) Amen!"

**Grain usury.** In Persia, the Muhammadan priests in particular practice grain usury and thus artificially maintain the inflation. One of the governors had a large number of them executed, whereupon grain prices immediately fell. This is reported in the Leipzig Evangelical Chronicle. In this country, preachers do not practice usury of grain, but we know some who practice usury of money all the more zealously, even with their spiritual and physical brethren. No wonder that they present the teaching of Luther or rather of the Bible as one of the most dangerous heresies and fight against it with great bravery. This fight also finds a most grateful public. W. [Walther]

**Life Insurance.** The "Leipziger Allgemeine ev.- lutherische Kirchenzeitung" reports: On January 13 of this year, the (Prussian) Oberkirchenrath concluded a contract with the management of the Berlin Life Insurance Company, by which the latter undertakes to ask the regional clergy to insure their lives with the aforementioned company, in return for which the latter will make available to the Oberkirchenrath two percent of the premium for insurance policies already taken out. These two cents will be used to support orphaned preachers' daughters in need of care. - After the Oberkirchenrath has bid farewell to the Lord Christ by reinstating the Christ-denier Sydow in office, it is very wise that he now looks around for another God for himself and his faithful clergy in the form of life insurance companies. W. [Walther]

**Catholicism is becoming** more and more widespread in **Denmark**. There are two Catholic churches in Copenhagen, in addition to a convent of the Sisters of Mercy and a chapel. In addition, a church has recently been built near the capital by a rich widow who has become Roman and is served by immigrant Jesuits. They also wanted to open a grammar school there on August 1, which was built for them.

## G.

**Gartenlaube.** Dr. C. Schöpfer has published a brochure in which he proves the hostile tendency of the Gartenlaube towards Christianity. The "Mecklenburgische Kirchen- und Zeitblatt" concludes its remarks about it with the following words: "We wish his writing, which supports its attacks with ample evidence from the Gartenlaube, the best success, and agree with his remark that parents who allow their children to read the Gartenlaube are playing a sinful game with their morality and judgment .

### **The catechism in the last hours.**

On the battlefield of Sedan lay many dear victims of the great victory. A son of the Prussian Minister of War, Captain von Roon of the Guard Artillery, was severely wounded by a shot in the abdomen, but in the midst of great pain made a joyful profession of a humble and strong Christian faith. His brother had rushed to him at the news of his wounding and in his presence he received Holy Communion. The moment was deeply moving when he began in a loud voice: "I believe that Jesus Christ, truly God, born of the Father in eternity, and also truly man, born of the Virgin Mary, is my Lord, who has given me life.

poor, lost and damned, purchased and won from all sins, from death and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death; that I may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence and blessedness, just as He rose from death, lives and dies.

reigns for eternity. That is certainly true! This was his confession, he declared, and he wanted to die on it, in which he also hoped to be saved. The next day he took leave of his father, and two days later he passed away gently in the arms of his brother and under the prayers of the bystanders.

One of the wounded from the day at Sedan was a young merchant, Ludwig Streeb from Nuremberg, who died in our hospital at Heilbronn. With his brother, he had gone out as a one-year volunteer with good courage and fresh strength; but on that field of honor, the arm he had stretched out to fight was shattered.

and the breast, which beat for the fatherland, was hit and wounded twice. Oh, how terribly the poor man was already taken by his wounds when he arrived with us, and yet the spark of hope had not yet disappeared that life could be saved! He was a lively young man, who even in these hours of pain loved a little joke, but still he never drank his cocoa for breakfast without saying to the nursing deaconess: "First pray the morning prayer! One day, however, when Professor Dr. Bruns of Tübingen examined him on a tour of the military hospital, Streeb noticed on one armpit

The doctor's movement was a good indication of what his verdict was. "Sister, I must die!" he said immediately afterwards; and when a while later the deaconess asked, "What shall I tell your mother when she comes?" he answered, "My mother will no longer make the journey, but give my regards to my mother and tell her that the good Lord will continue to be her help! Dysentery was rapidly consuming his strength. The last night the watch was on a male nurse, but when the deaconess wanted to leave at 11 o'clock, he said, "Stay here, don't leave; pray with me!" Now she prayed single verses from the song: O head full of blood and wounds! But he now prayed in silence also, repeating often the words, "Forgive me all my sins, accept me in grace for JEsu's sake!" At 3 o'clock in the morning he said: "Death is approaching, now I must die; - - comfort, dear God, my mother, forgive me all my sins ; I pray that You will save me from all evil.

I pray that you will redeem my body and soul, my goods and honor, and finally, when my hour comes, bring me to a blessed end and take me with grace from this pitiful valley to heaven. Be my refuge and shield and

Shield, - comfort my mother when she receives the sad news." - At 6 o'clock in the morning he spoke the words: "Into your hands I commend my spirit," and thus passed into the land of promise. The morning sun was shining when his eye broke in death, and when it had set, the sorrowful widow had the saddest news that a mother's heart can wound. He was buried in Nuremberg's earth.

(Luth. Kirchenzeitung.)

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### Death notice.

Since the promised more detailed report has not arrived until today, we share the following painful news with the dear Lutheran readers from a letter of Pastor Proft: "Our dear Pastor Pallmer died of fever on September 1, 11 o'clock in the morning. Mr. Pastor Kilian is also suffering from fever, but is on the road to recovery. Therefore, although ill myself, I have arranged for the funeral." - —

### Church News.

On behalf of the Reverend Mr. Büniger, Candidate W. Leßmann was ordained and inducted into office by the undersigned at St. Matthew's Parish, Sherrills Mount, Iowa, on the last Sunday after Trinity.

May the Lord also bless and prosper his servant in his work!

I. L. Osterhus.

Address: Rov.

#### LberriUs Llouiirt, Oubucuo Oo., lo^va.

It is with great joy and gratitude to God, who still today confesses His Lutheran Church and blesses its flourishing, that the undersigned may report that now also up here in northern Minnesota a group of German Lutherans have joined together to form a congregation, have "called" a preacher, and have received him by God's grace.

After Mr. Robert Winkle r, candidate for the office of preacher, had completed his studies in the practical theological seminary in St. Louis and, after passing his examinations, had been found and declared fit for the office, he followed the call to the newly established congregation in Fergus Falls and Elizabethtown, Otter Tail County, and was ordained and solemnly inducted into his office by the undersigned on the 9th Sunday after Trinity, the 10th of August, by order of Mr. President Hügli.

The faithful Archpastor Jesus Christ, who has also entrusted this delicious work, a bishop's office, to his servant, equip him with right joyfulness and divine zeal, so that he builds and defends his Lutheran Zion in this place. He, our only Master, who always shows us only when he has entrusted us with his office of service, how low down we have to go in service, give him also a cheerful heart to climb the lowest step in service, for only then can his work in this difficult field be accompanied by rich blessings.

C. H. Better.

Address: llov. R. ^inlclsr,

#### LliMdotlitovir, Otter Tail Oo., Älinn.

The Lutheran Zion congregation in Independence, Kansas, which has been gathered, organized and served with the precious Word of God every six weeks since last fall by the undersigned, has now received its own pastor through the appointment of Candidate Ferdinand Karth. With an anxious heart, however, she made this appointment, because the congregation is not only small, but also poor. However, since the town of Independence (which lies about 20 miles from the border of the Indian territory), although only four years old, already has 3000 inhabitants and is still growing, because it has a beautiful and healthy location and the surrounding area is very fertile, the dear congregation hopes that the Lord will also bring many brothers in faith to it from the many immigrants. The congregation is at the same time a missionary congregation; for in the whole surrounding area, where so many Germans have settled, there is no orthodox Lutheran pastor.

After Mr. Ferdinand Karth had completed his theological studies in the preacher's seminary at St. Louis, had passed the prescribed examination and had received and accepted a proper profession from this small congregation, he was ordained by the undersigned in the midst of his congregation on the 12th Sunday after Trinity by order of the Reverend Presidium of the Western District and inducted into his office.

May the Lord Jesus Christ, the Archpastor, also bless the work of this servant of his, so that this little church may grow, not only in the number of members, but especially in the knowledge of eternal life!

H. Wesche.

Address: Rov. k'. Xurtll,

#### Lox ZZZ.

#### Luusks.

On the 9th Sunday after Trinity, Candidate L. Schütz from the seminary in St. Louis was ordained by the undersigned in his previous branch on Sugar Island and inducted into office.

May the Lord God be his sun and shield! G. Link. Address: üov. D Lokuotn,

#### ^skobo" O., Vockgo Oo.,

On the 9th Sunday after Trinity, the 10th of August, the Rev. G. Speckhard, called to pastor the newly formed congregation at Royal Oak, Mich. and to teach the deaf and dumb and to supervise our deaf and dumb institute and orphan asylum there, was solemnly installed by the undersigned, assisted by the Rev. K. L. Moll.

After the introduction, Pastor Speckhard held another exam with two deaf-mute girls whom he has taught for two years and whom, with God's help, he has brought to the point where at least the older one could answer him loudly and audibly to all questions from the catechism and the creation story. On a later exam here in Detroit, the

older girls amazing things. But I do not want to give any further advice. Pastor Moll shall report on this in detail to the dear readers of the "Lutheran".

May the Lord our God, who often starts the most glorious works in a very small way, now also bless this small undertaking, which was started in His name, abundantly for His glory and for the salvation of many souls!

Detroit in September 1873.

I. A. Hügli.

Address: Kev. O. 8poolcluii-ck,

#### Uo) al Oulc, Oulclunck Oo., UiolnAun.

On the 13th Sunday after Trinity the preaching candidate Mr. H. Fischer, having completed his studies in the theoretical seminary at St. Louis, passed the prescribed examination and accepted a call from the "Lutheran congregation at Seymour, Jackson Co., Ind. by order of the venerable Presidium of the Middle District, was ordained by the undersigned with the assistance of the Rev.

God make him a blessing for many! I. G. Sauer.

Address: liov. 8. l'iselloi',

#### Lox 61- Lo^Inour, .Inckson Oo., lull.

Mr. H. W. Hömann, candidate for the sacred office of preaching, who completed his studies in the practical department of Concordia Seminary in St. Louis, passed the prescribed examination and received and accepted a regular appointment from the newly formed congregation in Wet Mountain Valley, Fremont County, Colorado, was ordained on the 13th Sunday after Trinity by order of the Reverend Mr. President of the Western District by the undersigned in the midst of

his congregation with commitment to all the symbols of our Lutheran Church. Lutheran Church and was solemnly inducted into his office.

This is now the second preacher of our Lutheran church who offers, praises and shares the certain, eternal and imperishable treasures through the Gospel to the thousands of Germans who are streaming here in the rocky mountains of the praised gold country, often in vain, looking for earthly happiness and earthly treasures.

May the highly praised Lord of the Church equip His servant with the gifts of His Spirit and bless his work for the salvation of many souls! I. H.  
Brammer.

**Address: Rov. II. ^V. Iloemunn,  
Oolkux, I'romont Oo., Ooloruclo.**

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### Church consecration.

On the 7th Sunday after Trinity, July 27th, the Trinity Lutheran congregation of Cleveland (west side) had the great joy of dedicating their new, magnificent church with the numerous participation of Pastor Schwans and the five neighboring congregations. The main sermon was preached by the former pastor of the congregation, Mr. Director Lindemann, on Psalm 26:6-8. in which he set forth "the twofold vow of an Evangelical Lutheran congregation on the day of its church dedication," namely: 1. Here let one preach of all Thy wonders; 2) I hold myself, Lord, to Thy altar." - In the afternoon, Pastor P. Eirich preached in English on Ap. Gesch. 4,12. The parts of the sermon were: 1. **Out. ok Ollii-ist tkoro ig ad- solutol)' no gslvatiou; 2- lo Oblist. tboro is füll also kroo "klvntion; 3- T'üis is uooopteck 6)- tuitü rrlous.** - In the evening, Pastor C. Schmidt of Elyria preached on Matth. 6, 9; subject: The main prayer of a Christian congregation on the day of its church consecration: "Hallowed be Thy name; how namely 1. the name of God is hallowed; 2. how highly necessary such prayer is. - —

The church is 127 feet long, 64 feet wide, 42 feet high. The tower measures 175 feet. The church contains seats for 1500 people. It cost about 31,000 dollars and is, thanks be to God the Lord, praise and glory, together with the schoolhouse built at the same time, paid for out of pennies and nickels. Sir is built by Mr. Griese L. Weile. F. Wyneken.

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### Mission Festivals.

After the congregations of Pastor Krafft had celebrated the first mission festival in Northwest Ohio (within our synod) in September of last year, the congregations in and around Napoleon had the pleasure of seeing the second mission festival held in this region on September 7 of this year. A shady place in a small wood, one mile from the city, which the owner, the local Probate Judge, had willingly allowed to be used for this purpose, was used. Not without fear and anxiety we looked forward to the appointed day; for the sky had been covered with clouds the day before and threatened with rain, even on Sunday morning it still looked cloudy and began to rain. But, the clouds,

The northwestern (Illite District) of the general mixed pastoral conference will meet, God willing, from October 21 to 23 in the congregation of Pastor Sprengeler, Sr: Theses against unevangelical practice. The opening sermon will be preached by the undersigned, whose substitute is Past. Kühn is. The confessional speech is held by the Drctor toei. H. F. Sprengeler.

The Leavenworth Pastoral Conference will meet, God willing, on Thursday, October 9, at the church of deS Pastor Meyer at Leavenworth, Kansas.

Those who intend to participate should register with the local pastor at least 8 days in advance.

The main subject of the negotiations will be: Methodism." Duration of the conference: from the 9th to the 13th of October.  
E. L. Janzow, Secretary.

The next meeting of the Fort Wayne Pastors' and Teachers' Conference will commence, God helping, on Tuesday, the 7th of October, at 9 o'clock in the morning, and the sessions, which will be held as usual at Fort Wayne, will continue until Thursday, the 9th of October, in the evening.

In addition to the usual work, the following items are before the Conference for discussion:

- 1) On the use of means, or the binding of consciences to them.
- 2) On the connection of the doctrine of justification with the other articles of Christian doctrine.
- 3) Theses on Article V of the Formula of Concord, of Law and Gospel.

To preach: on Tuesday evening: Pastor Heintz on one of the pericopes of Michaelmas; substitute: Rev. Niethammer; on Thursday evening: Pastor Schumm on the 2nd part of the 6th main section of the Catechism; substitute: Pastor Zucker. A. Krafft, secretary.

The Cincinnati Pastoral Conference, God willing, will hold its next meetings from the 7th to the 9th of October at the home of the undersigned. The brethren will travel by the Jrfersonville Railroad to Columbus, where cars will be ready to pick up guests the day before the conference.

A. Heitmüller.

The First District of the Minnesota General Pastoral Conference, united as the Lutheran Synodal Conference, will hold its meetings from the 14th to the 16th of October at the home of Rev. H. Raedrke in Carvrr, Carver County, Minn.

Subject : Thesis XVIII from the paper : The Lutheran Church 2c.: Vom Unterschied zwischen fundamentalen und nichtfundameNtalmr Lehrartikrln.

The "reprimand", which according to the resolution of the general Minnesota Pastoral Conference is to be given to various "not guilty" persons, is herewith given in the mildest way for this time. Let everyone, to avoid harsher ones, "be diligent to keep unity in the spirit" and "not to do the work of the Lord carelessly"!

I. N. Volkert, Secretary.

The fall conference of the teachers of St. Louis and vicinity will be held, God willing, at the school of the undersigned on the afternoon of the 10th and the morning of the 11th of October. H. Erck.

Air and winds 'gives way, course and trajectory, put our aleinglaubrn to shame and drove the clouds away. Soon the brightest sky smiled upon us, and in the beautiful cool air, body and soul felt refreshed. Numerous guests from near and far from mrines and neighboring parishes and from three different counties turned out. To this numerous assembly Mr. Pastor Zucker laid in a sermon on. Marci 16, 15. the mission field and missionary duty to the heart. After a two-hour break, during which the guests were refreshed with physical food under the shade of the trees, another service was held, in which Pastor Heinrichs encouraged participation in this holy work by a survey of the mission field in all parts of the world. - The collection amounted to \$102.75.

Thanks and glory be to the Lord for all the blessings He has bestowed upon us on this feast! L. Dultz.

On the 12th Sunday after Trinity, the four Lutheran congregations neighboring here celebrated their annual mission festival outdoors within my congregation. The attendance this time was larger than ever before; a number of guests from the congregation in Aurora were also present. The sermon was preached by Pastor Muenkel on the Sunday Gospel in question. To the delight of the English friends present, Pastor Peter preached an English sermon in which he acquainted the audience with the history, doctrine and mission of the Lutheran Church. The singing club of the teacher Engelbrecht edified by singing German and English pieces. The remaining time until the closing at 4 o'clock was filled with the telling of edifying stories. The total collected was 493.32. Th. Wichmann.

### Conference - Displays.

The Northern Illinois Pastoral Conference will hold its next meetings, God willing, at Addison, Illinois, October 7-9. G. Traub, Secretary.

The New York Districts Pastoral Conference will assemble, beloved it God, from the 7th to the 9th of October at WilliamSburgh, N. I.  
C. A. Graves, Secretary.

The Central Illinois Conference will assemble, God willing, on Tuesday, the 7th of October, at the church of Rev. W. Krebs.

The SouthwestIndiana Districts- Conference, beloved of God, will hold its meetings this year from the 2nd to the 4th trn October at the home of Rev. Tramm in Vincennes, Ind.- The main subject of discussion will be: The doctrine of the inspiration of Holy Scripture. - —

There, on the 17th Sunday after Trinity, the 5th of October, a mission festival will be celebrated, to which all members of the faith within our Conference District are hereby most kindly invited. F. W. Brüggemann's Secr.

The teachers of Cleveland and vicinity will, beloved be it to God, hold their next regular conference at Liverpool, O., on the 3rd and 4th of October.

F. M. F. Lutner, Secr.

The Michigan Preachers' and Teachers' Conference will assemble, God willing, at the congregation of the Rev. I. A. Hügli at Detroit from



the 9th to the 13th of October irret.

Those concerned are asked to report in time to the Duslor loei. G. Markworth.

The Pastoral Conference of the St. Louis District will hold its meetings this year, God willing, from the 16th en to the 20th of October at Staunten, Illinois.

The subject of the hearing is: Thesis XV and XVI drS work: "The Evangelical Lutheran Church the true visible Church of God on earth" page 70 to 104.

All who intend to attend the conference are asked to contact Pastor Hahn in good time.

W. Achenbach, Secretary.

God willing, the Baltimore Districts Conference will meet jointly with the Concordia Conference from the 14th to the 16th of October at the congregation of Rev. F. Kügele in Cumberland, Md.

The subjects of the negotiations are:

1. the doctrine of Holy Communion.
2. a template about confessional speech".
3. a catechesis.

Those who intend to come should report in time to the Lrts-Pastor. L. Lochner, Secretary.

The Buffalo Specialconference will meet, God willing, on the 2nd and 22nd of October at the home of the undersigned in North-East, Pennsylvania.

The brothers are asked to be here Monday evening" Departure of the train from Buffalo about 4 o'clock in the evening.

E. Leemhuis.

**Received in the Western District treasury :**

To synod treasury: don pastor nightingale congregation near Waterloo, Ill. 46.05. Past. Biltz's Gem. in Lafayrtrr County, Mo., 4.25.00. Past. Streckfuß's Gem. in Washington County, Ill, 421.75. Past. Döderlein's Gem. in Chicago, 410.00. M. Bernhardt's Gem. in Chicago, 45.00. Lebrer Drffner's Gem. in Sr. Genevieve, Mo., 41.00. Lebrer Köhnke's Gem. in New Orleans, 42.00. Lebrer Loßner's Gem. in Pekin, Ill., Pl.45. Past. Sandvoß' Gem. in Port Hudson, Mo., 45.00. From Trinity District in St. Lours 413.85. From Past. Hahn's Gem. in Staumon, Ill, 48.6t). From Immanuels-Distrirt in St. Louis 414.35.

To the college maintenance fund: From Past. Riedrls Gem. in Homewood, Ill, 418.00. Dom Dreieinigkeits-District in St. Louis 4'11-00. vom Immanuels-Distrirt dasekbst 411.00.

To the Synod Mission Fund: From Lebrer Leubner's school children in Serbin, Txas, 45.00. From I. Martin in Smithport, Pa. 45.00. Past. Geissenhainer in Philadelphia, 43.00.

For inner mission: From Past. Stephen's congregation in Cbester, Ill, 45.05. From ImmanuelS District in St. Louis 4-4.90.

On the new seminary building in St. LouiS: By two congregations of the Rev. Dreyer in Arcident, Mb., 4-38 50. pastor Grupe's Gem. in Eisleben, Scott Co., Mo., 40)0.00. by F. Werfelmann in Homewood, Ill., 4-5." >0. past. More often Hus' Gem. in Dubuque, Iowa, 4-24.00. Past. W. Zichoche'S Gem. in Atchison, Kansas, 4-11.00. H. Ahrens in Staunten, Ill, 4-2.00. By H. Bartling from E. Schumacher, H. Niemann, D. Udldorn each 4-2.00, from W. Böger and Cdr. Kahler in York Centre, Ill, each 4l.00. By Past. Koehler's Gern, in Union Hill, Kankakee Co, Ill, 418.50. Collecte of the Gem. of the Past. Lohr in Clarinda, Iowa, 417.75. of Past. FacklerS G>m. in Columbia Botiom, St. LouiS Co, Mo, 4-53.00. Past. S>ekS Gcm. in ElliotStown, Ettingbam Co. in, Ill, 4'21-00. pag. E. Richter's Gem. in Dorsey, Sec. Ill., 4-10.00.

On the emigrant mission in New York: From Mrs. Klipp in Lake Zurich, Ill, 22.00. Heinr. Hauenschild through Past. Jungk at Jackson, Mon., 25.00.

For Past. Brunn's Institution: From Mrs. A. Bohn in Cleveland, Q, 22.00.

On Hermannsburg Mission: From H. TiarkS in Montirello, Iowa, 22.00. Mrs. Bohn in Cleveland, O., ^2.00. Mission Festival Collecte at the congreg. of the Rev. Bremer at Lake Creek, Benton Co, Mo, 250.00.

On the Leipzig Mission: By H. Tiarks in Montt- crllo, Iowa, Jan. 22".

On the emigrant mission in Baltimore: From Mrs. Klipp in Lake Zurich, Ill, 22.00.

For Past. Ruhland's congregation: From the Jmm- nuels district in St. Louis 266.02.

For the community in Härlein, N. I.: Don Past. Wunders Gem. in Chicago 225.00.

E. Noschke, Cassirer.

#### For the orphanage in Addison

the following gifts were also received:

By Mr. Pastor Franckr: By seminarians here 25.25. Collected at a wedding at Proviso, Ill, by Mr. Ebrenpfort 27.85. By the congregation of Mr. Pastor Pissel in Rich, Ill, 219.00. By the congregation deS Mr. Past. Steege in Dundre, Ill, 215.60. By Mr. Pastor Döderlrin in Cbicago by Mr. John L. Thurn 210.00. By the G"- municipality of Yorkvillr, Ill, 214.00. By Mr. Past. Roeder at Dunton, Ill, collected at Mr. F. Clausings wedding, (for orphans) 211.25. By Mr. Rev. Querl of N. N. at LyonSville, Ill, 22.00. Half of the Collecte at the Mission Festival at Addison 250.73. Monthly Collecte of the congregation at Rodenberg, Ill., 21.00. Don of the congregation deS Herr Pastor Rohe at Jolirt, Ill., 226.30. By its branch at Spencer, Ill., 210.25. By the congregation of Herr Past. Wünsch in Dwight, Ill, 27.00. Of Mr. Tb. Schulze in Addison, Ill., 25 CtS. From Mr. Past. Lehmann in Cbicago 25.00. By Mr. Fr. Hardt there 25.00. By Mr. Teacher Ehmann's school children in Addison, Ill., 21.00. By the Waisrnverein der St. Johannis- Gemeindr zu Crete, Ill., 24.50. By Mr. Kassirer Grahl in Fort Wayne 24.00. By the congregation of Mr. Past. Feiertag in Aurora, Ill. 232.00. By Mr. Past. Wagner in Chicago: collecte of his congregation 242.00, thank offering from Mrs. Bening 25.00, from Lina Pilgrim 21.00. T hrough Mr. Past. Bartling in Cbicago by some members of his congregation 211.25. There Mr. H. C. Buchholz in Addison 21 M. By Mr. Pastor t öderlrin in Chicago from Mr. Ch. Zumallen 210.00, Mr. Joh. Gareis 210.00, from sundry 27.00. By Mr. Pastor Riedel of the congregation at Homewood, Ill, 223.05, from some members of the congregation at Bremen, Ill, 26 00. By the congregation of Mr. Rev. Gotsch in York Cmtre, Ill, 219.00. By Mr. Past. Querl in Gower, Ill, by Mr. Midm 22 00, by little Wilhelm Gauger 21.00. By Mr. Pastor Wunder of Mr. W. Kolb in NileS, Ill, 215.00. By the Immanuel's congregation of Mr. Past. Lange in Chicago 228.00. By the congregation of Mr. Rev. Dorn at Elk Grove, Ill., 22.65. H. Bartling.

For poor students received from the Gemeindr Pastor Heid's in Peoria, Ill, (for student Käppel) 237.50. From Mr. I. Morch in Williamsburgd, N. I., as a thank you for with God's help happy homecoming to Europe 250.00. By Past. Ll. Seuel from his congregation at Sterling, Ill, 29.00, at LyonS, Iowa, 2'1.50, from Rev. Seuel himself 21.50.

E. F. W. Walthr.

With thanksgiving against God and thee dear Giver, the undersigned certifies to have received for the BetlehemS congregation at Hortonville, WiS., the following gifts still: 21.00 by Rev. E. Sallmann of N. N.; 215.20 by Rev. Fr. Ottmann; 223.00 by Mr. E. Roscbkr as Tbril of a Mission Festival Collecte in the congregation of Rev. Ramelow at Prairietown, Ill. summa 239.20. summa in all 2235.82.

Sheboygan, Sept. 17, 1873.

O. Spehr.

For poor students received from the Women's Association of my parish from November 1, 1872, to duck June 1873, 246.86. W. Hattstädt.

#### Changed addresses:

k "v. LVuzrn<rr,  
58 West 19tlr 8tr, OliienAo, Ill.

liov. D. OvO rlius,  
eson 8tr., dotveen 18G L 19tlr 8t.s., ductus, lorv".

R "v. Ll. t r,  
bi tl" 70c 8tr, dvtrvsen Lliami " Dt-uvooiivortk, Kansas.  
kov. ll. cousin,

3. O. Xun2, Teacher,

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9l8 Hortd 22nä 8tr., 8t. Douis, Llo.

#### Borläuffissc death notice.

It is with deep sorrow that we hereby report that Pastor F. W. Hattstädt fell victim to the so-called yellow fever plague in Shreveport, Louisiana. He died there on 17 Sep

tember of this year.

### **The new secret society of *patrons of Husbandry*.**

Some years ago a secret society was formed in the state of Iowa under the name *Patrons of Husbandry*, whose lodges are called Oranges. As the name implies and the members claim, the purpose and goal of this association is to promote agricultural interests, to completely abolish the monopolies as the real bloodsuckers of the farmers, to break the influence of the powerful railroad companies on trade and legislation, to generally elevate the farming community and give it a freer, more independent position.

It is not the place here to investigate to what extent the complaints of the farmers about oppression by monopolists, railroad companies, etc. may be founded, and whether they could really be remedied in the manner indicated, if only the interference of ambitious demagogues and selfish politicians were steadfastly rejected. Be that as it may, it is enough that a Christian may not allow himself to be determined in his course of action by the prospect of profit, but only by the firm, clear word of his God, and, bearing in mind the warning of the apostle Paul, Rom 14:23: "But he who doubts is condemned," should rather give up everything than take an uncertain step, in which he must remain in doubt whether his way is right and pleasant before God.

As far as the affiliation with the *Granges in question is concerned*, there should hardly be any uncertainty among Christians as to how to act in this matter, since this whole movement has already been clarified to such an extent that anyone who wants to see and conscientiously examine it according to God's Word can form a clear judgment. First of all, this association is basically a secret one, like the Freemasons and Odd Fellows, it holds its meetings with closed doors, only members and initiates are allowed to be present. But what is the point of this secrecy, if, as is loudly boasted, a good, charitable purpose is being pursued, and that by lawful means?

and in an honest way? And what does the Scripture say? John 3:20 says the Lord: "He who does evil hates the light and does not come to the light, so that his works will not be punished. Therefore, there will undoubtedly be something else behind it than what the agents of the *patrons* tell the farmers. "Believe me," said a member of this connection himself some time ago, "most of our people do not yet quite know what it is all about." Another, also an and ardent advocate of the same, replied to a relative's inquiry, "It is actually a kind of Freemasonry." Now add to this the fact that the leaders and traveling agents of this society mostly belong to the Freemasons and Odd Fellows, and it will be no mere conclusion of probability, no unfounded conjecture, that those men of darkness want for some cause at least to make an energetic attempt to "wedge" among the rural population, i.e. to recruit fresh members for their order. And if they would only take away the fear of the farmers in general "from the guys who are in league with the evil enemy and have conspired against our Savior", then this whole campaign should not have been made completely in vain.

On the other hand, anyone who wants to be admitted to this association must first swear that he will not reveal anything to any profane, i.e. uninitiated person, neither the resolutions of the secret meetings that have taken place, nor the "password" issued each time; this must not be betrayed at any price. If it is already a grave sin against the second commandment if a man swears in "trifling matters", for "let your speech be yes, yes, no, no, what is above, that is of evil"; this sin becomes all the more terrible if one takes an oath about things which one learns only afterwards. But mammon not only makes hard hearts, but also wide consciences, and what is an oath worth in this land of freedom? But, as some pretend, no oath should be demanded at all. But one does not let oneself be exchanged! Where would you find a secret society whose members were not bound to each other by a solemn oath?

Then the following should shed some light on the way they bring people into their net. When their recruiters began to make the local area unsafe, and Schreiber publicly warned against this activity, also considering how ungodly it was to take an oath in such trivial and uncertain matters, it was said: "Should that be a sin? Here in America nothing is done without an oath; must not the soldier swear, the confirmands at their consecration, the preacher at his ordination? But when nothing could be done with these sophistries, a turn was made and it was explained that, strictly speaking, it was not an actual oath, but only a solemn obligation or something similar. But as far as the secrets of the *Grange were concerned*, the state and the family also had their secrets. But these are not secret societies, but public, divinely ordered estates, the purposes of which are known to everyone, and to whom is the oath of secrecy imposed on joining them?

In recent times, this order of the *Patrons of Husbandry*, mentioned here, has increased extraordinarily in expansion and number of members, and is still growing. If he were only fishing among his fellow unbelievers, he could be left alone; but since many unsuspecting and careless Christians have already fallen prey to him, and especially our rural communities here in Minnesota are greatly disturbed by the activities of his agents, who, when dealing with Christians, are all the more careful not to talk out of school: so the sender of injured general mixed pastoral conference of Minnesota was entrusted, for the warning of all who wish to be warned, to communicate in the "Lutheran" the ritual of this order, as found in the English magazine "*The Christian Cynosure*". He believes, however, to do a service to the dear readers if he refrains from reporting in detail all the hocus-pocus of their ceremonies borrowed from the Freemasons and only dressed in a new garb, as well as the hollow, silly and phrase-like speeches at the admission of a candidate, at the opening and closing of the Lodge.

#### Opening of the meetings.

After the "master" has called to order and the "court master" has checked whether the doors of the meeting place are sufficiently guarded, the "chaplain" says a prayer, which of course is not addressed to the God and Father of our Lord Jesus Christ, but to the "great Master Builder of the Universe", and reads as follows: "Almighty Father, Creator of heaven and earth, and Giver of all good gifts, we offer You our heartfelt thanks that we are again permitted to gather together to work for this glorious purpose. Grant us wisdom and prudence in our common deliberations, that our work may be good and pleasant in Thy sight, and that our labor may be rewarded with a blessed harvest. And when the call goes out to us to lay down our tools, that we may then enter the paradise not made with hands, which is eternal in heaven, and receive the pleasant praise: Well done, good and faithful servants! We ask Thee to bless the officials of this Grange, be with all who are connected with the Order, from the highest to the lowest degree, and grant it prosperity. We ask in Your holy name." All: "Amen."

The Lodge is closed with the Master's exhortations to heed the rules of the Order, to practice sincerity, temperance, and mercy, to live as quiet and peaceful citizens, and to "keep yourselves unspotted from the world". Hereupon a hymn is sung and the blessing is said by the chaplain: "Our divine Master above keep you and bless you now and forever." All: "Amen."

#### Degree of the workers.

The candidate is admitted to this degree after answering certain questions, such as whether he is "willing and at ease, whether he has been examined, whether he has the mark of a nobleman of nature. While he is then led around the meeting room, the chaplain reads something about the importance and benefit of diligent farming, while the court master, who introduces the "ignorance", makes all kinds of attempts to keep him back from the "path of progress", for the sake of which alone he wants to be accepted into the Grange. When he is brought before the master, he is told that before he can be admitted, he must first make "a solemn vow", which, however, does not contradict his "moral, social, religious and civic duties". Hereupon he receives the insignia of his degree, namely a small bag containing a notebook, a stylus and a knife. The notebook should serve to record the "new ideas" that present themselves to him, in order to "always have them at hand"; because "new ideas are the material through which progress is put into work". The worker should always carry the knife with him in order to prune a rampant branch in his orchard, vineyard or flower garden, to clean away the nests of the insects, or even to cut off a plant whose nature and composition he would like to examine more closely. Just as he should never "ruthlessly break off a branch or a flower, but carefully make a delicate incision with the knife, so that the plant itself is not damaged: so too, in dealing with his neighbors, he should correct an error with gentleness and kindness with the delicate edge of love." The one pictured on the bag Plow is also a sign of the order, "he is venerable because of his age". "Just as a good plowman must have a firm hand and a good eye to keep his fields and furrows straight and even, so must the worker's goals and actions be true, certain and irreproachable, and he must keep the plowshare of his mind sharp through deep thought and diligent practice. The courtier also reminds him of his duties to the domestic animals, "which are entrusted to us by the great author of our existence. The brother should well mean that we are dependent on "the animal kingdom; without them man could never have risen from barbarism to civilization. "Treat them mildly and lovingly, and they will learn to love you. It is a principle of our Order to protect the unreasonable cattle against abuse; whoever violates it will be expelled from our Order." The working tools of this degree are: Species, plow, rake and spade, to which the master or even the chaplain gives a deep symbolic meaning. Hereupon the "initiate" receives some more information through women representing Ceres, Flora and Pomona (Greek goddesses (U of the field and garden fruits).

#### Degree of farmers.

At the door of the Lodge, the question is asked whether the candidate is also capable and fit to be admitted to this second and higher degree of the Grange. He is again led around the circle, the brothers sing a song, and further questions and answers are exchanged between the Master of the Court who leads him and the Warden. Overseer: "What do you bring!" "Brothers who have faithfully served as workers, and now want to be promoted." Supervisor: "Are they righteous, diligent and truthful?" "Are they mild and careful in the treatment of their domestic animals?" "Have they kept their fences in proper order?" Of course, these profound questions

are only in favor of the brothers, and the overseer therefore finally says: "Brothers, your recommendations are good; you will now be brought before the 'reader'." The latter makes what is called a "cross-examination," but the brothers prove themselves to be perfectly trained to be admitted to the higher degree of "farmers" even here. The "reader" finally speaks: "None have entered here with better credentials. Are they merciful to the poor, mild and indulgent to all men?" Answer: "Worthy reader, we are forbidden to speak of the works of our mercy: we have been taught: When thou doest alms, let not thy left hand know what thy right hand doeth." (This passage is also cited by the Grangers to gloss over their secrecy). Here the music intervenes, whereupon the chaplain gives an urgent exhortation about the duty to do good out of pure love, without asking for a reward, with reference to 1 Cor. 13, 2. 3. The master again takes the "vow of secrecy" from them, some "sublime" teachings are given about the immortality of the soul, about the duty to educate the mind, to strive for virtue, and finally the newly admitted are initiated into the deeper meaning of the tools of this degree, the karst and the garden knife.

#### Degree of reaper.

First, the candidate is again taken the "vow of secrecy", and then he is given many "good" teachings by the "reader", e.g. he is supposed to care for the spirit as well as for

the body, he should also get used to hope for better and more beautiful days instead of lamenting over the past. "Brethren, the fields to which our proper and chief labor is directed are always ripe for the harvest; he who reaps in these is rewarded and gathers fruit for eternal life, so that both he who sows and he who reaps may rejoice." "Do not seek high things, but hold yourselves down to the lowly, for you are all brothers. High-courage goeth before a fall." "Beware of covetousness: for no man liveth by having many goods, but by the right use of the blessings of God."

Since, as a circular of these Natrons says, "the assistance of women is indispensable to the Order" (not to help break down the monopoly, that is the business of men, but to embellish the social entertainments which the Order deems necessary from time to time, In order to embellish the social pleasures which the Order considers necessary from time to time, and in general to let their mild influence and their gentle manners contribute to the formation of the spirit), they are also admitted to this secret society, have their separate degrees and special admission ceremonies, and are called "sisters". Up to now, only the degrees of "virgins" and "shepherdesses" are known.

The "solemn vow" or prescribed oath of the *Grange* reads in the first degree: "I in the presence of the God of nature" etc.; in the second degree: "in the presence of the supreme ruler of the universe" etc. In the fourth degree the candidate says: "I in the presence of our celestial Father and these witnesses commit me by my sacred honor that I will never in any way reveal the secrets of this Order to any man except to a brother or sister....that I will not communicate the secrets of this Order to any of the inferior degrees, that I will judge myself and abide by the Constitution, the laws and orders of the *National Grange*, the laws and orders of the State Grange under whose jurisdiction I am at present, and that I will cheerfully obey all decrees emanating from the authorities of the Order." In case he should not keep this, he wants to be "irrevocably expelled from the Order and be an object of contempt to his brothers and sisters."

One has made the experience, however, that when one referred to this ritual to individual members of the *Grange* as a godless, the word of God shamefully abused frippery, that they denied that such a thing had happened at their connection. This may be true in part, but it only proves how carefully this order works to lure the farmers, who on the whole still have an abhorrence of all secret societies, into its vestibule; it makes it as easy as possible for them to join, and can therefore very well drop many things that might be objectionable to the farmer, especially if he still has something of a Christian conscience in him. This may have been one of the main reasons why even Christians were deceived about the actual intentions and goals of this secret society and joined it without hesitation. "Protectors of agriculture" is a beautiful name, but, as can be seen from the ritual and from some of their circulars, only a deceptive figurehead. Fortification and spreading of the common religion of the Freemasons and Odd Fellows is the clearly conscious goal at least of the leaders of this whole movement.

## **Letters from Steeden by Pastor Brunn.**

For years now, it has been a heavy burden for me that I have not been able to answer so many of my beloved old students in the Missouri Synod, who delight me with their letters, since partly my hectic work has prevented me from writing, and partly the number of letters received is too great to be able to answer them individually. In addition, there is the large number of beloved friends and brothers over there who are so close to me, to whom I would so gladly give more detailed information not only about our institution here and our work for America, but also about our ecclesiastical circumstances and events in Germany in general. Thus, the idea has long since awakened in me to write joint letters to all our beloved friends, old acquaintances and students in America, which could be published in the "Lutheraner", as long as they would only contain things of general interest. Until today, however, there has been no time to carry out my intention. Now the Lord has given the time, as it seems, admittedly in an unpleasant way, in that he has taken me away from all other professional work because of physical weakness and has left me only the ability to write. So, as long as the Lord allows, I will give free rein to my desire for love and send my letters to my brothers across the sea.

In advance of my letters, our sendlings from Steeden have already left for America this year. God's old goodness and faithfulness, so often proven to us, brought them all happily across the sea. Unfortunately, however, there were not as many of them this year as in the past, and one of them, one of the best and most talented, was snatched away by the Lord just before departure. He had participated in the war in France and brought home a chest ailment. The doctor assured him that the disease was harmless, but a rapidly progressing infection brought death in a few weeks, by God's grace a blessed death, but for us the loss of a certainly faithful, excellent future preacher and worker. But who may dictate to the Lord what He does? - So this year - including my own son - there were only eight sendlings who came over from here. As has been the case for some years now, our dear friends in Hanover have relieved us of all concern for the costs of the journey and have borne them, so that even from the love gifts received by our dear travel marshal, Pastor Ruperti, for this purpose, a nice surplus has flowed into our institution's treasury in Steeden. May the Lord reward the dear donors for all the kindness shown to us and our travelers. It has been no small relief for me to be able to shift the care for the external progress of our sendlings onto other shoulders in recent years.

On August 1, we started the new teaching course in our Steeden institution with 18 students. In spite of the fact that in the last two to three years the number of enrollments of new students seems to have decreased, the Lord has not allowed our house to stand empty, which is a great comfort and a pledge to me that the Lord will continue to be pleased with our little work here for Him and His holy church. Therefore, we want to continue His work freshly and cheerfully as long as He wills. May He give and keep us only firm faith and undaunted courage



in these last sorrowful and difficult times and in the dark ways in which He is leading His Church, especially here in Germany at present.-In our house everything was again ready for the reception of the new students on August 1. We were especially able to praise God's grace for having so happily turned away from us a great sorrow, the serious and fatal illness of our dear housemother last spring. Especially since the middle of summer she had recovered so visibly that she was able to take care of the household again almost with her usual sprightliness. How else could things have gone in our house? So it has

He has sometimes led us through struggles and tribulations here in Steeden, and it has not always been easy, but praise be to the Lord that He has always carried us as if on His hands, and at the right hour has turned everything around and led us out. In another way, I have also seen this in myself

I was able to experience it again myself. My hope that the past summer would restore my physical strength did not come true.

Even after the well-cure, the physical weakness increased and the doctor's assurance that I would be able to preach again was completely shattered. It became more and more apparent that not only my chest was suffering, but that my physical strength in general was broken. So it began to be very doubtful whether I would be able to continue my usual lessons in our institution. In the meantime, I began the new teaching course in the usual way, but it lasted only three days, when I had to leave.

the Lord literally closed my mouth. The doctor stuck to his old statement that my physical condition was by no means immediately life-threatening, but that it required unconditional rest as a condition of any possible recovery. So I must submit and surrender to the will of the Lord. But our Steeden students? It was impossible for my beloved assistant preacher Father Eikmeier, despite all his loyalty and diligence, to take care of the entire institution, including the preaching ministry in my widely scattered congregation. If the institution was not to suffer hardship, it was indispensable to have a teacher to take over the three teaching hours that I personally had given daily in our institution up to this point. And how wonderfully and quickly the Lord helped! Through the advice and communication of our dear Pastor Ruhland, we learned that a Missourian pastor, von Brandt, was in Germany at the moment, who had come over to recuperate and who was now standing idle in the market, since his strength had been strengthened again, but not yet enough to be able to take over a ministry in America. A letter to Pastor von Brandt brought an immediate promise to come to Steeden for my support. The hardship of the circumstances and God's providence in all of this was too unmistakable, we had to gain the confidence that Pastor von Brandt was destined by the Lord to be our helper and assigned to us, no matter how great and difficult the task of bringing a pastor with his family, wife and three children through here in Steeden seemed to us. But we could not even think about it for long, our house was filled with students, the latter were waiting for their lessons and it had become impossible for me to speak with my sick chest. So we had to take action, and already in the month of August Pastor von Brandt moved in with us in Steeden. I could not assure him a certain salary for his and his family's livelihood, I could only give him

say: come to us, we have all been fed daily in Steeden until today, you will probably be too. And our dear Pastor von Brandt has also had courage and faith to accept such a calling with such an instruction on the purse of divine mercy. He is also now already three

He is working diligently and confidently in our institution and enjoys both his own small household, which we have set up for him in a neighboring house (where the blessed Pastor Wüstemann once lived for half a year), and the corresponding work and fellowship in His church, which the Lord has let him find again here. So we are doing

three of us our work here in Steeden, my two dear assistants provide preaching ministry and teaching in

I myself am in charge of the overall management and, praise God, still have some energy left for written work, correspondence and the like. Our dear friends and brothers in America, however, must help us once again so that our Steeden institution wagon does not get stuck in the mountains! With all our thriftiness, we have never lacked, but we have never lost a penny.

We have had an abundance, and now a whole pastor's family is added to the old burdens, which must be maintained. But the worst thing is that since the French war, the value of money here in Germany has dropped so much, while trade and traffic, and thus all the necessities of life, have increased two and threefold. Only three years ago, our need for coal for the winter here in Steeden cost us 23 Thaler; these days I have paid 60

Thaler for the same quantity of coal. 1 pound of meat we pay with 6 Groschen, 1 pound of butter with 14 Groschen, 4 pounds of bread with 6 Groschen 2c., all just the double prices compared to before, the triple against

the time when I once entered the married state and first began to housekeep. According to reason, there should be double income where there should be double and more expenses. But thanks be to God that we Christians, with our life and survival, are not only placed on the calculation of reason, but may confidently command everything to God. He will help and provide. May our dear friends and brothers in America remember us with love and especially help us to take care of our pastor v. Brandt. Brandt, who is a member of the Missouri Synod and uses up his strength in its service, and thus has a double claim to help from the Synod.

Towards the end of July, we had a beautiful festival in Steeden, a pastoral conference. It was admittedly very small, only some six to eight pastors, including the two guests from America, Pastors Hochstetter and Lehnigk. But it was a peculiar thing with our pastoral conference in Steeden, it had something very joyful and deeply painful at the same time. The latter concerned especially us older German pastors; how many other, mostly larger church circles had we passed through, how many painful separations had we experienced until we now found ourselves together in the small circle of our Steeden Pastoral Conference! We had once been very close to the Loehse circle in Bavaria, we had later belonged to the Breslau Synod and had often attended its meetings, we had finally thought that we had our best and closest heart-friends in the Immanuel Synod; and now none of these old brothers and friends were present in Steeden anymore, we had to tell ourselves that with our Steeden Conference we were more or less separated from all these ecclesiastical circles, that we were in the middle of our own church.

In Germany, we formed such a miserably small group of confessors of the Lutheran truth, almost abandoned and isolated by the whole world, and uncertain whether and how many fellow believers who really agreed with us would still be found here or there in Germany. This must have filled us with deep and painful melancholy, and yet we could not help it, we were aware that we had wanted nothing else and had done nothing else but this: we had confessed the pure Lutheran doctrine, testified to it and defended it against the hundreds of false doctrines currently circulating in Germany, and this had gradually made our circle smaller and smaller and drawn a partition between us and so many others. But this was now also a reason for true and real joy for us: In Steeden at our conference there was now a circle, however small, of those who were serious about true and complete unity in pure Lutheran doctrine, and this therefore also formed the main subject of our negotiations, the discussion of the basis of doctrine and faith, This was the main subject of our negotiations, the discussion of the doctrinal and faith foundation on which we stood and wanted to stand with our Steeden Conference and on which we intend to stand and persevere as a unanimous and firmly united group of confessors of the one old and pure Lutheran truth against all opponents of it on the left and right. To the praise and glory of divine grace, we may also confess that we have achieved this goal: whether our little group be large or small, enough, we have gathered and united here in Steeden as a group of those who were united in the right unity of faith and who were aware that in this unity they had the foundation of their salvation, their shield and sword in all the storms and battles of our time. Despite the smallness of our number, this nevertheless made our hearts exceedingly joyful and confident, indeed, certain of victory, divine grace and divine favor, because we wanted and pledged ourselves to nothing, nothing to seek, nothing to believe, nothing to keep and hold fast, nothing to love and to honor, but only the pure and clean Word of God. And if the confession of the pure and full divine truth and Lutheran doctrine had also separated many from us, we knew ourselves to be united with the great cloud of witnesses and confessors in ancient times, with all our old Lutheran fathers and church teachers, we knew ourselves to be united and closely united also in the present time with many here in Germany, but especially with the great number of brothers and fellow believers in America who are completely like-minded toward us, in the Missouri Synod and the synods associated with it. Thus, to God's praise, we could feel ourselves to be members and comrades of a great community with which God has intimately connected us for years, also externally, through many bonds. But we live in a time when external divisions by countries and seas are becoming less and less important.

In association with our two dear Saxon brothers, Pastors Ruhland and Lenk, we Nassau pastors are still discussing in particular how an external synodal connection among us and with the Missouri Synod in America could be achieved. The ecclesiastical isolation in which we stand has long been a heavy yoke for us, which we cannot continue to bear for long. Our hope has always been that a larger synodal community would be formed here in Germany, which we would heartily agree with and join. could. We will also have to wait for the ways of the Lord in this respect and not to offend him. But according to human thoughts there is little prospect of this. Thus, for the time being, we will remain dependent on the closest possible connection with the Missouri Synod.

On Sunday, July 27, after we had united with our local congregation for a festive service and the celebration of Holy Communion, our conference closed. - With the greeting of love and peace to my friends and brothers in America

Steeden, September 11, 1873, Br. Brunn.

### **The Evangelical Alliance.**

During the last weeks, from the second to the twelfth of October, the Evangelical Alliance was assembled in New York. Under this name, professors, preachers and laymen from the most diverse ecclesiastical communities, the Roman one alone excepted, have been gathering from time to time since 1846, partly to testify to and maintain unity in the faith among the so-called Protestants, insofar as this already exists, and partly to promote this unity. The crowd assembled in New York in the last few weeks was indeed a most respectable company. Men, some of eminent reputation, from the most diverse countries of Christendom, from England, France, Italy, Spain, Germany, Switzerland, Turkey, Persia, India, China, Japan, America, and others, were present and represented by them almost all non-Roman sects. The purpose of establishing greater unity

is certainly not to be blamed, and that those communities seek reunion with others who are aware that they do not have the exclusive truth and are separated from the others partly only for the sake of uncertain statutes or for mere appearances is certainly quite in order. A true Lutheran, however, who is certain before God that the faith of his church is the unchanging faith of the true church at all times, can certainly not take part in such a conference, since the members of it must recognize each other as good brothers in faith despite their completely different faiths. That is why no real Lutheran was present at the last Evangelical Alliance meeting; only a few members of the so-called Lutheran General Synod of America, which, as is well known, has long since fallen away from the Lutheran faith, were present. As well intentioned as the cause may be on the part of many, it is to be feared that the efforts of the Alliance will at first only spread the false ecclesiastical and religious union further and further and thus finally help open the door to unbelief in the Christian Church. The Prussian Union has shown more and more clearly that indifference to false faith is the fertile mother of unbelief, and in the end it will completely hand over the church to rationalism. Strange is what a New York paper "The Christian Union" wrote on October 1, immediately before the opening of the Alliance meeting. It said: "It is nearly 300 years since Luther refused to recognize Zwingli as a brother because the latter had a different opinion from his own concerning the Sacrament. The noble-hearted Swiss reformer wept and offered the Wittenberg doctor the following words

ten hand: 'Let us confess our unity in all those things in which we agree, and as for the rest, let us remember that we are brothers'. But Luther, who was a born polemicist (contentious theologian), rejected him and could hardly be persuaded even to issue conditions of peace with him. Tomorrow the World Conference of the Evangelical Alliance will meet as it did before, exactly on the basis presented by the Zurich reformer (Zwingli). The members of the conference confess their unity in all things in which they agree, and as for the rest, they remember that they are brethren." It is certainly perfectly true, when the "*Christian Union*" herewith expresses it, that the Lutherans now stand again opposite the Evangelical Alliance just as Luther once stood opposite Zwingli and his Swiss comrades in 1529. Right-wing Lutherans therefore have no misgivings about the position they now have to take. It is true that the above-mentioned paper, by visualizing the Alliance Assembly, says: "The successors of Luther shake hands with the successors of Zwingli"; but the paper should rather say: "Enlightened Lutherans who do not follow Luther, i.e. non-Lutheran Lutherans, give the Zwinglians the brotherly hand of unity in faith. Incidentally, the "*Christian Union*" itself hints at how far the path trodden by the Alliance will one day be taken; it writes: "Just as the Baptists, the Methodists and the Quakers, who were ostracized and persecuted a hundred years ago, sit today as equals in the Conference, may not some who seem to be strangers to us today be welcomed as brothers in a somewhat later time? But what kind of people are to be understood by those who are still regarded as strangers by Christians today, is stated by another paper, the "*Liberal Christian*" of October 1. The same writes: "The various branches of the Protestant Christian Church are rapidly awakening to the consciousness that they should be friends, not enemies, and that they might learn something worth knowing from each other. Unitarians" (deniers of the deity of Christ), "Universalists" (deniers of hell and damnation), "Free Religious, Spiritualisms 2c. are no longer referred to as 'friends of the devil', but on the contrary are admitted to be as serious and sincere in their ways as the orthodox Christians. It is now quite clear that doubters are not necessarily evil people who hate religion, but only such people who, as a rule, have more sense than usual, and more inclination to religious philosophizing. As a rule, they are just as religious as the people who think less, although not so stubbornly insisting on the orthodoxy of their opinions. It is not too much to say that there would be little or no opposition to the admission of Unitarians or Universalists to the Evangelical Alliance among such people. But the time has not yet come for such a step; the whole orthodox class is not yet prepared for it, and at present little good would probably come of it." According to this, at least so much is clear that the unbelievers welcome the Evangelical Alliance as the dawn of a time when they too will finally be admitted into the great brotherly alliance of the new Union. \*) W.

\*) After the above was set, we only learned that members of the Council also participated in the Alliance!

## To the ecclesiastical chronicle.

### I. America.

**Seminary.** Even those who used to fight very seriously in our America against the establishment of institutions for the training of preachers now see more and more how necessary this is, and that it is wrong to think that it is enough if those who are to become preachers have learned true Christianity in the school of the Holy Spirit. In the "Fröhlicher Botschafter", which is the journal of the "Vereinigte Brüder in Christo" (United Brethren in Christ), a co-worker writes, among other things, the following in the number of September 23: "With us one always wants to know only about the baptism in the Spirit and almost nothing about the lesser part, the education. That is why many preachers are only at the end of their lives what they could have been in the first quarter, if they would develop and train the talents given to them by God through Christian instruction. . . If the Catholics and other denominations train their preachers only in school, and they do not attain Spiritual Baptism, this has nothing to do with us, for I consider that we are a converted people, and as such, should we not have a better system among us concerning the theological training of preachers? We take a man called by God, even if it is the most inexperienced farmer, from his plow, or the most inexperienced craftsman from his workshop, and put him in the pulpit. There he shall preach. He may know little of our church rules, and may never have read a third of the Bible. We comfort him that he is called by God, baptized with the baptism of the Spirit, and the rest will take care of itself. Is it not the case today that many only put their hands in their lap and rely on the baptism of the Spirit all their lives? God does not need to give such people anything but only the language; he could then do the rest himself by making them preach what he wants through his spirit. How much more powerfully do they preach than those who have received instruction? How much better success do they have? Are not the hearts of the listeners also moved to tears when they preach? (But) to beat the Bible in two, as if one had to knock out the word, is not what I call mighty preaching." If the former opponents of the seminaries now see their error and begin to make sacrifices for it, we Lutherans should certainly continue this work all the more cheerfully. W. [Walther]

**Our institutions for the training of preachers.** God has blessed us abundantly in the new year. In our Concordia Seminary here in St. Louis we now have 200 students. This institution, as you know, is divided into three sections; the first, the so-called theoretical, comprises 86 students (among them 20 Norwegians and 10 from the Wisconsin Synod); the second, the so-called practical, comprises 82 students (among them 16 Norwegians, 4 from the Wisconsin, 3 from the Illinois and 1 from the Minnesota Synod); the third, the proseminary, comprises 32 proseminarians (among them 4 from the Illinois, 1 from the Wisconsin, 1 from the Minnesota and 2 English from the Tennessee Synod). Our Latin school, Concordia College at Fort Wayne, Ind. in which students are prepared for the theoretical seminary of preaching in a six-year course, at present contains 184 students; the prima contains 15, the secunda 36, the textia 19, the quarta 39, and the sexta 52. Our school teachers' seminary at Addison contains 92 scholars. Praise be to God for his great goodness! W. [Walther]

The **Methodists** talk a lot about perfect sanctification, which a Christian can already attain in this world, and indeed must attain. One would think that they would be especially strong in denying the world and its pleasures. Experience teaches us otherwise. They are not at all so close to the pleasures of the world.

aversion. One example among many is given by the "*Constitutionalist*" of Augusta, Ga., to which a correspondent from Edgefield reports the following: "Another thing which pleasantly interrupted the monotony of our summer was a dramatic entertainment given for the benefit of the Methodist church by a lady whose acting gifts for private life were are quite peculiar. Miss Charlotte Wigsall, a queen of society by birth, propriety and intellect, Miss Wigfall, though a faithful and energetic Episcopalian, is always ready to use her talent and taste for any church or good cause; indeed, the Edgefield churches, the Edgefield soldiers and Edgefield society all owe her a great debt of gratitude. The plays given were the beautiful comedy: "All that glitters is not gold" and the old and popular farce "*Bamboozle*" (Fopperei). The sum that was paid for the Church was won was - quite decent, considerably above K100." So do the holy Methodists, not only in Edgefield, but also in other places. And the faithful Lutherans? They zeal for pure doctrine, but confess themselves poor sinners and boast of an alien holiness and righteousness, namely the righteousness of their Mediator. They confess that their righteousness of life remains imperfect in this world and grieve over it, but chase after the "set" goal and strive to become more and more complete, and therefore consider it their task to renounce the world and its lust more and more as well. G.

**Fight against secret societies.** On September 1 of this year, a large meeting was held in a Presbyterian church in Philadelphia for the purpose of initiating an organized struggle against the secret societies, especially the Masons. The principal speaker at this meeting, Prof. Blanchard, president of Wheaton College in Illinois, illuminated with sharp words the evil influence of the oath-bound orders on the people in general. Their oaths he called "a mere fraud," and declared that an oath required and taken by a society voluntarily assembled was actually a crime against the civil law. The fact that the conspiring brothers are not allowed to publish the proceedings of the lodge under any condition leads to the conclusion that a criminal is taken into protection by his lodge brothers against the demands of the civil law, and this is dangerous to the state as well as decidedly against God's word, which condemns such taking into protection. Then the speaker asked: What is the religion of the Freemasons? and answered: It is a kind of religion in which all distinction between Christianity, Judaism, Paganism and Muhammadanism falls away; a religion which demands an oath about something which the person taking the oath does not yet know; a religion which carefully keeps the name of Christ as the world redeemer out of all its published documents; a religion which has the manner to put: "in the year of light" instead of "in the year of the Lord," as is customary among Christians; a religion which excludes the entire female sex from its blessings, if any, and so on. etc. At the end of the meeting A committee was appointed to make arrangements for a course of public lectures to be held in Philadelphia during the coming winter on the evils and dangers associated with secret societies. (Lutheran Church Journal.)

**Advantages of renting church pews.** Not far from Boston is a church whose preacher had become so disagreeable to the members of the church that there was a general desire to get rid of him. Whether he should go or stay was to be decided by vote (after a long and bitter negotiation on the matter). To the general astonishment of all members who expected an overwhelming majority for the preacher's departure, the result of the vote was: a majority of one vote for his staying. This was too strange, and it was decided to investigate the matter. The voting was done according to the pews, and each pew counted one vote. Upon closer examination, it turned out that the preacher's father-in-law had suddenly become the owner of a large number of pews, which he had rented in other people's names. In short, he had bought up all the cheap chairs in the jelly in order to be able to vote in this way for his son-in-law to stay. When questioned about this, he openly admitted that he had done so, and added that business was business, and this was also a purely business matter. He knew that the young man was not very acceptable, but it was up to him to take care of him and he wanted to have a place for him. If they did not like it, he was very sorry, but he hoped they would make a virtue out of necessity. *Sapienti sat!* Ad. Bd.

**Secret orders.** A political paper recently reprimanded the "*Young Men's Christian Association*" for being a closed society that also practiced politics, because politics practiced behind closed doors only opened a field for intrigue and injustice. To this the "Messenger" makes the following remark: "We would like to ask: is not the country now governed almost exclusively by secret orders? Why does the newspaper say nothing against them? That costs more courage than to preach a sermon to the "muckers", and does not fit into its frame

**Tobacco and Pentecostal Blessings.** So the *United Presbyterian* writes: "We are not of opinion that everything that happens at camp meetings is exemplary, but one occurrence at a meeting in Connecticut we can commend to all. A Rev. Mr. House preached an uplifting sermon on tobacco, which had such a Pentecostal effect that at the close of it about 20 preachers came forward and renounced tobacco forever. We hope they will have the grace to carry out their resolution. The only saddening thought when reading of such an event is that there could have been 20 - against 20 - preachers at a camp meeting who were devoted to such a mean cause." Terrifying indeed! very distressing! G.

**Good rules of interest.** Under this heading, the editor of the "*Lutheran Observer*" gives his readers instructions on how to quickly and easily calculate interests. Quite naturally! Why should he not communicate to others what he himself has found to be appropriate? Why not make himself and his paper popular? G.

## II. foreign countries.

**Papist.** The following is reported in the "Evangelical Lutheran Messenger of Peace from Alsace-Lorraine" of July 20: "In Würzburg there is an association which seeks to spread papal-Jesuit tracts among the people. There are hair-raising things in it, e.g. the alliance with the Social Democrats or the Red Murder Republicans is justified by the fact that in the present political and social conditions it could do no harm at all if petroleurs and petroleuses practiced their young art in many, very many institutions and endeavors. Another pamphlet says: "Even if Christ had to suffer so much, he did not have to become Prussian. We have before us a sample from the printing office of Fr. Wentzel in Weißenburg (Lower Alsace). Under the title: "Die heiligen sieben Himmelsriegel" ("The seven holy bars of heaven") Christ is painted on the cross with two women standing underneath. Then on page 2 it says: Devout and devout Christians, I ask you in the name of Jesus to listen to the great power and effect of the holy **seven bars of heaven**, which a devout hermit has received from his



When the pious hermit was about to die, he revealed the great power and effect of the holy seven celestial bars to His Papal Holiness Clement the Twelfth and said: "Whichever man carries the holy seven bars of heaven with him, from that man all evil spirits, devils and ghosts, must depart by day and by night; and in whichever house the holy seven bars of heaven are printed, into that house also no thunderstorm shall strike, and that house shall be delivered from all conflagrations. But if a woman is in childbearing trouble, take the seven holy bars of heaven and place them on her breast or head, and she will give birth without great pain and be blessed with a living fruit. The holy seven celestial bars were also tried at Prague (in Bohemia) on a woman who had already given birth to five dead children, but when she was pregnant for the sixth time and was to become the mother of a child, the midwife placed the holy seven celestial bars on her head and she was immediately pleased with a living fruit. The seven holy bars of heaven were also tried on a man who had been possessed by three hundred evil spirits for eight years; a priest from the Society of Jesus took the seven holy bars of heaven and read them over the person in question and placed them on his head. Hear wonders! There the possessed spirits (so it says! D. R. And whoever carries the seven holy bars of heaven with him, Christ will reveal to him three days before his death the hour when he must die; but if a man prays the seven holy bars of heaven and offers them for his departed friends or other poor souls, he can deliver a poor soul from purgatory; and in whichever house the seven holy bars of heaven are, no pestilence or evil disease shall enter into that house. For there shall be no man that hath not the seven holy bars of heaven with him. But he who cannot read, let him pray every feast day seven Our Fathers and Hail Marys and one faith in honor of the bitter suffering and death of JESU Christ Amen!" Forgive me, dear reader, for having placed here at length this pattern of silly, but at the same time deeply blasphemous superstition, this tool of darkness for many poor souls. Alas, yes! He who wants to believe the truth must believe a lie and delight in unrighteousness (2 Thess. 2, 11.). With how deep humility we must thank the Lord for the gospel of truth, and that we can recognize all other revelations, such as that of this fictitious hermit, as lies and deception. Yes, let us live into the precious Word of God and try to spread it more and more in its authenticity!

**Bible in Italy.** In the aforementioned sheet we read: As is well known, the "holy father", Pius the Ninth, who declared himself infallible when he returned to Rome from Gaeta, had 4000 New Testaments burned which had come to his "holy" city during his absence. But now it is different. On September 20, 1870, along with Victor Immanuel's troops, 6 colporteurs arrived with Bibles and New Testaments. Yes, not only an Italian New Testament printed in Rome itself is now being sold at half a franc, but the "Italian Bible Society" is also printing a family Bible in large format. One is gradually coming back from the English bad habit of spreading the Bible by imposing. - In Italy there are 40 Protestant preaching stations and 55 schools. In Rome, Protestant (?) preaching takes place in 15 places and 2 churches are under construction.

**Vienna Exhibition.** The above-mentioned sheet writes: What was permitted in Paris is forbidden in Vienna. Neither Bibles nor religious crotchets are allowed at the exhibition.

The Bible is being sold in the streets, while all other books, even the most salacious kinds, are being offered for sale. The "Stader Sonntagsblatt" comments: "Even Austria, which has become liberal, has no heart for the Word of God and has not lifted the ban that the pope has placed on the Bible. Liberalism and ultramontanism have become friends here, like Herod and Pilate.

In **Holland**, the battle between the so-called "moderns" (Enlightenment people) and the Orthodox has flared up most violently. In Amsterdam, the largest of the Reformed congregations in the country, 17 elders have submitted a declaration to the congregational church council that they will henceforth not attend any services conducted by a modern preacher, nor will they perform their church service at sacramental acts performed by such a preacher. In the Hague, a modern preacher confirmed a young man who blatantly denied the truth of Scripture and church doctrine; the congregational church council refused his inscription on the congregational list; but the committee of the state synod demanded the same, and the church council complied with this decision by 15 votes to 14.

(Mecklenb. Kirchen- und Zeitblatt.)

**Grand Duchy of Hesse.** The "Evangelical Lutheran Messenger of Peace from Alsace-Lorraine" of August 24 writes to "Cousin Friedemann and Cousin Wiederkomm" among other things the following: "Our dear brother Kötze, the Evangelical Lutheran pastor in Eichelsdorf (Grand Duchy of Hesse), was deposed on July 26. You know that there, according to the rightly existing Lutheran Hessian church order, the pastor has to ask the godparents, who are responsible for the child, the question: Do you renounce the devil and all his works and all his nature? No Lutheran Christian who believes according to and with the Scriptures that there is a devil will be against it. However, it occurred to some peasants, incited by the liberals, to refuse to answer this question in the affirmative. How naturally they did not accept pastor Kötze as a godfather. The church authorities found out about it and demanded that the pastor should omit the renunciation question where desired. Pastor Kötze refused and was suspended. When the period of his suspension expired, he, who had been sworn to the church order at his ordination, declared that he was bound in his conscience and could not omit the question at any price, and all the less so because in the present case this would mean as much as an unquestionable denial of a scriptural truth (the doctrine of the devil) and of his faith on his conscience. As a result, he was deposed on July 26. The worst thing about the matter is not that Pastor Kötze with his wife and seven uneducated boys has only 400 guilders to support himself; too much to die and too little to live on. . . . Do you still know, dear ones, Mitzenius, the author of a shameless comedy play, 'Birnmöste', who declared our Savior to be an illegitimate child, like the Protestant unionists, rationalists and liberals here in Alsace. . . and mocked Joseph's chastity towards the aging wife of Potiphar? The church regime has left such a man in office as a teacher of the higher girls' school and co-pastor in the royal city of Darmstadt; but the confessing and dutiful

clergyman, who believes himself bound by his oath to lead his office according to the rightly existing church order, is deposed. Truly, whoever's ears are not ringing from this must have died inwardly.

**Switzerland.** The "Basler Nachrichten" reports: "The government of St. Gallen has referred the Capucin monk Suter from Appenzell, who preached at Berneck against the Protestants and mixed marriages (between Catholics and Protestants), to the criminal judge for violation of the confessional peace and forbade him to exercise religious official functions." - Rights

Protestants will certainly not be happy about this. It is a shameful state papacy (caesareopapie) to forbid a preacher to preach against those whom he considers false teachers, and to warn against and "punish" what he considers a sin, whether he be a papist or a Protestant.

W. [Walther]

**Civil marriage.** In Germany, too, it is becoming more and more common that people no longer sanctify their marriages through God's word and prayer (1 Tim. 4, 4. 5.), that is, that they no longer allow themselves to be copulated or blessed by a church minister, but only have them confirmed by the secular authorities. In Baden, as we have just read, in 1871 ten out of a hundred of the marriages performed by the unmarried were not blessed by the church.

W. [Walther]

**A lottery collector in Hamburg,** who counts himself with particular pleasure among the "quiet ones in the country," is not at all quiet and stupid in business matters. He seeks to advertise, especially among those who are in doubt as to whether gambling is permitted or forbidden. He therefore sends out his circulars, peppered with all kinds of pious phrases. On August 4 of this year, he received a reply from Goslar in his own, but genuine, coin. The letter reads: "Dear Sir! I cannot make use of the lottery tickets, since I do not play. In my opinion, the greatest gain is for those who are godly and are content; for we have brought nothing into the world and take nothing out with us. And they that would be rich fall into temptation and snares, and many foolish and hurtful lusts, which bring man to destruction and perdition. Moreover, I can speak with King David: The lot is fallen to me most delightfully; a goodly portion is become unto me; the Lord is my good and my portion. I wish this beautiful inheritance and good as a lovely lot for you, too. You can win it. Read God's word prayerfully and strive for the eternal imperishable goods; for what good would it do a man if he gained the whole world and suffered damage to his soul?"

**Muhammadan Freemasons.** Among the Persian officers who were recently in Berlin to take note of the Prussian military facilities, there was also one who belongs to the Masonic Order. The latter was admitted to a Berlin lodge after he had legitimized himself as a proper member of the order on the basis of a proper examination. It turned out that almost all male members of the Persian court belong to the order. - How could a Christian join such an order, which counts among its members Jews and pagans, as well as Muhammadans, people who deny the Lord Jesus? What else are the religious acts of such a society but abominable idolatry, since for the sake of the Jews and Muhammadans the name of our Lord Jesus Christ may not be mentioned! Therefore do not pull on the foreign yoke with the unbelievers!

G.

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## Death notice.

(Subsequently broken in.)

According to God's unsearchable counsel, Mr. Johann Pallmer, pastor of the Evangelical Lutheran congregation at St. Peter in Serbin, 12 years old, passed away from this temporal life on September 1 last. On July 4 of this year his wife died, and this death shook him so violently that he fell ill, but was soon restored and apparently well. On August 21, however, he developed a relapse of fever and his illness worsened to such an extent that he could no longer be saved by medical help. Although we mourn the friend who was relieved early, "Blessed are the dead who die in the Lord, for they rest from their labor."

Johann Kilian, pastor. Johann Proft, Pastor.

From a private letter of the teacher Leubner we learn the following about the death of our dear brother: Before his end, he gave me and my wife his only son Gerhard, whom we adopted as a child. The night before his death he prayed with a loud voice several verses of the song: "O that I had a thousand tongues" 2c. In spite of the violent fever, he was mostly conscious and very calm, especially in the last days. An hour or so before his death, my wife fetched little Gerhard so that he might see his father once more. When he saw him, he stammered as loudly as he could: Papa, Papa! Then the pastor turned around and said, "That's quite a visit, that my little child is visiting me again. These were his last words, for immediately afterwards he demanded to be lifted out of bed, and when this was done and he was placed on a cradle chair next to the bed, the end came quickly. One of the attendants and my wife held him; the latter called out to him several more sayings, such as: Christ says: I am the resurrection and the life 2c. and others. But when I, although in a fever myself, was quickly called, he breathed again several times and passed away gently and quietly in the Lord, while I prayed the litany of death. We have lost in him a faithful, dear pastor. He was loved and honored by all who knew him. Since he was ill, the men of the parish came in turn to take care of him, so that there were always several there day and night to serve him. The sadness and mourning of the whole community was and is great.

### Church News.

On the first Sunday after Trinity, Mr. Theodore Bensen was ordained by me as assistant preacher at the Lutheran congregation in Springfield, Ill, in the presence of the Reverend President of the Western District, and inducted into his office.

The Lord of the Church crowns the work of this servant with rich blessings!

L. Geyer.

Address: Rcv. Dir. Lcnsou,

Box 817- LprinAtwIcl, III.

On the 2nd Sunday after Trinity, Candidate Karl Meyer, having received and accepted a call from the newly formed Lutheran Dreieinigkeits congregation in Danvers, was solemnly ordained and inducted into office by the undersigned in the midst of the congregation by order of the Reverend Mr. Praeses Bünger. May the Lord of the Church bless the shepherd and the flock'.

E. Mangelsdorf.

Address: Uov. O. Lls^ar,

Box 67- Dauvors, MoDouu Oo., III.

By order of the Reverend Board of the Northern District, Candidate C. Kollmorgen, of St. Louis Seminary, was solemnly ordained and installed in office by the undersigned in the midst of his congregation at Atwater, Minnesota, on the Tenth Sunday after Trinity. May the faithful God bless in mercy his effectiveness!

E. Rolf.

Address: Hov. 6. lollruor\$on,  
^,trvator, 2Iiuu.

On the 14th Sunday after Trinity, September 14, Rev. F. W. Pohlmann was installed by me in his new congregation at Laneville, Harrison Co., Ind. by order of Praeses Schwan.

May God's grace and truth be upon him and his church forever!

H. Lüngel.

Address: lllsv. IV Dolllruanu,  
Dauosvillo, Harrison Oo., Iull.

In a large independent Evangelical Lutheran congregation in Quincy, Illinois, St. Jacob's congregation, numbering about 200 voting members, there had been a prolonged vacancy of almost two years since the resignation of their dear aged Pastor Schmieding. Several preachers from different synods had held guest and trial sermons. Finally, a preacher from our synod was chosen. And behold, what had not been thought of before, happened. He was elected by an absolute majority and was then elected as an Evangelical Lutheran.

Pastor duly called. And that was Mr. Rev. W. Hallerberg, heretofore of Yorkville, Kendall County, Illinois. He also accepted the call in God's name, after a clear discussion of his position and with the final agreement of his previous congregation, and was solemnly installed by the undersigned on the 14th Sunday after Trinity, September 14 of this year, with the assistance of Pastors Liese and Höller. The conviction that Jesus Christ Himself had placed this shepherd of the congregation on their fervent prayer lived in the hearts of the congregation members, as it was openly expressed. Not only the St. Jacobi congregation, but also the two other Lutheran congregations in Quincy were full of joy over this wonderful and gracious leadership of God.

May the Lord make the newly called ones ever more capable of carrying out the ministry of the New Testament, so that they may always bring the full blessing of the gospel, and may He open the ears and hearts of the dear members of the congregation to receive and accept the offered blessing in faith and to keep it for their blessedness! Amen.

I. F. Bünger.

Address: **Hsv. Hallvider^,**  
**corner of WasüinAton anck 8t>> 8ts., Huinov, Ill.**

On the 15th Sunday after Trinity, Rev. C. Böse, formerly pastor at Avilla, Noble County, Indiana," was installed in his new office at St. Stephen's Parish on the South Ridge near Defiance, Ohio, by the undersigned on behalf of the venerable Vice-President of the Middle District, according to the agendas. May the Lord bless the labors of this servant in this place with much fruit! G. M. Zucker.

Address: r Usv. 6. Loesk,

**Dallrrnce, Ot>io.**

The Rev. G. Barth having received a regular appointment from the Lutheran congregation at Minnesota Lake, Faribault County, Minn. and having accepted with the approval of his former congregation, the same was installed in his new office by the undersigned on the solder Sunday after Trinity, Sept. 21, by order of the Reverend Presidency of the Northern District. The Lord bless the shepherd and the flock! C. Börneke.

Address: **liov. 61. lartd,**

**IVliniresota Dairs, l'aridault Unn.**

## Church consecration and introduction.

On the 7th Sunday after Trinity, Candidate H. Friedrich Pröhl, who completed his studies at Concordia Seminary in St. Louis, was ordained and inducted by the undersigned, assisted by Pastor Pohlmann, by order of the Reverend Board of the Northern District, within his congregation at Town of Canton, Buffalo County, Wis. Mr. Pastor Pohlmann, who has hitherto faithfully served these congregations, has been compelled by his health to follow another calling.

At the same time, the Canton branch had the joy of dedicating its new log church to the service of the Triune God.

May the faithful God bless the newly called man abundantly in his extensive field of work, may He give him courage and faithful endurance to wage the Lord's wars, so that through his service many souls may be won for eternal life!

W. Julius Friedrich.

Address: **Rev. n. l'rvä. Droaül, Lox 110- Dnranck, Depin 6", ^Vis.**

## Church dedications.

After several unsuccessful attempts, it has now been possible, with God's help, to found an Evangelical Lutheran congregation in the town of Auburn in the state of "Indian". In the course of this year, the congregation built a frame church, 24 feet wide and 36 feet long, with a small tower. On the last Sunday after Trinity, the church was dedicated to the service of the Triune God. On the morning of the said day the undersigned preached on the consecration gospel. In the afternoon, Pastor C. Böse performed the Confirmation on four adult girls. In the evening, Mr. Steup preached in English.

God keep his word pure and loud in this place and let it be a savor of life to the many!

C. F. Stein bach.

On Wednesday, the 10th of September, the congregation of the Rev. Norden on Pebble Creek, Cumming County, Nebraska, had the great pleasure, on the occasion of the meetings of the Northern Nebraska Specialconference, of dedicating their nice and friendly newly built little church, 40 by 24 feet in size, to the service of the triune, only true God. Messrs. A. W. Frese on the Rock Creek, F. Frese on the Logan

Creek, C. W. Baumhöfener of Columbus, F. Hilgendorf auS Omaha, F. G. Bürger of Stanton, northern Nebraska, and undersigned were present at the celebration; also the congregation members had gathered in large numbers. Mr. Pastor H. Norden read the dedicatory prayer. Mr. Pastor Hilgendorf immediately gave the confessional address. In the morning, the undersigned preached the consecration sermon on the Kirchweih - Evangelium Luc. 19,1-10. His topic was that Jesus so gladly enters into our homes and hearts; whereby he sought to show 1. in which homes and hearts Jesus so gladly enters, and 2. how we should receive Jesus in our homes and hearts. In the afternoon, Pastor C. W. Baumhöfener preached on Psalm 42:1-5, showing that it is a great blessing to have a little church, a house of God, because in it 1. the most important of all questions is answered: What must I do to be saved? and because 2. one can find comfort in it in all situations of this life. The blessed day was concluded with the dedication of the community churchyard. Pastor F. Frese gave a speech about Joh. 5, 28. 29. The congregation is now about 40 families strong and lies in the middle of a rich field for missionary activity.

May Jesus dwell with Word and Sacrament also among this congregation, that salvation may come to many. He has come to seek and to save that which is lost. Amen.

F. C. Rupprecht, Pastor.

## Mission Festivals.

Again, to the dear readers of the "Lutheran" is to be reported the celebration of a mission feast, and the first, soft one celebrated in the immediate vicinity of St. Louis, Missouri.

The celebration took place on the 14th Sunday after Trinity at Baden, St. Louis County, Missouri, and was organized by the Evangelical Lutheran Eben Ezer

congregation there in a small wood very suitable for this purpose. Early in the morning, many congregants from the St. Louis and other neighboring congregations had gathered, and gradually, toward the beginning of the morning service, these increased to a numerous crowd, which grew even more in the course of the day.

In the morning, Pastor Link preached the sermon on the following subject, according to Matth. 24, 14: The proclamation of the Gospel in the whole world; and showed in a clear way and in a pithy language, how this is to be regarded 1) as a testimony over all nations; 2) as a certain sign of the approaching last day. In the afternoon, the undersigned gave a lecture on the history of Christianity in America, following the instructions of 1 John 2:8 et seq. The festivities were heightened by the trombone choirs of the Immanuel, Zion, and Bethlehem congregations in St. Louis accompanying the singing with their uplifting music, as well as by the performance of several appropriate choral songs by the male choir of the Bethlehem congregation, under the direction of teacher Barthel, and by the mixed choir of the Cross congregation in St. Louis, under the direction of teacher Erck. The players and singers are hereby cordially thanked for their willing participation. - The collection made in the morning and afternoon resulted in net proceeds of P215.17, which were earmarked for the following purposes: for Pastor Brunn's institution in Sterben H65.17, for the Emigrant Mission in New York H60.00, for the Inner Mission H'50.00, for the Hermannsburg Mission \$25.00, for the Leipzig Mission \$25.00.

The Lord our God was very kind to us by favoring us with the most beautiful weather for that day. May He, who on that day made us see and taste His goodness and kindness so abundantly and was among us with His Holy Spirit, graciously grant us more such days of joy for the sake of Jesus Christ! To Him be praise, glory and honor now and forever! Amen. Christlieb Brandt.

On the 14th Sunday after Trinity we celebrated our first mission feast here in Wa - conia, Minnesota. Although it was not embellished by music and singing choirs, the good Lord gave us beautiful weather, a beautiful assembly of friends and God's gracious word was abundantly with us. In the morning, the undersigned preached a sermon on the basis of Ephesians 4:17-19 about the poverty and misery of those who do not have God's Word. In the afternoon, Pastor Rådeke from Carver preached on the basis of the Sunday Gospel about thankfulness to God and showed quite beautifully how we should show this, among other things, by helping to spread God's Word by taking care of the training and sending out of preachers and teachers. Finally, Pastor Lösche of Hollywood gave an exciting account of the poor heathens in the East Indies and in Africa, as well as of what is being done for their conversion by various missionary societies. The price was \$26.00.

Since our church would not have been able to hold the festive gathering for a long time, as many guests had appeared from the invited congregations of Pastors Lösche and Rådeke, we moved into the

The women of the community entertained us with food and drink at noon so that the congregation could stay together. Several members of the congregation, who had not been particularly in favor of holding such a feast, nevertheless left the feast joyfully and happily, confessing that such a feast would be of great blessing. With God's help, we will follow up this first missionary festival with a second one next year. W m. Friedrich.

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### Conference - Displays.

Eintags - Conference in St. Louis on the second Wednesday in November. Subject of the meeting: Rom. 9 - 11. C. S. Kleppisch, secretary.

The United Columbus Conference will meet, at the pleasure of the Lord, on the first Tuesday in November, at 9 o'clock in the morning, in the church of the Rev. E. L. S. Tressel at Circleville, Pickaway County, O.

Available for review:

1. a paper by Prof. M. Loh on the question, "To what extent is the Mosaic Law abrogated in the New Testament?"
2. a catechesis by Pastor H. G. Crämer on the sixth commandment.
3. a practical question: "According to God's Word, may we expect signs of a different nature and kind before the Last Day than have been done so far?"

Also, it is necessary to finish the lecture on the question: "What is the reason for marriage and what is the valid reason for divorce?"

All those who intend to attend the above-mentioned council meeting are hereby requested to inform Pastor E. L. S. Tressel of this in good time. The meetings will last two to three days. Those who cannot attend must send in an excuse.

H. Henkel, Secretary.

The Buffalo Specialconference will, God willing, assemble at the home of the undersigned in North-East, Pennsylvania, on the lists and 22nd of October.

The brethren are requested to be here Monday evening. Departure of the train from Buffalo around 4 pm.

E. Leemhuis.

The northwestern (Illte District of the general mixed pastoral conference meets, God willing, from the 21st to the 23rd of October in the congregation of Mr. Pastor Sprengler sen. - Subject of the negotiations are: Theses against unevangelical practice. The opening sermon will be preached by the undersigned, whose substitute is Past. Kühn is. The confessional address will be delivered by the Rev. loei. H. F. Sprengler.

God willing, the United Northwest Conference will meet for the first time on the 10th of November of this year at the congregation of the Rev. W. Hagedorn in Neenah, Wisconsin. Brethren are requested to register in time with the pastor loei.

Oshkosh, 3rd Place. 1873.

Ph. Brenner.

### Announcement.

The election of Pastor M. Günther as professor at the theological seminary in St. Louis by the electoral college has been confirmed by the synodal congregations, partly with an explicit declaration sent in, partly tacitly; no congregation has lodged a protest against it.

St. Louis, October 8, 1873. to. Brohm, d. Z. Secretär dcS Wahlcollegiums.

### *Meditationes sacrae*

or

### Sacred reflections

Johann Gerhard's,

The first step is to learn how to awaken the right kind of godliness and how to bring the inner man to growth. From new from the Latin

translated 2c.

The great Gerhard wrote this booklet while still a student. What motivated him to do so, he himself states in the preface. He writes: "In order to kindle godliness, which has almost been extinguished in this exceedingly cold old age of the world, and to give an incentive to those who are sluggish in the way of the Lord, and to remind myself and others of my duty, I have written this little book of holy meditations in my spare time." All who know this booklet, written in flowing, tender, intimate language, are full of its praise. The almost innumerable editions in Latin and the many translations into almost all languages of the educated world testify to its high value. The Lutheran theologian Joh. Mich. Dilherr thus judges of it: "It is not a great, but golden booklet, which can be read literally by heart.

Justus Gebhard, court court assessor in Vienna, who later converted to the Lutheran church, had, as he reported in a letter in 1635, imprinted these reflections almost verbatim on his memory in his youth. The Reformed theologian Nik. Vedelius wrote: "The piety of the most famous theologian, Johann Gerhard, is evidenced by his practical reflections, which are held in high esteem in our churches.

This booklet is available from the Gmrralagentm, M. C. Barthel, 6omor ok 7tū and8ts, St. Louis, no., in a splendid volume with gilt edges and gilt decorations at the cheap price of 80 cents, with postage 90 cts. G.

**The Synodal Report of the Northern District** has just left the press. It contains discussions on a most important subject, the conversion of man to God, 1) what conversion is, 2) what the means of conversion is, 3) what time it takes to be converted, and 4) what part man himself has in the work of conversion. There is no need to say what horrible errors are harbored especially about this by papists, Methodists and other enthusiasts. Even some who consider themselves good Lutherans and think they are free from synergism are caught up in it without knowing it or wanting it. Now, whoever is interested in recognizing the pure doctrine in this matter as well, and in being strengthened in it, should read and study these delicious treatises. He will never regret it. And whoever would like to bring others, who are mistaken in this point, on the right path, should spread this synodal report to the best of his ability. - It is available from the agent, Mr. M. C. Barthel, for the price of 20 cents per copy. G.

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Received for poor students: By Mr. C. Rank from Past. Lauterbach's congregation as a thank offering for God's blessing in business 410.00. By Mr. Pastor Ottmann from Mrs. M. Glrichmann 43.00. By Mr. Pastor Hahn from F. Maxe 43.00. By Mr. Past. Richter from his congregation 412.00. By Mr. Past. Süß (Illinoisynodef by Mr. Scherer from Forest 43.00. By Mr. Past. Endeward, collected at the infant baptism of Mr. Hohnstein in Bloomfield, 41.12 and at that of Mr. Matthias at Berlin 41-65 for Chr. Hoyer. Through Mr. Past. Pissel 48.00 for the same. From the congregation of Hdn. Past. Stutte 418.00 for Frese and Schilling. By Mr. Past. P. Bever from his parish 420.75, from the Frauenverin in the same 415.00, from deS small G. Flath Sparbüchse 45.00 for G. Müller. By Mr. Past. Köhler from his parish 415.00 for Kirmis. By Mr. Past. F. Nützet 41.50. By Mr. Past. Bremer from his congregation 4-5.00 for Blanken. From the Sewing Association of the Immanuel District 10 bust shirts, 5 pairs of stockings, 2 towels. From the Women's Association in Adrian 427.00 for Krüger and 425.00 for Trautmann; from the Jungfrauen- vrein 45.00 each; collected at Hm. teacher Wagesters wedding 43.75 each; from Wienering, Gempel, Klein and teacher Deninger 41.00 each for Trautmann. From the women and virgins of Trinity Parish in Cape Girardeau 3 suits, 15 bust shirts, 2 undershirts, 2 underpants, 5 pairs of stockings, 18 handkerchiefs for Hertwig, Polack and Kirmis. Through Mr. Past. Krafft, Collecte of his Michaelis congregation, 45.60 for Trautmann, thank-offering

for salvation of Vorsteher Wichmanu 45.00, and of Mrs. Cruse 41.00; Collecte of his Johannis congregation 43.90. By Mr. Pastor M. Meyer, Collecte of his congregation, 47.00 for A. Schwankovsky. A. Crämer.

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Received

1. to the college - household in Fort Wayne:

From Pastor Zage's parish of F. Fruchtenicht 13 bushel grain. By Pastor Sieck Z Peck Aepfelschnitze. From Pastor Stock's congregation of Ch- Neber 1 -sack of apples. From Past. King's congregation in New York 28 towels. Don the Frauenverrin in Past. Wyneken's congregation in Cleveland, W. S., 12 pot covers, 12 towels, 2 tablecloths, 12 white handkerchiefs, 6 sheets, 17 bust shirts, 7 woolen undershirts, 3 pairs of cotton stockings. From Past. Beyer's congregation in Pittsburg 74 towels. From Mrs. Koster 6 pairs of woolen socks.

2. for poor college - students:

From Past. Beyr's Gemeinde for H. Theiß 412.00. From the dor- tigen Frauenverrin for the same 410.00. From A. Sch. in La Porte for F. Brust 42.00. From Past. Zage's Gemeinde from H. Hormann for W. Husmann 42.00. From Dr. Sihler's Gemeindr from Mr. Schaper 4'3.00.

Furthermore, we would like to thank our dear brothers from Past. Stocks and Pastor Zage's congregation, who have transported wood, our heartfelt thanks.

Ch. Hengerer.

The undersigned gratefully acknowledges receipt of the love gifts received for school construction in his congregation: From Rev. A. Cämmerr's congregation 412.00. From Rev. I. Horst's congregation 445.25. From Past. Krumsiegs Gemeinde 447.75. From Past. W. Friedrich's congregation 425.50. From Past. Damms Gemeinde 429.55. From Past. K. Schulze's congregation 453.50. From Rev. C. H. Sprengeler's congregation 432.50. From Rev. Fischer's congregation 4108.00. From Rev. M. Stülpnagel's congregation in Courtland 4106.00. From some members of the congregation in Minneapolis 44.25. From Mr. W. Kasch in Past. Bürger's congregation 41.00. From Mr. Past. Bürger himself 16 copies of his writing against usury. Mr. F. Ohmann in West St. Paul 44.00.

May the merciful God be a rich retributor to the lenient givers! -E. Rolf.



For poor students received through Pastor Her the Penance Day Collecte of his congregation in Martinsville \$7.22, as well as a Collecte at the funeral of Mr. Bedar'S daughter there \$1-07-C . F. W. Walther.

**For the Preachers' and Teachers' Widows' and Orphans' Fund** (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following mailings during the month of September 1873:

**1. contributions:**

By Mr. Past. Scholz \$2.00. Teacher Möller **\$5.00.**

**2. gifts:**

By Mr. Past. Th. Buszin in Seror, Woodford Co., Ill, collected at Anna Tegtmeyer's funeral, \$5.75. Vo" the congregation of Mr. Rev. Neisinger in Danville, Ill., \$17.65.

St.Loms, 2 Oct. 1873. Oskar E. Gotsch.

**For the "Lutheran" have paid:**

D \* n vintage: Messrs. Pastors: G. A. Müller \$3.00, G. Traub \$6.00, L. Hannawald, W. Fraatz, A. Biewend \$10.00, G. Sauer, A. Biewend \$5.00.  
Furthermore: I. Arnold \$6.00, I. Vogel, >V. Stoßkopf, Jul. Sie- gert \$19.50, L. Fetzer, G. Bernhardt \$3.00.  
The 28 sten Jahrgang: The gentlemen pastors: A. Menmcke \$10.00, G. A. Müller \$13.50, C. Bock, I. A. Fritze \$21.00, M. Töwe 50 Cts, T. Körner \$9.50, G. E. Ahner \$1.00, L. Hannawald, F. Stutz \$4.50, W. Fraatz, G. Sauer \$3.00, A. Mennicke \$19.00, A. W. Werder, O. Hagestad, A. L. Olsen.  
Further: I. Arnold \$6.00, W. Krämer \$3.00, F. W. **Selle** \$27.00, I. Vogel, A. Gruhl \$15.00, F. Baier \$3.00, I. Wil- Helm, G. M. Beyer \$19.50, Nik. Zelt, Jul. Siegert \$5.50, G. Bernhardt \$7.00, A. O. Gertenbach \$10.50, H. Meyer, F. JaS- mund \$19.00, A. Mahr, C. Müller, Fr. Hems.  
The 29th year: The pastors: F. W. Schlechte \$34.50, F. Schumann, C. Wünsch, Th. Pissel \$31.50, H. Wunderlich, F. W. Scholz \$11.25, L. Crämer \$3.00, L. Markworth \$9.00, L. W. Becker, C. Zschoche, I. Köhler, P. Eirich, C. Bock, Th. Jäckel, Th. Mießler \$3.00, K. L. Moll \$4.00, F. W. Deis, Th. Jungck 75 Cts, G. Traub \$33.00, I. A. Fritze \$7.00, I. G. A. Hild \$6.00, H. Succop, L. Dulitz \$6.00, F. Dubpernell, W. Holls \$15.00, I. G. Kunz \$3.70, I. Trautmann \$30.00, A. Saupert \$32.85, A. Krafft 65 Cts, G. A. Müller \$13.50, H. Mack \$16.50, W. Hallerberg \$19.50, I. List \$22.50, E. Röder \$13.50, W. Friedrich \$4.50, T. Roßhott 75 Cts, F. W. Oestermcyer, W. Rehwinkel, L. Geyer \$10.00, F. Lehman" \$3.00, H. Walker \$37.50, C. Tegtmeyer, H. Michel" \$3.00, I. F. N. Wolf \$15.00, H. Stute, F. W. Hattstädt \$4.50, Th. Grüber 75 Cts, E. A. Winter, G. E. Abner \$6.00, L. Han- nawald, H. Cämmerer \$4.50, C. Lauterbach, G. Rademacher, G. Traub 35 Cts, I. Seidel \$20.25, I. P. Fackler \$9.00, C. Engel- der \$40.00, A. Henkel \$13.50, E. Smith, I. A. Ottesen, I. Lau- ritzen \$15.00, N. Volkert, F. Stutz \$5.50, F. Hachnberger, H. O. Schmidt \$15.00, L. Stiegemeyer \$3.00, H. Luz 75 Cts, G. Sauer \$6.00, A. W. Werder, G. Erdall, C. A. Geyer \$7.00, I. Rupprecht \$20.00, A. Ernst, F. Döscher \$6.00, G. Haar, F. C. Becker, F. W. Husmann \$24.00, I. Biltz \$20.00, I. Trautmann \$40.00, H. Wunder \$93.50, O. Hagestad, F. W. Franke \$7.50, S. C. Kleppisch \$17.00, H. Meyer \$7.50, K. L. Moll \$10.00, W. Hallerberg \$9.00, I. L. Hahn \$9.00, A. Mennicke \$24.00, F. zur Mühlen, I. E. Wübben, F. A. Reinhardt \$2.00.  
Furthermore: I. KornwcnS, I. Brüning \$11.50, B. Gotsch \$10.00, I. F. Linhardt \$4.50, K. W. Krämer, B. Starke, W. Kolb, L. Jung \$25.00, I. Junge \$4.50, H. Bartling \$10.00, F. Reinhardt \$1.10, Stünkel, W. Krämer \$12.00, I. Lauterbach \$15.00, L. Thorn, L. Busch, F. Fischer \$55.50, I. Heinicke \$25.00, I. Schneider \$3.00, I. T. Neigenfind \$9.00, H. Gakemeyer, F. Kunz \$6.00, A. Gruhl \$16.50, H. Stump, D. Dreher, I. Uter- möhlen, C. Drebert, H. Lohrmann, Vogler, G. M. Beyer \$19.50, D. Schmidt, I. Kirchner, I. Brase \$30.00, C. Eißfeldt \$132.00, Nik. Zelt, G. Hartmann \$27.00, I. Werner, I. Hafner \$21.00, A. Einwächter \$25.00, Th. Eißfeldt \$43.50, W. Richter \$12.00, C. Kranz, W. Ganske \$34.50, H. Meyer, L. Pohlmann \$18.IX), H. Maschger, C. Trettin \$18.00, I. H. Meyers, A. Paar \$25.00, F. Gröwe \$15.25, G. Arnold, F. Köhn \$24.00, I. Roll, F. W. Meyer, I. L. Backhaus \$21.00, P. Groll, G. M. Hahn, H. Schnücke \$21.00, S. Neppert, W. Schneider \$80.00, D. Mei- bohm \$20.00, H. Pfingsten, G. Erbis \$3.00, W. Hackmann \$3.00, A. Krome \$20.90, K. W. Krämer \$2.00, N. Müller \$45.00, A. Mahr 50 Cts., C. Holst, E. Hillmann \$18.00, L. G. Martin \$7.50, L. Fetzer \$1.00, B. Gotsch \$15.90, C. Müller, Fr. Hems.  
The 30th year: -The pastors: E. Smith, G. Erdall, H. Rägner, W. Schmogrow, H. Bruer.  
Also: I. Werner, I. Möller, B. Mohrmann, I. H. Meyers' F. Wink, I. Kühl, I. Obenhaus, Aug. Bormann, Elisabeth Both.

M. L. Barthel.

**Changed addresses:**

Rtzv. D. Doolrnsr, 805 Aoi-tk 4tli 8t., Rioürnonä, Va.  
R "v. 8. örurklrnrckt, 921 8outü 6tü 8t., 1^linn.  
Rov. R. Rolf, 174 Rast 9t6 8t., 8t. Duul, Minn.  
Ibort 8. .1. ^.l-rnkurn, teacher, ^ltonbnr^, 6o.,  
Elriks ^(uk "sli, teacher, Rrolrnu, Oo., Als.  
6. orovinaA, teacher, Rurnc>tt 8tution, Dock^o (7o., ^Vis.  
2^nary. Teacher, 224 lii. Division 8t., (llrunck Rupiäs, Lliöü.

**Printing Office of the Synod of Missouri, Ohio and Other States".**

**Opening sermon, delivered at the Eastern District Synod in 1873 by Bro King.**

Praised Savior, Lord Jesus Christ, Lord and Head of Your Church! Thanks, honor and praise to You that You have entrusted to us sinners Your pure Word, the heavenly salt, through which we have been cleansed from the rot of sin, saved from destruction, made pleasing to You, anointed to Your spiritual priesthood. O Lord JEsu! In Your words You call us Your salt, "the salt of the earth. With this You honor us highly; but with it You also give us a high task. Help us, then, through Your Holy Spirit, that we may all recognize this task of ours in a living way and prove ourselves to be the salt of the earth; and keep us in grace so that we do not become a stupid salt that is thrown away and trampled underfoot! To this end, bless abundantly this sermon and the following synodal proceedings for the sake of Your name's glory, Amen!

**Text: Matth. 5, 13.**

Venerable and beloved fathers and brothers in the Lord!

With our text words, the likeness of salt, the Lord Christ describes quite actually the nature and power of his teaching. The nature and power of salt is to keep food from rotting, to season it and make it tasty. Thus God's word is the heavenly salt, by which "the earth," that is, earthly men, who are all by nature addicted to rottenness and corruption because of sin, are snatched from corruption, cleansed from rottenness, and become a sweet savor to God.

To salt the earth with God's word is, of course, first and foremost the profession of the ministers of the word, to whom the Lord has commanded the ministry of the word. To them, the apostles and their successors in the ministry of preaching, his word applies first: "You are the salt of the earth. They are to prove themselves "the salt of the earth" by preaching the sermon of repentance, which punishes sin and shows the wrath of God against sin, so that it is a salt which by its sharpness and biting tears open the wounds of sin; that by preaching the grace of God in Christ, they may cure those who are their abominable sinful corruption.

to edify them so that they may become pleasing and acceptable to God; to teach, remind and admonish them how a Christian, who through faith has become acceptable to God in Christ the Beloved, is now to make use of the heavenly salt in his whole life, so that the new man does not fall back into the old corruption and rot, but grows from day to day, so that the longer, the more he does what pleases God, and through God's power be preserved in faith and godly life for eternal life.

Where the preachers thus diligently carry out their ministry by right interpretation and application of the Scriptures, there the earth is salted, there new people are born of the Holy Spirit, nourished and preserved. Where, on the other hand, the right interpretation of Scripture is gone, where preachers become lazy, spare people, cease to confidently punish sin; where they do not preach Christ purely, and allow anything else besides faith to count as necessary to salvation; or where they misapply Scripture to the hearers, so that they comfort those they should frighten, frighten those they should comfort—there is the end; there is no help nor remedy against death and decay; everything corrupts and rots! "Wherefore if the salt be made foolish, wherewith shall it be salted?" There is no other remedy, says the Lord, against the rottenness of sin and eternal death; and seriously warning and terribly foreboding he continues: "It is good for nothing henceforth, except to be poured out and let people trample it. All other things, if spoiled, still serve something, even if it is only as fertilizer, to make the soil fertile. But stupid, powerless salt is good for nothing, not even for fertilizing; indeed, it is harmful, it makes barren land on which it falls. That is why it is thrown into the streets, to be trampled on by the people.

So the preachers who spoil the heavenly salt by wrong interpretation or application, who break off the tip of God's word out of fear or hope and "make pillows for people's arms and paws for their heads" (Ezk. 13, 18.) are to be thrown away and trampled underfoot as contemptible people who are harmful to the church. They are struck by the curse of Hos. 4, 6: "You reject God's word, therefore I will reject thee also, that thou shouldest not be my priest."

But as certain as it is that the Lord means the apostles and their successors in office with the words: "You are the salt of the earth", it is just as certain that he does not mean them alone. This word applies to all and every Christian who has allowed himself to be salted by God's word and thus anointed to the spiritual priesthood, "to proclaim the virtues of Him who called him from darkness to His marvelous light. This word applies to every Christian congregation, every ecclesiastical body, to which God has entrusted the heavenly salt, the pure Word.

This is also true for us, a Lutheran synod. Christ calls us his salt, and thus gives us a fitting title of honor. "You are the salt of the earth," he says, giving us our task in relation to the world, both in terms of doctrine and life. And this

#### **task towards the world in teaching and life**

Let me put before you, venerable and beloved fathers and brothers in the Lord, on the basis of our text for the opening of our Synodal Assembly and in view of the following negotiations.

I show our task to the world

1. in apprenticeship,
2. in life.

#### **I.**

As far as doctrine is concerned, it is our task as a Lutheran synod, to whom God has entrusted the heavenly salt of pure doctrine, to come out against the world with unanimity and courage, free and fresh, and to testify with our Luther: "Everything that is born and lives on earth is of no use, corrupt and rotten before God. All the world's holiness, wisdom and worship, invented by themselves apart from God's Word, is of no use and belongs to the abyss of hell, where it does not adhere to Christ." In Christ and His Word alone is light and life, health and blessedness; apart from Him only darkness and death, rottenness and damnation.

Our task is not merely to testify in general that all natural being and

We do not believe that the life of the world, its poetry and aspirations, its research and creativity, its highest achievements, its most praised deeds are rotten and lost before God, but that we also look at the individual manifestations of the spirit of the age, the individual forms of the worldly being - especially when they touch and endanger our church life, and moreover boldly step out under the appearance of the divine word - in a simple and sober way, judge and judge in the light and according to the rule of the divine word. For - "according to the law and testimony. If they do not say this, they will not have the dawn". (Isa. 8,20 )

With the light of the divine word we have to shine into the darkness of the poor world, which praises it as light; to show the foolishness of the denial of God, the hollowness of the so highly praised worldly wisdom, before which the blind world, as before its sun, stands rejoicing; to tear off the mask of the Christian pious appearance of all will-o'-the-wisps of enthusiasm and poetry of the own heart; to expose their highest virtues as shining vices - in short: To call by name and to punish all doctrine and all life that is not right with the Gospel of Christ, in obedience to the word, "Ye are the salt of the earth."

May Christ enlighten us, may the joyful Spirit contain us, so that this word shines in our hearts and that we teach and confess in obedience to this word, if we touch in the course of our negotiations an object\*) that especially promotes the rottenness of the world in these last times, yes, penetrates deeply into the members of the body of Jesus Christ on earth, i.e. His holy church, and threatens them with spiritual decay. And oh! I would like to be allowed to say that he only threatens! But who has spiritual eyes that should not see the ruin that has already been caused in a lamentable way, since many have already left the church because of it? Others have inwardly become strangers to the church, even if they are still outwardly connected with it.

What will be the consequence if we salt the earth, attack and destroy everything that is the world's dearest, its best, its heart and life: we know that in advance. That must bite, that is the way of salt. The world must therefore hate us, suspect us, revile us and, if God allows it, persecute us.

This must not mislead us, my brethren! It is not the consequences we have to look at, but simply the command of the Lord, who tells us: "You are the salt of the earth. "This word," says Luther, "is our comfort when things go badly for us, when the world and the devil look at us sourly and are angry with us, as much as they can and will. You are the salt of the earth! Where this word shines in our heart, so that it can rely on it and boast of it: "I am God's salt," let him be angry and wrathful who will not laugh. I have God and his word on my side, all angels, sun, moon and all creatures must say yes to this and be with us against the world and the devil. - And in addition, we have the precious promise in these very words that our salting will not be fruitless, but that many, torn from the bonds of darkness, will see the light and walk in the light.

Therefore, let us only salt with confidence! Let us not fear men; but let us fear the word of Almighty God, which shall judge us also one day: "Ye are the salt of the earth!" Fear

\*) This object was the secret societies.

We must beware of Christ's ominous warning: "If salt becomes dull, wherewith shall it be salted? Where we, out of false fear or hope, bear a dull, half-baked testimony that does not bite and hurt the rotten world; where we want to mediate between light and darkness, between Christ and Belial, Christ would rebuke us as stupid salt, reject us and trample us underfoot. From this he protects us in grace!

## II.

But, venerable and beloved fathers and brothers in the Lord, our task towards the world is not only to teach, but also to live. Look at the life of the world, look at its activity! It lives as if it had no obligations to its Creator, even as if there were no God. "The lust of the flesh, the lust of the eyes, the lust of the arrogant" - these are the three great idols to which it pays homage and renders service day and night. So she sins sacrilegiously against all the holy ten commandments: satanic enmity against God fills her heart instead of childlike love; words of cursing and blasphemy come out of her mouth instead of praise and invocation; she sucks poison from the fountain of life and mockingly tramples on the living, almighty God's word. She lives in rebellion against parents and authorities, in hatred and enmity against her neighbor, in fornication and drunkenness, in avarice and usury; her tongue drives falsehood, she lets the lusts of her heart reign unbridled. And yet, so deeply immersed in corruption and ruin, the world is so blinded that it thinks it is right with it. It wants to be unpunished, even

praised! It cries aloud: "Do right and spare no one" - that is our principle, and we act according to it.

Ah, what task do we have?! We are to be salt for this world, whose stench of decay rises to heaven! By what! Not only by teaching, but also by living. We are to prove the divine power of the doctrine we testify to and confirm it to the world by a holy life, by a godly walk in the love of our neighbor. "If any man be in Christ, he is a new creature." As those who are born again of the living word of God, we are to walk as priests of God and kings, who are on earth in body and in heaven in mind and conduct, turning our backs on all the vanity of the world, disregarding all the joys and sorrows of this life, burning with zeal to increase Christ's kingdom, consuming ourselves in the service of our neighbor; walking in such a way that we can say with Petro (1 Peter 4.): "This alienates them, that we do not run with them into the same desolate, disorderly nature and blaspheme"; that every one of our gestures, every one of our words, every one of our actions is a sermon to the world; that our Christian earnestness, our blameless conduct, our reckless denial of the world and of ourselves, our never-wearying, self-sacrificing love, even arouses the world's amazement and wonder, even respect and admiration.

That's how it should be. That's how it used to be. Look at the first Christian churches until the third century: "The salt of the earth" they were also by their life. Around them nothing but swamp and water, they stood there holy and blameless, as lights of the world, punishing the world by attitude and conduct, as Origen wrote to Celsus: "The churches of the Christians, compared with the churches of the people, are like lights in the world." Justinus in his second defense Christianity writes under.

Other: "We, who once served lust, now have our joy only in godliness... we, who once loved monetary gain above all else, now give away what we have for general use and share it with everyone in need," and so on.

And especially the Christian brotherly love of the first Christian communities, their regulated care of the poor and sick, their great willingness to make sacrifices of all kinds, aroused the amazement and admiration of the pagan world, which had sunk into selfishness, and forced the pagans to confess: "Behold how they love one another. The church in Rome alone in the middle of the third century cared for more than 1500 widows, the poor and the sick.

Behold, this is how it was once. This is how it should still be today! It could still be like this today. Because we still have the same heavenly salt today, which made the first Christians the salt of the earth also through life.

So is it in Christendom today? Is it then among us? Have we, on the whole and on a large scale - I am not talking about many praiseworthy exceptions - proved ourselves to be the salt of the earth by our lives? Have we "aroused the astonishment", the wonder and admiration of the world by our earnest, blameless walk, by our resolute breaking with the world, by our stern self-denial, by our spiritual warfare? Do we today force upon the world the confession: "Behold how they love one another" by our regulated, abundant and cheerful care for widows and orphans, the poor and the sick? Is it something unheard of with us, as it was with the first Christians, that those who call themselves our brothers and sisters in Christ should seek help, or seek help from strangers, from the enemies of Christ? Is it unheard of among us that congregations, as congregations, seek the help of the unbelieving world to cover their ecclesiastical expenses?

Oh, my brothers! How the boundary between Christianity and worldliness has become so blurred among us! Yes, what do I say: Have we not often, preachers as well as listeners, had to suffer just punitive sermons from the worldlings, who know very well how a Christian must walk according to his Bible, if he wants to use the name "Christian" in reality and truth?

Oh that the word would not come upon us: "Why do you proclaim my rights and take my covenant into your mouth, when you hate discipline and throw my words behind you? (Ps. 50:16, 17.) Lest we fall into Christ's words of doom: "Wherefore if salt be made foolish, wherewith shall it be salted? It is of no use henceforth, except to pour it out, and let men tread it down." And I observe that at present the danger for us is not so great that we will be rejected by God as stupid salt because of the corruption of doctrine, but rather the danger that we will become worldly in the midst of the praise of pure doctrine, and therefore be rejected and disgraced as stupid salt.

What then is the way, what is the means, that we escape this danger? The means at the same time that we prove ourselves to be "the salt of the earth" and solve our task towards the world, as in doctrine, so also in life? This and no other: that we, preachers as well as listeners, each for his own person, willingly let ourselves be salted daily with God's word, i.e. daily by the sharpness of the law.

We must let ourselves be bitten and swept clean of our remaining sins, especially our horrible, original sinful destruction, and feel and weep for them more painfully every day; but we must also grasp Christ and his merit from the gospel with faith and gratitude every day, and thus sigh with the tax collector in the article of justification: "God be merciful to me a sinner"; saying with Paul, "I live, yet now not I, but Christ lives in me; for what I now live in the flesh I live in the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2, 20.)

Truly, then we are God's salt and will prove ourselves to be "the salt of the earth" in the testimony of Christ, in the life out of and in Christ. And the Lord, according to His great mercy, will continue to hold us worthy of the honor and profession of being His salt, "the salt of the earth.

May this be done in mercy by Christ the Lord, blessed now and forever, amen! - —

(Submitted.)

## **Catechesis following the "Christfest-**

### **Liturgy."**

#### **I. Divinations:**

What is the name of the feast we begin to celebrate this Christmas Eve?

What then once happened on the consecrated night?

Was this an event that had been announced before?

What do you call these proclamations in advance?

What is the very first prophecy that happened soon after the Fall? Gen. 3.

Who is the snake?

Who the woman seed?

According to this, what should be aligned through the woman's seed?

Did Eve understand this prophecy correctly?

How did she speak when Cain was born?

What is the prophecy that God gave to Abraham? "Through your seed" 2c. (Gen. 22:18. cf. Gal. 3.)

Who is this Saame of Abraham?

What was he supposed to bring to all the generations on earth?

In what words does Jacob, the archfather, prophesy of the future Messiah when he blessed his sons? "It will be the scepter" 2c. Gen. 49.

What does he say about the time of the hero's appearance?

What of his followers?

How does Moses, prophesying as a prophet, make himself heard in Deut. 18? "A prophet like me" 2c.

In these four prophecies we have the announcement from the earliest times that one day the arrival of a miracle man is to be expected, who as a high priest will bring blessings to the nations and take away the power of the devil through suffering; who as a king among all nations will have his subjects, and who as a prophet will teach the people. The arrival of this miracle man happened once in the holy night, there was realized what was the highest wish and longing of the ancient fathers. - —

"Thanks be to God through all the world" 2c. Two verses.

(See p. 5. below)

Let us now further hear what in later times the holy prophets prophesied. - —

How does Isaiah express himself in the 7th chapter of his prophecy? "Behold, a virgin is" 2c. (Here the person is described exactly).

How does the same prophet speak in the 9th chapter? "A child is unto us" 2c.

How does Jeremiah prophesy concerning the lineage or race from which the Messiah was to come? "Behold, I will give to David" 2c. Jerem. 23.

What is the prophecy of Micah of the place of the Savior's birth? "And you Bethlehem are with" 2c. Micah 5.

And when at last the last of the prophets, Malachi, came forth, with what words does he point to the Coming One? "Soon shall come to his temple" 2c. Mal. 3,1.

According to the proclamations of the prophets, the Messiah was expected from David's lineage, a virgin was to be his mother and Bethlehem his birthplace. Therefore, what once happened in Bethlehem that night was nothing accidental, but something determined long before; an act of God that must fill us with holy awe, yes, that calls all the world to wake up to behold the newborn child in the spirit.

"Arise, little children" 2c. (see p. 5. b.)

If we now rejoice in the Child Jesus, are we also quite sure that it is the one promised long ago?

Because, where is it born?

Who was his mother?

From what lineage did it sprout?

Is it a mere man, or also true God, who should overcome the devil, bring the blessing, the Lord, who should be our righteousness? He is also true God, "who is Christ the Lord.

Therefore, what the fathers and prophets expected with longing but were not allowed to see, we can welcome with joy.

"I rejoice in you" 2c. (S. 5.6.)

## II. fulfillment:

(Report of the first feast day Gospel, Luc. 2:1-14.) (Here the whole Gospel is to be recited).

Who sent forth a commandment that all the world should be done?

Was he a Jewish emperor?

To whom, then, had the scepter of Judah passed?

So the time was there.

Where did Maria live?

From which gender and house was she descended?

Therefore, according to the imperial command, to which city did she have to go?

Did a lot of people come together there? Yes, everyone from David's house.

Where did Joseph and Mary find their lodging?

And what happened when they were there?

What served the newborn baby for the blanket? and cradle?

Such a glorious pasture had never lain in the little manger before, for now the pasture of the soul lay in it, at which

all sinners shall rejoice.

"O JEsu Christ, thy crib is" 2c. (p. 6. ä.)

Who was watching out in the field that night?

Who joined them?

Did it remain dark around them? No, but the clarity of the Lord 2c.

How did the shepherds feel at that moment?

Therefore, how did the angel address them? Do not be afraid. The shepherds thought that the angel's descent had the purpose of announcing to them the righteous wrath of the majestic God, but they were very wrong.

Rather, what was the angel to announce to them?

Should this great joy be for the shepherds alone?

And why should all the world rejoice?

Now, of course, the shepherds must have been very anxious to find the incarnate Lord, the Jehovah, among all the newborn children in Bethlehem. Which signs gives them to the Purpose of the angels? Diapers and manger. That is what they should be after, and not after splendor and



kingdom-.

We, too, should be guided by this; we must come to the poor little child in the manger if we want to find the Savior.

"IhrKinderlein kommet, o kommet doch all." (p.7. s.)

When NUN the angel had finished his sermon, suddenly there was a choir of holy singers with him, and who were they?

It is true that the melody of their song is not distinguished to us, enough, they did not sing other than angelically lovely and sweet, solemn and in a thousand voices; but the text of their song is preserved to us, and what is it?

That was certainly a night, like none ever, as long as the earth stands, has followed the day - all is silent around 2c., only Bethlehem's corridors are illuminated, and the scene of glorious angelic revelation. If we consider this rightly, we can hardly hold on, we must also begin to rejoice and sing:

"Silent Night, Holy Night." (p. 7. k.)

Where did the angels go again when they had sung their Christmas carol?

But who remained on earth, although he also came from heaven? The child in the manger.

Now this is what the shepherds sought out. With what words did they encourage themselves to do so?

Did they also carry out their decision soon?

And because they followed the signs given, did they therefore also find what they were looking for?

This is a glorious example that we should all follow, young and old; indeed, one should encourage the other, as the shepherds did: let us go up to Bethlehem.

"Whither, little children, whither." (p. 8. x.)

Something special was obviously going on with the shepherds. Because when they saw the child, they all became Christmas preachers. Indeed, how does the evangelist speak of them? "They spread the word" 2c.

Their hearts had become full, therefore their mouths overflowed. The Savior lived in their hearts, and this life was manifested in words and works.

And how did they feel about the Lord who had given them such glorious things? They praised him. - —

Oh would that this would also be fulfilled in us! It is made as easy for us as it was for the shepherds, and the infant Jesus is just as surely our Savior as that Savior was. May he therefore enter our hearts again with his gifts on these feast days, so that they may also be full of joy and praise.

"Oh my heartiest JEulein" 2c. (P. 9. K.)

### **Secondary school and seminary for female teachers.**

When the Lord Jesus teaches us to pray, "Thy kingdom come," he does not want us to stand by quietly and idly after such a prayer, but to be active and diligent in helping that such a request may be fulfilled. If He does not need such help from us, for "God's kingdom comes without our prayer, from Himself," He will nevertheless use our help in grace, when His kingdom has come to us. This

We should recognize his grace and regard it as a great honor, and therefore we should also help unflinchingly so that his kingdom may come. "Pray and work" also applies to the second request; prayer and work should go hand in hand as inseparable twins for a Christian. When we have prayed: "Thy kingdom come" - and we do this every day - then we should be sure that such a petition will be, indeed has already been, heard, and where a door is then shown that the Lord is coming in, then we should hurry, joyful and sure of the hearing, open wide the gates and lift up the doors in the world, so that the King of honor may come in.

Come then, dear Christians, we will show you such a door; in the name of the Lord we have dared and begun to make it wide and high for him; come then and help us.

Some time ago, several officials of our Synod, namely Mr. President Walther, Mr. President Bünker, and Mr. Visitor Brauer, were offered a property belonging to the Pennsylvania Synod and located in Springfield, Ills. for purchase at a very low price, with the condition, however, that an institution (*College*) be permanently maintained there - a condition which had been attached to the original land donation. The offer was rejected at that time, however, because it was believed that the synod had no right to acquire such property without the synod having ordered the purchase. In spite of the negative decision, the offer was renewed and also reconsidered. A number of the brethren in St. Louis, this time together with Praeses Bünker, discussed the matter and came to the decision to purchase the property and to establish a secondary school. They sent two brothers here to negotiate with the representative of the Pennsylvania Synod, Dr. Passavant, who was present at the time. The result was that the purchase was conditionally completed. However, new obstacles arose, the crisis came up and so the purchase, which had only been conditionally concluded, was cancelled. This negative decision was followed by a third offer, which removed the aforementioned obstacles, and the question of whether the property should be purchased or not had to be considered again. So last week some brothers from St. Louis, one of them Mr. Bünker, came here to negotiate with the local Trinitatis congregation (belonging to the Missouri Synod). On Sunday, October 12, we had a congregational meeting. After heartfelt prayer that the Lord would guide and govern us, the discussion began, we listened to the well-founded encouragement, and to everyone's amazement, it was unanimously decided that the property be purchased by the local congregation.

Now, dear brothers, let us first describe this property to you. The property is an oblong quadrangle, bordered on all sides by streets, and contains eight and a half acres. It is located within the city limits of Springfield on a moderate hill and is the highest point in a wide surrounding area. From the center of the city, walking in a northeasterly direction, one can get there in 15 to 20 minutes. In the middle of the western half of the property stands the building, which has about 65 feet of frontage by 70 feet of depth and is four stories high. The first floor is built of hewn stone and contains rooms for the kitchen, dining room, etc., in addition to several living rooms. The other floors are built of bricks and the second floor contains four larger and more spacious rooms. two smaller rooms together with a spacious hall. The third floor contains five larger and two smaller rooms along with two large classrooms. The top floor is divided in the same way as the third. In total, the building contains 33 rooms, all high and bright as one could wish, except for those on the top floor, which are suitable for sleeping quarters. The whole building is divided into two halves by a corridor running parallel with the west-facing front of the building, which is found on all floors, and into which the main entrance opens. The stairs to the upper floors are located at the north and south ends of the building inside it. The building is exceptionally strongly built and well preserved. The open space in front of the building contains some parks and can be arranged with some effort for a pleasant stay during the warm season. On the square there is also a good well, which supplies healthy water abundantly. The whole area is a very healthy one.

This property, which may be worth 25,000 to 30,000 dollars for the purposes of an institution (the land itself is worth about 1000 dollars per acre), we have for the low price of 6000 dollars, which sum will probably be increased by several hundred dollars by the necessary amortization of an old mortgage. Then, for some repairs, painting, whitening, etc., and for furnishing the institution, another 3000 dollars will be necessary. So for the sum of about 9500 dollars we get an institution, completely and beautifully furnished.

But what for? God willing, at the latest at the beginning of the new year, a school is to be opened here in which young Lutheran Christian women can receive even more education than they were able to receive in the

elementary schools. Here they will receive further instruction in their mother tongue and the national language, in church and world history, in mathematics and natural history, in singing and music and in female handicrafts, and above all they will be educated in discipline and admonition to the Lord. Here also virgins who are willing to work as teachers in our parochial schools, especially in their lower classes, are to be trained for this profession. This is the purpose of this institution: to build the kingdom of the Lord.

These two branches of the institution, the secondary school and the seminary for female teachers, can, as we see it, be combined quite well. The young women who want to devote themselves to the teaching profession take part in all the instruction given to the others, who come only for their own education, and then receive special instruction concerning the school system.

But will it pay off? Certainly, thirty, sixty, a hundredfold, depending on how good the land is. But you, dear brothers, think differently. You have the same opinion that we had. We also first wanted to count the two hundred pennies with Philip. But then we immediately thought of the blessing of the Lord, who can make much out of little and give in abundance what is needed. Money is necessary, no doubt, but if it is, as we firmly believe, the work of the Lord, then he will also provide the money and if a fish, as in Peter's case, must bring the stater. We also want to send out a Peter who is to present the cause in the larger congregations and encourage them to participate,

whether God wants him to catch fish with staters as well. But of it a little further down.

We have now formed a society under the name of "*The Evangelical Lutheran Female College and Normal School Association*" established. This association elected the following men as trustees and supervisors: Heinrich Rokker, Johann Breßmer, Friedrich Fetzer, Heinrich Volte, Heinrich Vönhörn, Michael Reifler, Carl Lange, Jakob Neu (all members of the local Trinitatis congregation) and the pastor of the congregation, Pastor Hermann Burkhardt. This society has now decided to issue shares and hopes in this way to raise a considerable sum of money within the Springfield congregation itself. Be assured, dear brethren, that the congregation here will spare neither money, nor time, nor effort to promote the work. In other congregations it would be possible to raise 8,000 to 10,000 dollars in order to cover not only the first necessary expenses, but also the entire amount of the purchase (although 3,000 dollars of the purchase money will not be due until January of the years '75, '76 and '77), and also to have a small reserve fund to cover the current expenses if they exceed the income in the beginning (as is to be expected). It would not be necessary for the shares to be paid in full immediately, but a portion could be paid later, when the money is called in. The brother whom we want to send out will be able to provide further information on this. However, if someone wants to know more details and does not have the opportunity to talk to him, our current pastor adjunotii8, Mr. Pastor Theodor Bensen (address: Lox 817, LxrinA- llelcl, III8.) would be happy to provide further information. It would be quite desirable and gratifying if shares were also taken in such congregations that cannot be visited by the brother to be sent out.

These shares of 100 dollars each - but half and quarter shares are also available - are to be repaid without interest in 5, 7 and 10 years. From what? Well, we just hope that the good Lord will bless our work in such a way that it will yield so much surplus in the mentioned periods to pay for itself. How many such institutes are there in this country, which are used as a source of income and are very profitable, should our hope for such success be so groundless? The Lord, whose cause this is, will not withhold His blessing from us.

All those who belong to a congregation of our (Missouri) Synod or the Synodal Conference and who take one or more shares, thereby become members of the Society and have, according to their share, the right to vote in elections and the like, as will be determined and communicated in more detail.

God willing, the institution is to be opened in the new year. The full course is calculated for two years. The price for tuition and board has not yet been fixed, but shall be as cheap as possible, if possible, as cheap as in any similar institute in this country. For those who are training to be teachers, only half price shall be charged where possible.

Finally, as soon as possible, if possible at the next meeting of the General Synod of Missouri, the ownership and establishment of the same shall be offered and transferred to the same.

These are about the main provisions made so far.

And now, dear brothers, may we count on you, or should we have been mistaken in you? Does not every Christian take a lively interest in such an institution when he has correctly grasped its purpose and task? Does not every Christian rejoice when a new bulwark is erected for the fight against Satan and the world? And this is such an institution after all.

One reason that our conceited age often puts forward against Christianity - and basically against all religion - is that Christianity is a doctrine suitable only for simple-minded, uneducated people; anyone who is educated and therefore enlightened cannot believe Christian doctrine, nor can he acquire any taste for it. Therefore, Christianity must also be a matter of education. Only on the soil of stupidity can faith flourish. So they say, and because many then want to appear educated, they agree and turn away from Christianity. Praise God that such talk is idle gossip. The Christian church proves, especially in our days, that it is not truly educated. Especially in this country, it is our Lutheran church that distinguishes itself by founding and maintaining schools of all kinds. But no matter how much proof has already been given that Christianity is not true education, it is necessary and important that this proof be provided again and again, that we show: Christianity and education can well be united.

More important, however, than this somewhat general reason why a Lutheran Christian will *feel* pleased with our *enterprise* and urged to help, is this, that through such an institution our Lutheran church will receive members whom we would otherwise easily lose. What is the natural consequence of not having a Lutheran institution of the kind we have in mind? Some parents, *who* would like to give their daughters a further education, are content with a lesser education, because they do not want to send them to an institution of false believers, while other parents are not so careful and concerned for the salvation of their children. They send their daughters to the institutions of the false believers, even to the Roman ones; there they hear the corrupt and wrong doctrine, *deny* their faith by silence, become *indifferent* to the pure doctrine, accept bit by bit the false doctrine and thus inwardly fall away from their church, while then the outward apostasy is probably promoted by the fact that they have made friends with false believers or even *marry* such. - On the other hand, the education of boys is generally better cared for, and there are more Lutheran institutions for their education. What is the consequence when well-educated Lutheran young men do not find equal companions among Lutheran Christian women? They get married to false or unbelievers and are easily *lost* to our church. In both ways our church loses *members*, because the less the pure doctrine appeals to the natural man, the easier it is for Satan to seduce a man to apostasy. - In order to keep our Lutheran Christians in our church, we should have an institution like the one now being formed, and with God's help others could probably *be* won over to us.

Here, I would like to answer the objection that poorer people often make when they want to *promote* and maintain a higher school.

be encouraged. But this objection is: We are poor and cannot send our children there; let the rich support such an enterprise, they have the benefit of it. In a certain sense, you Christians are undoubtedly right. Therefore, we turn especially to you, to whom God has given a greater measure of earthly goods, and especially to those of you to whom God has also given children. We ask you especially to help according to the earthly fortune that God has given you and to let your daughters enjoy the blessing of this institution that is to be opened. But, you who are less fortunate, you should also consider that it is true that the children of wealthy parents will first benefit from this institution, but it is a benefit that brings profit to the entire Lutheran Church and thereby increases God's glory. May those who have no direct benefit from it not participate?

However, for you, who have been less blessed by God with earthly goods, there is another reason that can encourage you, indeed all Lutheran Christians, whether rich or poor, to help at our institution. And this reason is: In our institution also female teachers for our schools are to be trained.

By God's grace, our synod grows from year to year: there are more and more congregations that establish special congregational schools; the schools that have already been founded grow and demand more and more teachers. Although our teacher training college is also growing in the number of students, this growth is not keeping pace with the need. Many a community is in urgent need of a teacher and cannot get one. On the other hand, there are some communities that would like to appoint a teacher, but they cannot afford the salary that a teacher would need to support himself, while they could well get a female teacher who can get by with much less. But where to get a teacher? The pastor, where circumstances permit, has to keep the school, and then, with his double office, he cannot administer one properly. Oh, the lack of teachers is unspeakably, incalculably detrimental to our school system. And yet, it is the school in which the hope of our church lies. Whoever wants to preserve and expand the Lutheran Church, help to promote our parish schools. And this happens when we provide for more teachers than we have had.

Tell us, dear fellow Lutherans, rich and poor, if these reasons are not valid and powerful, if they do not encourage you to join us in the work of founding, maintaining and promoting this institution. Now then, do joyfully what you know to be the will of the Lord. Whoever can, rich or poor, help for the sake of Christ's kingdom, for his kingdom is to be preserved, defended and increased. You, to whom God has given the earthly fortune and whom he has blessed with children, want to use this opportunity as given to you by the Lord himself and send us your daughters, so that we can immediately begin with a considerable number of pupils, whereby not only the existence of the institution will probably be secured, but also the concern whether such an institution can exist will be overcome and many a friend will be won for the institution. And you poor people do not want to withdraw. If the good Lord has given you daughters who are suitable for school work, then give them back to the Lord and send them to him.

Here they will be instructed to bring the children to the Lord later. You often complain that you can do so little for the Lord and his kingdom; here is a wonderful opportunity to help vigorously in the building of his temple. May He, the God of all grace, promote the work of our hands. Amen.

Trinity Lutheran Parish of Springfield Illinois.

On their behalf, the supervisory authority:

H. W. Rokker,	John Breßmer,
Friedrich Fetzner,	Heinrich E. Volte.
Heinrich Vonhörn,	Michael Riefler,
Charles Lange,	Jacob Neu,

Hermann Burkhardt, Fr.

## **To the ecclesiastical chronicle.**

### **I. America.**

**Memphis, Tennessee.** Certainly, many people have been longing to know how our dear fellow believers are faring in the city of Memphis, which has been hit so hard by a deadly epidemic. We therefore share with you some of what Father Dr. Gotsch reported to us in response to our inquiry on October 16. Among other things, he writes the following: "The distress here is very great. Those who were able to flee have fled; the town is deserted; entire rows of stores are closed; hardly a baker's, butcher's or material store is still open here or there, where one can get something at higher prices. We have also lost many parishioners through death; a large number have moved away; there is no question of parish contributions; our dear "Sieck" (I) (Jr. Gotsch's assistant preacher) "has so far remained healthy by God's grace and I

can, although in great weakness, again support him in visiting the sick, communions and funeral sermons 2c. The day before yesterday and yesterday I had two funerals; today again one. Who knows what tomorrow will bring. - Our dear Karau" (the school teacher) "and his wife were also seriously ill, but are on the road to recovery. However, just like dear Sieck and myself, they are struggling with worries due to the lack of all income (because all schools are closed). May the Lord our God have mercy on us and help us soon out of all distress." - Let us then, dear readers, remember our dear fellow believers diligently before God in their severe affliction! Gifts of love should also be in the right place here. W. [Walther]

The *Order of Crescent* is the name of a new secret society in California that has set itself the task of excluding Catholics from all public offices and counteracting their influence on national politics. As reprehensible as this is, the papists have no cause to complain. Their Jesuit order, which now rules the papacy, also wants to seize power and is also a society that creeps in darkness. It is undeniable that the Jesuit order is dangerous to the state, but it is still wrong to wage the struggle in secret. We will continue to fight openly against this enemy.

G.

**Christianity pay attention!!!** If it were not written, on the raving of the heathens: "But he who dwells in heaven laughs at them, and the Lord mocks at them"! - one might be frightened by the resolutions passed by the so-called "*National Association of Spiritualists*" at its annual meeting in Chicago. At Tuesday evening's meeting, a Miss Anna Middlebrook of Connecticut informed the assembly that she was determined to exterminate the Christian religion. A male delegate from Jersey City suggested

suggested that her name "Spiritualisms" be changed to "Anti-Christians," and his suggestion was received with great approval. - Now it will soon be over with Christianity, since a woman is determined to exterminate it! - May God have mercy!

(Pilgrim a. R.)

**The Order of the Rothmen.** What kind of god this secret society worships is shown by one of the a resolution of condolence passed by a member. The resolution reads: "Since it has pleased the great spirit to call our dear brother from us to live in that evergreen

Therefore, we bow in reverence to the great Spirit, in whose protection we are always, and hope that when we no longer hunt in these grounds, he will bring us to our departed brother to hunt with him in his evergreen hunting grounds for all eternity"

**The rhyme: "That I did for you! What do you for me?", which** Zinzendorf put into the mouth of the suffering Savior, is considered by some to be so beautiful, but it does our one mediator and Savior a great deal of dishonor. This is quite clearly shown by a poem which the Anabaptist "Sendbote" brings in its last number. The final rhymes of the individual verses, in which Christ's suffering is depicted, read thus:

"Look, I'm doing this for you!

And what do you do for me?" "Look, what I suffered for you! Do you also suffer for me?" "Look, for you he goes! And what do you do for him?" "Look, that he did for you!

Therefore, convert!"

G.

## II. foreign countries.

The **preface of the current issue of the** "Lutheraner" is the subject of a review in the "Zeitschrift für the entire Lutheran theology and church". (Jahrg. 34. Heft 4.) It is from the pen of Lic. Ströbel, a sharp critic, a man who does not court favor and applause. We do not think we should withhold it from our readers. It reads: "Galilean! Nazarene! 'Athanasians!' 'Lutherans!' 'Missourians!' What a content-rich, fruitful theme is attached to these names of opprobrium and at the same time of honor! Recently Prof. Walther in St. Louis treated it in detail in a preface of the 'Lutheran' (No. 1 and 2, from October 1 and 15, 1872), and we may well draw attention to the relevant statements, for they are respectable in any case. If recently the 'Missourians' are preferably made the odious keyword and key sheet, then we too find the ultimate reason for this by no means in this or that peculiarity, but rather in something worthy of praise. It certainly cannot be denied that the Missouri Synod has found such great acceptance among the German Lutheran people in America, and is still finding more, because they realize that in the Missouri Synod not a newfangled, but the doctrine is brought to them, Because the people in the Missouri Synod so abundantly receive the gospel of justification by grace alone through faith in Christ, by which the people really receive bread for their spiritual hunger and assurance of salvation. Therefore, let the opponents carry themselves with the sweet hope that the Lutheranism of the Missouri Synod has no future in America, that the Missourians have arisen through something inexplicable, that they will not last long, that the Lutheranism of the liberal General Synod will finally absorb everything in America: this is a foolish hope; if the Missouri Synod sticks to the old, good, pure doctrine, if especially in it the sweet doctrine of "justification by grace alone" remains.

If the faithful are the ones who are driven by justification, the Lord will continue to sustain them and make them grow; for there are always hungry souls who do not want to be fed with the straw and dough of human doctrines, but with the bread that has come from heaven. The Missourians at least know with reliable accuracy what is actually at stake in the struggle against atheism, Pabstism and Union and what is not. This is already testified by the other contents of those two preface numbers: we mean especially the report on 'the free, i.e. unbelieving and God-denying congregation in Milwaukee', - then the 'submission on Father Brockhagen's rubble and rubble', and others more, - but above all the careful and essentially irenic paper on 'the unirt-evangelical synod of the West'." "But it" (the Missouri Synod) "is supposed to fall apart out of blind adherence to its galvanized hobbyhorses, even with confessedly faithful comrades in the faith.

be? - Well, think and say what you will about that; but - where there has been a breach between Missourians and other Lutherans, it has been over something far higher than 'Missourian' quirks." G.

**Pastor Harms in Hermannsburg.** While now in Germany false prophets, like Dr. Sydow, are praised by their authorities and confirmed in their dignities, receiving at most a mild reprimand for "imprudence", now there faithful servants of Christ are threatened, scolded and punished with fines, suspensions, dismissals from office, imprisonment 2c. as rebels, if they only complain about the practiced tyranny, yes, only declare that they, like the apostles, would in any case obey God more than men. Among the latter is also the dear Pastor Harms. The "New Hanoverian

Zeitung" officially reports the following: "The notice in the 'Hannoverscher Courier' of April 7 and the 'Böhme-Zeitung' of May 6 of this year about the (alleged) political behavior of Pastor Harms in

Hermannsburg at a school examination, as well as the omission of the same in this year's preface of the "Hermannsburger Missionsblatt" about the general school regulations of October 15 of last year, gave the Royal Provincial Consistory in Hanover cause to open an investigation against Pastor Harms. After the end of the proceedings, Pastor Harms was given a severe reprimand by the Consistory in front of the assembled Collegium, with the warning that if, contrary to expectations, similar incitements and aggravations should occur, very



serious disciplinary measures will be taken". - In both Hesse, even stricter measures are taken against faithful pastors. W. [Walther]

**New-fashioned sign of a cemetery.** In Berlin, the following inscription has just been added to the entrance of the free religious burial ground:

"We no longer fear or hope for the hereafter, "The betterment of this world is our desire."

The Leipzig Lutheran Church Newspaper, which reports this, makes the following remark: "Thus, in their opinion, everything would stop for these freethinkers beyond the wall of their burial place. We think that if these people do not want to improve themselves, but only "this world", they should first of all abolish death, because for such people death is obviously the greatest mistake of this world. W. [Walther]

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### **Death notice.**

We have just received the shocking news that the former faithful pastor of the local Lutheran congregation of the Zion District, E. D. C. Böse, has passed away blessedly in the Lord in Fort Wayne during the night of October 23-24 after a long period of sickness.

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### **The new Synodal Printing Office building**

is nearing completion. However, the amount of shares on which the company had to be placed has only been received to a small extent. In the name and on behalf of our Board of Directors for Printing and Printed Matter, the undersigned therefore takes the liberty of cordially requesting all those gentlemen and brothers to whom shares have been sent for their placement, not to wait until they have placed all the shares before sending in what they have gained from the shares already placed. The Board of Directors is prepared to do its utmost to satisfy the master builder, but without the help of at least the majority of the shareholders, the immediate needs in this time of financial embarrassment exceed the strength of the brothers concerned. The undersigned hereby dares to express his urgent request all the more, as our local institution will receive the larger space it needs more and more through the new printing building alone. Only if this can be granted to the institution as a part, as intended, can the construction of a new institution building wait another year without damage. May the Lord awaken many hearts of those among us who are blessed with temporal goods not to deny us their helping hands. The Lord, whose kingdom alone the enterprise is to serve, will certainly reward it abundantly according to his gracious promise of his time.

C. F. W. Walther.

### **From the history of song improvements.**

At the beginning of this century, as is well known, the theologians were in a real rage to improve the old songs, as they thought. In a new hymnal, among other things, the hymn: "God the Father dwell with us" was changed to: "God the Father stand by us. When the peasants of a village gave this change as one of the reasons why they did not want to and could not accept the new hymnal, but the superintendent wanted to persuade the objectors that the new version was obviously more comforting, one witty peasant replied: "Please forgive me, Mr. Superintendent! If God the Father dwells with us, he will remain; but if he only stands with us, he can easily go on. So what is more comforting?" To this then Sr. Hochwürden knew nothing to answer, and the new hymnal - was now introduced by force! W.

[Walther]

who touches you touches the apple of his eye." Zech. 2, 8.

In 1562, more than 30 preachers with their wives and children were expelled from the ducal Saxony because they did not want to subscribe to Strigel's error of the involvement of the human will in the work of conversion. When the chancellor Dr. Brück in Weimar gave them their farewell, one of them said to him: "Mr. Chancellor, don't you think now that you are touching the apple of the eye of the Lord Jesus Christ, whose servants we are, now that you have driven 30 faithful preachers into misery? Repent and stop persecuting faithful servants of Jesus Christ, or the Lord God will punish you severely and terribly, and we will lament it in our prayers. The chancellor answered angrily: "You loose priest, if I grab the apple of the Lord Christ's eye, as you say, he will probably push my hand back, if it hurts him and if he feels it. What happens! Later, when he was caught with others who had been put under guard during the conquest of the Grimmenstein fortress in Gotha and heard that he was to be quartered as a ringleader in a few days, he was terrified. He publicly confessed that there was not a thing in his heart that would make him

He said to the expelled preachers that the Lord Jesus would probably push back his hand if he felt that he had attacked the apple of his eye, and that such words burned his soul, heart and conscience as if he were already in the hellish fire. He could not be satisfied until he received absolution and Holy Communion from the former court preacher in Gotha, to whom he had often offered the burned heartache, and asked him that his sin be publicly read from the pulpits in Thuringia as a warning to others. G.

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### Church News.

Mr. A. H. Brauer, who had received his theological education in the theoretical seminary at St. Louis and had passed his examination well, was called by the newly formed congregation at Alleghany City to be a preacher and pastor and was ordained on the 10th Sunday after Trinity by order of the honorable C. Great, President

of the "Eastern" District of our Synod, with the participation of Rev. Engelder, ordained and introduced by the undersigned.

God give the dear brother a joyful courage to work cheerfully in this hopeful field, and let him be a blessing for many! I. P. Beyer.

Address: Rsv. L.. H. Lraur,

106 Dtt8t St., Oit^, Du.

After the candidate for the office of preacher, Mr. Aug. Hofius, from the seminary in St. Louis, had received and accepted a regular appointment from the newly founded Lutheran congregation near Columbus, Texas, he was ordained and introduced by the undersigned by order of the honorable President of the Western District on the 12th Sunday after Trinity in the midst of his congregation.

The Lord crowns also this worker in his vineyard with many blessings! John Carpenter.

Address: Xsv. ^ux. Löurm,

Lox 55. ooluivbug, ooloruclo Oo., loxus.

Pastor Oskar Schmidt, who with the consent of his former congregation at Tcrre Haute, Ind. answered the call of the Lutheran Trinity congregation at Town Echester, Ottawa County, Mich. was installed in his new office on October 15, in accordance with the commission received, by August Crull.

Address: Xov. II. O. 8oünnät,

Lox 56- Hbon, Oo., Aelioli.

Pastor Walter Krebs, who had received a regular appointment from the congregations at Varna and La Rose, Marshall Co., Ill, was installed in his office by the undersigned on behalf of the Reverend Mr. Praeses Bünger on the 18th Sunday after Trinity at both places.

Our faithful Archpastor, JEsus Christ, be with him and his churches! Paul Heid.

Address: Rov. ^7. xrods,

Du Itoso, LlarickmII Oo., III.

Due to the appointment of Pastor M. Günther to the Preacher's Seminary in St. Louis, the St. Matthew's congregation there has become vacant. The congregation then appointed Pastor H. Engelbrecht in Lowdcn, Iowa, as its pastor, and he has accepted this appointment. On the 18th Sunday after Trinity, October 12, Pastor Engelbrecht was installed in his new office by order of the Reverend President of the Western District of our Synod by the undersigned with the assistance of Pastors A. Wagner, F. Döderlein and F. Lehmann.

May the Head of the Church bless the work of the newly called in his so important field of work":!

Chicago, Ill, October 24, 1873, H. Wunder.

Address: liov. n künAvldrootid,

430 Oln)'great St., OlrionAO, III.

### School and church dedication in Cleveland, Ohio.

On the 17tcn Sunday after Trinity, a handsome building of two stories was dedicated in Cleveland (east side). It stands an hour's walk from Zion Church on Main Street on the east side of town, where Pomeranians, West Prussians and Mecklenburgers have settled. The two large rooms are initially intended for two school classes, but services will also be held in them until the construction of a church of their own becomes possible. For the time being, the congregation remains undivided and the main service is held in the Zion Church. ,

Although the celebration took place only on the afternoon of the aforementioned Sunday, and no invitation had been issued, the sound of the choir's trumpets from the west side and the sight of a procession of 300-400 children drew out all the Germans living far and wide. The crowd was so large that the building could hold only a portion of the children. The adults had to stay outside and stood in crowded heaps in front of the door. After singing a hymn of praise, Pastor Schwan Sr. gave a speech from the front steps, in which he said: "Why did we build this house? Answer: Because we want to keep what we have; namely 1) what we have as Germans, 2) what we have as Lutheran Christians." Pastor Schwan Jr., who is in charge of the school for the time being, followed with a request for a collect, which cannot be missing at such occasions and which was worth the effort here as well. The celebration closed with a thousand-voiced "Now give thanks to God" and the benediction. - The school now has almost 100 children and during the services a good part of them has to stand in the aisles and in the hall.

That would be the eleventh school and the third church in Cleveland. Thank God! S.

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## Church consecration.

The last 18th Sunday after Trinity was a true feast day for one of my branches, namely for the Lutheran congregation of St. Paul's in Gundrum, Pulaski Co, Ind. On the same day they were able to dedicate both their newly built frame church and their churchyard. In the morning I preached in the church on Gen. 28, 10-22, in the afternoon in the churchyard on 1 Cor. 15, 42-44.

May the Lord God therefore grant that in the new church His Word may be preached pure and clear, in evidence of the Spirit and of power, and that it may be believed from the heart by all who come in and go out, so that the seeds of eternal life may be sown in the new field of God. This asks and wishes from the heart  
Logansport, Ind, in October, 1873 I. H. Ior, Rev.

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## Mission Festivals.

On Friday, September 12, the congregations in and around New York celebrated their second mission festival. Quite a number of guests from the various congregations had come, especially as the day was a splendid one. The celebration began around 10 o'clock with a song, after which Pastor H. Walker preached on the question: "Why should we Christians do missions?" which he answered as follows: 1) Because there is only One God and One Mediator between God and man; 2) because we can only know this One God and One Mediator between God and man through the preaching of the Gospel; 3) because we Christians alone have this beatific preaching of the Gospel. This was immediately followed by a lecture on the history of missions by Pastor E. Göttlich, in which the speaker presented the missionary activity of the Christian Church from the first Pentecost to the present day in a quite graphic manner, and finally encouraged and called for lively, active participation in this holy work. After a break of almost two hours, which was used in the best way for refreshment and strengthening of the body, the continuation followed. The orphan father Mr. Pastor G. C. Holls and our emigrant missionary Herr Pastor Steph.-Keyl talked about innerMission. The former, drawing on the evangelical history Luc. 18,31-43. sought to show "wherein the missionary calling of the church consists," namely, in a humble, loud, faithful giving of hands to direct the missionary work of JESUS CHRIST; for 1) the LORD still today goes through the world with Word and Sacrament; 2) thousands of blind beggars sit by the wayside; 3) the LORD still today calls such as lead the blind to Him. Pastor Steph. Keyl, based on the parable of the Good Samaritan, directed the attention of the audience to the area of the emigrant mission, and showed in some interesting stories from his professional life: how sad it is in most cases, especially in physical, but also not infrequently in spiritual relationship to the Germans who immigrate almost daily in large numbers, and asked urgently to lend a hand to this important and certainly God-pleasing work, to practice mercy and true, Christian charity. It should also be mentioned that the singing choirs of Pastor Walker and Pastor Ebendick enhanced the festivities by singing several songs. The collection amounted to 150 dollars, which is intended partly for external and partly for internal missions.

May the merciful God extend His kingdom on earth more and more and may the number of believers grow more and more to the praise of His holy name!  
Amen.

Alex. Brömer.

Mission feasts are feasts of victory and joy, for they tell us how Jesus Christ, our Lord and King, not only reigns in the midst of his enemies, but also how he still takes the strong as his prey through the beatific gospel, increases his kingdom and spreads it to all ends of the earth. A Christian congregation certainly had reason enough to rejoice over this. For a Christian congregation, such a feast is therefore quite heart-lifting and faith-strengthening, because it can hear how the Lord still sits in the reign and goes along for the benefit of the truth, even in spite of this faithless, last-distressed time. Many a lukewarm congregation has been awakened by such festivals to renewed gratitude to the Lord and to a love of the Gentiles, because the description of the hardship among the Gentiles made them realize the blessing they had received through the Gospel. A festive congregation also bears witness to their faith to the world and to those who otherwise pay little or no attention to the church and God's word throughout the year; and many who were driven to the house of God by curiosity on such a day have been won over to the truth and have become zealous Christians.

A mission feast was celebrated for the first time in the midst of the dear Zion congregation in Lincoln, Illinois, on the 13th Sunday after Trinity. Invited were the congregation in Spring- field and the one in Mount Pulaski. Unfortunately, the former could not come because they did not have transportation. The beautiful weather, however, had brought a large number of guests, so that the spacious church was filled long before the service began. The pastor of the congregation, Mr. H. Meier, held the altar service and then preached on the epistle of the day, Galatians 3:15-22. After the singing choirs of both congregations sang alternately before and after the sermon and a child was baptized after the sermon, a collection was raised during the congregation's reception for the benefit of the mission, after which the service closed with the blessing of the Lord. A midday meal was provided by the members of the congregation. - At 2:00 a.m. the service resumed. After a short altar service and singing by the choir and the congregation, the undersigned preached on John 12:32, 33, followed by Pastor Meier's talk on Mark 16:15, 16. After the sermon, another collection was taken; both together resulted in the sum of -43.41. This was earmarked for Hermannsburg.

The second feast was celebrated on the 17th Sunday after Trinity in Mount Pulaski. My dear congregation did not want to miss the opportunity to hold an annual festival in their midst, as usual. We would have gladly postponed our celebration and accepted the invitation to the celebration in Bloomington, where about six congregations wanted to gather, if we had known a few weeks in advance instead of a few days. As gloomy as it looked a few days before, we still had pleasant weather that day, and even though the church was not as crowded as before, all the pews were occupied. In the morning, Pastor Weissbrot from Mount Olive preached on Is. 60, 1-6. Pastor Meier, who was followed by many of his congregation members and who had also brought his singing group, preached in the afternoon on how necessary it is to do missions, using Acts 16, 1-10 as a basis. - The collection amounted to \$40.00, half of which was earmarked for the external mission, the other half for the internal mission. - In all other respects, this feast also passed off in a lovely manner to the delight of all present.

May the faithful God put his blessing on the preached word and give all our churches a right missionary spirit, so that they become quite willing to help build his

kingdom here among us as well as among the poor heathen! Amen.

I. T. Bötticher.

On the 25th of September this year, a mission festival was celebrated in the parish of Pastor Chr. Markworth, at which the looi, Daib, the pastors Damm, Lauritzen, Meyer and the undersigned were present, and to which, in spite of previous rain and the following cold and heavy wind, quite a number of festive guests had gathered, who in the morning outdoors, in the afternoon twice in the church, and finally again on the Fcstplatze, let themselves be encouraged to the work of the mission, and showed their love in a collection of H35.61, of which P25.00 was given to the Inner Mission and the rest to Hermannsburg. I. Jacob Hoffman".

On the 17th Sunday after Trinity we celebrated our first mission feast in Bloom - ington, Ill. Seven congregations, Springfield, Champaign, Pekin, Peoria, Egypt, Bloomington and Danvers with their branches Blue Mountain and Saybrook participated in the celebration; also several members from other congregations joined us. The Peoria congregation had engaged an extra train; in Peki"

the local community and the community center Egypt filled the empty wagons brought for them. And now, in a festive mood and with a merry heart, they went to Bloomington. The celebration took place on the Fair-Ground, which had been willingly given for this purpose. At 10 o'clock the celebration was to begin; but the dear congregations from Springfield and Champaign had not yet arrived, and when they still had not arrived at about eleven o'clock, the celebration had to begin. But no sooner had the priest spoken for a few minutes than, to our great joy, the longed-for congregations arrived on a train. In a long procession they passed the speaker's stand at some distance, and soon the remaining space of the pews was filled; there were now about three thousand people present. Pastor Köstering gave a serious sermon on inner and outer mission, to which everyone listened with great silence and attention. After the morning service, the self-sacrificing love of the Bloomington congregation provided a good midday meal for the large crowd; all were abundantly fed and watered. During the time between the morning and afternoon services, the members of the various congregations interacted with one another in heartfelt joy and brotherly love. One saw and felt how "fine and lovely it is when brothers live together in harmony".

In the afternoon, Pastor Süß gave a historical lecture on the mission to the Gentiles, based on Rom. 3:12-17. And since he himself had been a missionary in Africa for twelve years, he showed from his own experience how terribly true the words of the holy apostle were; to which he attached the exhortation that we should have mercy on the plight of the Gentiles and bring them help. - In the meantime, the air had become a bit colder and the sky cloudy, even it began to rain; but this did not disturb your attention. The crowd listened to the words of a man who had seen for himself and experienced for himself what he was communicating; and no doubt many a one sighed in the silence of his heart: Lord Jesus, have mercy on the poor Gentiles! - The singing choirs of the congregations of Springfield, Peoria, Bloomington and Pekin contributed not a little to the beautification of our mission feast. The collection of the day amounted to O163.86. To this was added a part of the surplus, which resulted from the income of the Peoria train, namely O49.60. So that for the missionary treasury O213.46 was collected. This sum was intended half for the inner and half for the outer mission. The other part of our surplus, O60.00, was distributed among three poor students.

At six o'clock in the evening, the congregations returned home refreshed and strengthened. May the merciful God grant that the mission may be a lasting one for all. His name be praised and glorified for everything! Paul Hcid.

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### Conference - Displays.

One-day conference in St. Louis on the second Wednesday in November. Subject of the meeting: Rom. 9 - 11.

C. S. Kleppisch, Secretary.

God willing, the United Northwest Conference will meet for the first time on the 10th of November of this year, at the congregation of the Rev. W. Hagedorn at Neenah, Wisconsin. Brethren are requested to register in time at the Drtd-tor loei. Ph. Brenner.

### The Seventeenth Synodical Report of the Middle District of the Missouri Synod 2c.

is just leaving the press. All who have had the privilege of attending the meetings of this district testify with one mouth how delicious and blessed the negotiations on the theses on prayer have been. Whoever wants to enjoy something of this blessing, should obtain this synodal report and read it diligently. It is proof that we confess the pure doctrine of the divine word in this matter as well, and also proof that our enemies are lying, who call us advocates of a dead orthodoxy.

The price is 15 cents per copy.

G.

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### Christmas - Liturgy.

If the dear pastors want to arrange a lovely Aindergottesdienst for the coming Christmas, they will find excellent instructions in this "Liturgy". It contains a complete disposition not only for such a service, but also for everything that is to be sung by the pastor as well as by the school youth (or also by the choir), the notes including organ accompaniment. The whole comprises 9 pages in high quarto format and is neatly printed on fine music paper. - Orders should be placed soon to allow time for practice.

To be had from M. C. Barthel, St. Louis, Mo.; from Rev. C. Gross, Buffalo, N. I.; and from Teacher P. Bürger, Washington, D. C. - Price: single 20 cents, the dozen O2.00.

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### Our new calendar for 1874

is finished and ready for shipment. It is to be had at Mr. M. C. Barthel's, corner of 7th and Lafayette streets, for 10 cents each. The dozen costs 80 cents, with postage 90 cents. Orders on single copies can be filled only if the amount is enclosed.

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#### Received in the coffee of the Western District:

To the synodical treasury: from a member of the congregation at Utica, Winona Co, Minn, O2.00. From Past. Hallerberg's congreg. in Quincy, Ill, O10.00. Past. Gräbner's Gem. in St. Charles, Mo, O23.00. by Past. Lehmann's Gem. in New Wells, Mo., O6.25. teacher Gertenbach's in Columbia, Ill., O2.00. by teacher Jung of Mrs. K.'s in Iowa O1.00. by teacher A. Mack's in Aurora, Ill., O2.00. by Triunekrits District in Velvet Louis \$16.95. by Past. Storms Gem. in Pleasant Ridge, Ill, O25.00. past. Wille's Gem. in California, Mo, O8.00. From Past. Schwensen's Gem. in New Bielefeld, Mo., O16.75. don Past. Schuricht's Gem. in Wilberton, Ill, Collecte, O11.28. Of Immanuel's - District in St. Louis P16.00. Of Rev. Hunziker's Gem. in Dissen, Mo., O6.85. Of Past. Heinemann's Gem. in Neu Gehlenbeck, Ill, O9.20. Past. Jungk's Gem. in Jackson, Mo., O3.20. Past. Stephan's Gem. in Ehester, Ill., O6.40.

To the college maintenance\* fund: from the Trinity District in St. Louis O11.00.

To the synodical mission treasury: from Mr. Schwartz at Pinckneyville, Perry Co, Ill, O2.00.

For inner mission: A part of the mission festival collection in Baden, Mo., O50.00. A part of the mission festival collection in Homewood, Ill., O50.00. From teacher H. Goldmann through Past. Carpenter at Rose Hill, Texas, O10.00. one-fourth of Missionfest-Collecte at Collinsvillr, Ill, O33.90.

On the new seminary building in St. Louis: From Rev. Bartling's congregation in Chicago, H44.25. Past. Stülpnagel's Gem. in Cooper County, Mo., O18.30. From the Gem. in Town German, Huron Co., Mich., O9.50. From Past. A. W. Frese in Cumming County, Nebr. of, O12.00. Past. John's Gem. in Pekin, Ill, O20.00. by W. Precht in Addison, Ill, O5.00. by Mr. Kölling of the Gem. in East St. Louis, Ill, O15.00. by Past. Gräbner's Gem. in St. Charles, Mo. collected by Teacher Hölcher, O20.00. From the same parish, collected by Teacher Walther, O25.00. From Past. Brands Gem. in Baden, Mo. collected, O21.00. Past. Schöch's Gem. in Pinckneyville, Perry Co, Ill, O35.00. Past. Stephen's Gem. in Ehester, Ill., O11.00.

On the Emigrant Mission in New York: A Part of the Mission Festival Collecte in Baden, Mon, O50.00.

For Rev. Brunn's An st alt: A part of the Mission Festival Collectr in Baden, Mo., H65.17. From Teacher H. Goldmann through Rev. Carpenter in Rose Hill, Texas, O25.00. Thank offering from N. N. for fortunate preservation in a calamity, by Past. Schuricht at Wilberton, Ill, H5.00. A quarter of Missionfest Collecte at Collinsvillr, Ill, O33.90.

On the Hermannsburg Mission: A part of the Missionfest Collecte at Baden, Mo., O25.00. A quarter of the Collecte at the Mission Festival of the Chicago and

neighboring congregations O123.15. From Teacher H. Goldmann through Pastor Zimmermann at Rose Hill, Texas, O25.00. A quarter of the Mission Festival Collecte at Collinsville, Ill., O33.85.

On the Leipzig Mission: A part of the Mission Festival Collect in Baden, Mo., O25.00. A quarter of the Mission Festival Collect of the Chicago and neighboring congregations O123.15. From H. Goldmann through Past. Carpenter at Rose Hill, Texas, P25.00. One-fourth of MissionfestCollecte in Collinsville, Ill, H33.85.

For poor students: Collected at W. Horstmann's wedding, by Past. Schuricht in Wilberton O3.55.

For Past. Ruhlands Gemeinde: Von Pastor Heinemanns Gem. in Neu-Gehlenbeck, Ill, O13.85.

For the congregation in Davenport, Iowa: From Past. Heinemanns Gem. in Neu-Gehlenbeck, Ill, O13.30.

For you Memphis and Shreveport communities: from Past. Lehmann's congregation in St. Louis County, Mon. 017.00. E. Roschke, Cassirer.

#### **For Vaö Lutheran Orphanage to the Little Child Msu near St. Louis**

the following gifts have been received since August 9, 1873:

From Joh. Werner in Mokena, Ill, 50 Cts. Receipt from an unnamed person in Cape Girardeau, Mo., H5.00. Wedding Collect with Mr. Geo. Schneider in Columbia, Ill, Oloi45. From Peter Nielson in Des Peres, Mo., O5.00. From Mr. N. N. in Rev. Streckfuß's parish \$25.00. From Mr. N. N. of the same parish H9.00. From Trinity District in St. Louis by Mr. Julius Schubarth H33.00. Don N. N. by C. Wilbardt P1.00. From the Trinity District by E. Schäfer O5.00. From Bro. Schumacher O1.00. From the Concordia District in St. Louis by Student Böttich" O1.80. From D. Michel in Baltimore, Md, by Prof. Walther O10.00. From Mrs. Steffner in the Dreieinigkeits - District at St. Louis P5.00. Heinrich Scheer there P2.00. Martin Barthel there O1.00. Collected from a friend of the orphanage in St. Louis O20.00. Collected at an infant baptism in Grand Tower, Ill., by Mr. Rev. Köstering, H3.00. From Mrs. Henriette Herrmann in St. Louis, D an offering for happy delivery, H3.00. From the children of Mr. Past. Biedermann in Cincinnati to pay off debt H3.00. ..From N. N. in the Immanuel's District at St. Louis 75 Cts. From the Concordia District there by Student Bötticher O11.00. From some women in Carlinville, Ill, H4.00. By Mr. Kassirer E. Roschke O21.13.. by Ernst H. Brinkmeyer in the Dreieinigkeits District in St. Louis H5.00. R. Buchholz there O5.00. F. Auch in Unionville, Mich, O5.00. W. Wetzhold in St. Louis O3.00. Heinrich Bocker there O5.00. Mrs. Zimmermann there O1.00. N. N. there O2.00. Mrs. Pauline

Hartmann in Effingham, Ill, 42.00. Mrs. Pastor Charlotte Scholz in Corning, Mo, 41-00, from her children Marie, Paul and Martha 50 Cts each. From the Cyncordia District in Samt Louis by Student Bötticher 44.75. HochzeitS-Collecte at Hrn. Dr. G. S. Schuricht (half) 015.75. From the Trinity District in St. Lours by H. Blumenberg 45.00. From Mrs. K. in Iowa by Mr. Teacher Jung 41.00. From an unnamed person by Mr. Past. Schöch in Pinckneville, Ill, 41.00. By Mr. Past. E. Braun in Houston, Texas: from C. Braun 47.00, W. and A. Reichhardt, Madame E. Telschow each 42.00, Herm. Janisch 41.00, Karl Weidemann 50 Cts, Johann Stöckli 42.00, Louis Janisch 41.00, Heinrich Saulus 50 Cts. From the laudable Women's Association in the Immanuels District at Saint Louis 450.00. St. Louis, 23 Lct. 1873 I. M. Estrl, Cassirer.

For poor students, Pastor P. Heid in Peoria, Ill, received from his congregation from the surplus of the costs of a trip to the mission festival by rail 440.00 (namely for Ph. Schmidt 420.00 and for Leuthäuser 420.00). By Pastor E. W. Kahler in Lancaster, O., from his congregation (for the "theoretical") 418.00. Collectirt (for the theoretical) at the wedding of Hrn. A. Gräbner'S in St. Louis 413.50.

C. F. W. Walther.

The undersigned received the following gifts of love for the Port Huron school building:

From the congregation of Mr. Past. Trautmann 46.00. From the congregation of Rev. Arendt in Utica 410.00. From the congregation of Mr. Past. List in Roseville 47.00. From the congregation of Mr. Past. Hattstädt 47.00. From the congregation of Mr. Past. Schwarz in Town Hrrman 43.35. From the parish of Mr. Past. Hügli 418.14.

God reward the dear donors abundantly, especially that He may graciously fulfill their missionary hopes for Port Huron and establish a port of salvation for the salvation of many souls in this outwardly flourishing but spiritually degenerate port city! I. F. Ruff.

For the sick Pastor C. G. T. Krause, the following support has been received since the New Year:

By Mr. Kassirer Roschke 428.50. By Mr. Pastor Sprengeler Sr. collected on H. EggerS baptism of children, 49.20. By Mr. Pastor Fischer's congregation 48.00. By Mr. Rev. H. Meyer by an unnamed person in Collinsville, Ill, 45.00. By the congregation of Mr. Pastor Sprngelrr Jr. 45.30. By Mr. Pastor F. I. Th. Junqk by Bro. Nothturst 45.50. By the congregation of the undersigned in Waconia 413.25. By Mr. Kassirer Roschke 48.30. By Mr. Past. P. H. Dicke 42.00. By Mr. Past. Hörnicke 42.00. Ucherschuß einer Kasse der Lynode nördlichen Districts für Reisegeld armer Pastoren zur Synodalversammlung in Milwaukee 414.70. By Mr. Pastor Johls Gemeinde 49.50. By Mr. Past. Krumsiags congregation 48.39. By Mr. Pastor Bünger from dcr treasury for sick pastors 450.00. By Mr. Pastor I. Horst from Mrs. Hrlmke 42.00. By dcr congregation of the undersigned at Watertown, Minn.

The Lord is a rich recompense here in time and there in eternity to those who have helped this suffering limb and continue to do so!

Waconia, Minn, dcn Sept. 18, 1873. wm. Frederick.

For the seminary household in St. Louis received from dcr congregation of Pastor Zimnierrmann in Rose Hill, Harris County, Teras, 46.00. Don the Messrs. Leonhardt <L Schuricht in St. Louis 8 barrel mebl. From the werth women's club in Pastor Hahn's parish at Staunton, Ill, 3 handkerchiefs, 4 pillowcases, 2 bed laccn, 6 towels, 1 quilt. From Mr. Karl Kastrier, of the Cross parish of the Rev. Holls, in St. Clair county, Ill, 7 gallons of apple buttrr and 2 sacks of apples. From Mr. Waltke, soap boiler, at Lowell, near St. Louis, 2 sacks of soap. Don the women's club of the community in Lowell 40 gallons of apple buttrr. From N. N. of Collinsville, Ill, 10 gallons of apple butter. A. Waschilewski.

For poor Collcge students at Fort Wayne cold: From Dr. Sihler's congregation 420.00, for C. Guenther 457.50, together 477.50. By Rev. Kanold from Rev. iLtarker's congregation 49.05, collected by him 44.35, at the funeral of Söhnlein I. Täpfels 4135, together 414.75 for Neh- wald and Brege. From the Jungfrauenverein dcr Gcmeindc zil St. Charles for Hil. Kuntz 420.00. From the Jungfrauenverein ter parish of the Past. Frincke in Baltimore 410.00. From the congregation of the Past. I. Rupprecht in North Dover, O.. for F. Schröder 429.50. The six-month interest of the 41000-Irgat dcr Mrs. Pastor Hamann 445.00. By Mr. Pastor Jox from his congregation in Logansport, Ind. for F. Berg 439.50.

O. Hanser, Director.

With heartfelt thanks to God and to you dear Giver, the undersigned certifies, to have received the following gifts for our church building in Iowa City, Iowa: By Pastor Ch. H. Löber as the first gift of his recently formed Young Women's Association 48.00. By Pastor F. Büchele, evening meal collecte of his congregation in Graflon, 412.30; also from his branch in Town XI 43.35. H. Cämmerer, Pastor.

Changed addresses:

**Ilav. 6. b'rinolco,**  
**207 Koudlr Llinrp 8tr., Bultlnrorv, Älä.**

**Ü6V. H. L. üsinrialis,**  
**Lox 378- ^ntortown,**

**Hov. 3. D. Undn,**  
**8oboiivnin\$, Huron Oo., NicU.**

**Drrul ^V. Ouyc r,**

**Lox 308- Nuoon Oitv, Flacon Oo., Uo.**



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**Is Luther's inflexibility really to blame for the disastrous split in the so-called Evangelical Protestant Church?**

Sermon preached at St. Louis, Mo., before the Evangelical Lutheran congregation there on October 31, 1873, by C. F. W. Walther.

O Lord our God, You have created for all of us a heart thirsting for peace. But behold, there is no peace anywhere, but disunity, struggle, strife, separation and division everywhere, even in Your holy church. And oh! so easily we are offended and annoyed by it and go astray, or, tired of the struggle, we make false peace and thus lose the treasure held out to us.

We ask You, then, to give us today, on the anniversary of the holy Reformation of Your church, enlightened eyes of understanding, so that we may not be annoyed and repulsed and misled by the struggle and strife even in the midst of Your church, but firmly believe that You are nevertheless, O Lord, in the ship of Your church, even though it is not sailing peacefully, but is swaying and wavering, surrounded by storm and waves, and seems to be nearing its sinking. Awaken and strengthen our hearts through the example of our fathers, Your servants who were faithful to the point of death, so that we too will not tire of the fight in this time of ours and make a false peace, and so do not leave our own fortress but continue to fight the good fight of faith for Your pure Word until the crown that has been placed on us is on our head. Then, having laid aside our swords, we will wield the palm of victory there in the huts of eternal peace. Hear us for the sake of our Prince of War, Victory and Peace, Jesus Christ. Amen.

**Text: 1 Kings 18:17, 18.**

**"And when Ahab saw Elijah, Ahab said unto him, Art thou he that confoundeth Israel? And he said, I do not confound Israel, but thou and thy father's house, because ye have forsaken the commandments of the LORD, and walk after Baalim."**

St. Louis, Mo., Nov. 15, 1873,

No. 28.

Dear fellow believers and festive people!

If we consider today, on this year's Reformation Day, the success of Luther's work four and a half hundred years ago, we must indeed be amazed. Only the wonderful success of the preaching of the holy apostles all over the world can be compared to it. No sooner had Luther - it was 356 years ago - publicly announced his ninety-five first reformatory sentences and had a number of mostly smaller writings printed, than the spring sun of a new light and life immediately rose over the whole of Western Christianity, while at the same time the mighty structure of the papacy, which had defied all storms until then, shook to its deepest foundations, as if struck by thunderbolts from on high. At the time of Luther's first appearance, the damage in the church had been so desperately bad that the learned Albert Krantz had immediately called out to Luther: "You good brother, you speak the truth, but you will achieve nothing; therefore go into your cell and say: God have mercy on me! But behold, hardly two decades had passed, when the impossible had happened, when a new world had come into being, whole nations had been transformed, and millions of souls had been won for the old gospel to the point of martyrdom in all the kingdoms of the Christian world. Even the bitter enemy and stubborn fighter of the Lutheran Reformation, the Jesuit Cardinal Bellarmine, had therefore to write: "Who does not know that the Lutheran plague, having shortly before broken out in Saxony, soon took almost the whole of Germany, thence, moving northward and eastward, devoured Denmark, Norway, Sweden, Gothland, Pannonia, Hungary, then carried with equal rapidity to the west and south, devastated in a short time also France, England, Scotland, once so flourishing kingdoms, and at last crossed the Alps and penetrated as far as Italy?" \*\*) - At a

\*) "Vsru ^uiäem äieis, done Irstor, soä nidii oKeios; vaäo ixitur in osllam tu "m, st äie: Niserore mei, Ooosl" (See Jöcher'S Gelehrtenlrricvn, under the name of A. Krantz.)

\*\*) "Quis ignorat, pestem Lutheranam, in Saxonia paullo ante exortam, mox Germaniam pene totam occupasse, inde

In another place he writes: "Not content with the western and northern kingdoms, she has dared to sail also to the east and south, to the Greeks, to the Indians, even to the new world. \*) - Should we not exclaim in amazement even at this portrayal of an enraged adversary: "This is done by the Lord, and is a wonder before our eyes"?

After this, it seemed as if it would only take a few more decades for the Lutheran Church Reformation, which was rushing from victory to victory, to finally conquer all the countries of Christendom and to restore the old visible general Christian Church on the face of the earth in its original purity, in order to finally overcome the remaining pagans, Jews and Muhamedans completely through the power of the Gospel and to receive them into its fold.

But what happened? - Among those who had left Papal Babylon, as is well known, a division soon arose. Initially standing together as brothers in one faith and fighting in closed ranks, so to speak, shoulder to shoulder, against the common enemy, they have finally separated into two opposing, indeed, self-fighting spiritual war armies.\*\*)

ad aquilonem et orientem profectam, Daniam, Norvegiam, Sueciam, Gothiam, Pannoniam, Hungariam absumsisse, tum ad occidentem et meridiem pari celeritate delatam, et Galliam, Angliam, Scotiam, florentissima quondam regna, brevi tempore populatam, ad extremum Alpes transcendisse et in Italiam usque penetrasse ?" (Tom. 1. Controvers. Praefat.)

\*) Non contenta occiduis et aquilonaribus regnis, ad orientem quoque et meridiem, ad Graecos, ad Indos, ad ipsum novum orbem navigare ausa est." (Tom. IV. Controv. Orat. praemissa.)

That Zwingli and his followers were initially in complete agreement with Luther on doctrine cannot be denied. As late as 1523, Zwingli wrote: "Luther is such an excellent contender of God as has never been in a thousand years, and with the manly, unmoved mind with which he attacked the Roman Pontiff, no one has ever equaled him as long as the Papacy has granted. Praise be to God! Through him an innumerable world more than through me and others is led to God. That I have not written a letter to him all my days, I have intended to open to all men, that we, so far from each other, yet so unanimously teach the doctrine of Christ, without all attack". (Cited by Cyprian in his "Instruction

The lamentable consequence of this, however, was that the common old defeated enemy strengthened again and the triumphal march of the Reformation suddenly and forever came to a standstill. - —

Who is to blame for this disastrous division of the so-called Evangelical Protestant Church? - This guilt, say our opponents, especially in our days, is borne by no other man than your Luther! Weeping, they say, Zwingli stood before Luther in Marburg in 1529, holding out his brotherly hand to him, but Luther in his unbendingness rejected the brotherly hand, and so he became the cause of that deep rift which still divides Protestant Christianity today. We admit that it is above all Luther's immortal merit that the papacy was overthrown, but on the other hand it is also Luther's still unquenched fault that the church of Protestantism has split. The wreath of honor that Luther had wrapped around his head in 1521 in Worms in the face of the emperor and the empire through his heroic confession had fallen from his head again in 1529 in Marburg in the face of Zwingli and Oekolampad through his pitiful inflexibility. - —

This accusation against Luther is, my brothers, a terrible one. Woe to Luther if the blood of the souls lost as a result of the division of the so-called Evangelical Protestant Church were really demanded of him! - But, praise be to God, the charge brought against Luther in our unionist times is a false one, just as once the charge of King Ahab against Elijah, of which our text tells, was a false one, when the latter, as soon as he saw the prophet, cried out to him, "Art thou that confoundest Israel?"

But the matter is important. Nothing less depends on the decision of this than whether our Evangelical Lutheran Church rightly exists or not. For if Luther had once unjustly separated from Zwingli and his followers, it would now be doubly unjust if we Lutherans persisted in this separation. Let me therefore answer the question today on our Reformation Day:

#### **Is Luther's inflexibility really to blame for the disastrous split in the so-called Evangelical Protestant Church?**

In answer to this question, let me show you two things:

1. that not Luther's, but rather only his opponents' inflexibility is to blame, and
2. that, on the contrary, Luther's inflexibility saved the true unity of the church and brought it nothing but salvation and blessing.

of ecclesiastical union," p. 166.) This was also the position of Oekolampad, Zwingli's friend. In 1521, he wrote of Holy Communion: "I do not call the sacrament a mere figure, like the paschal lamb. Let this blasphemy be far from us, that we should ascribe so much to the shadow as to the light of truth and this most holy mystery. The bread here means not only the body, but under the bread is the body of the Lord. We believe Christ, the most noble truth, which cannot be lacking. It is the true body of Christ, who was born, suffered, died, and ascended into heaven. Yet we do not know how Christ passed through the closed door." (p. 183. f.) Towards the end of 1524 Zwingli fell away from this teaching and Oekolampad followed him in this.

#### **I.**

It is true, my listeners, that Luther rejected the brotherly hand offered to him by Zwingli at the colloquium in Marburg in 1529. With tears in his eyes, Zwingli declared to him: "There are no people on earth with whom I would rather be united than with the Wittenbergers," \*) and asked him to accept him as a brother; but Luther rejected this.

But why did Luther act in this way? Was it out of stubbornness, pride, and hostility toward Zwingli, or because Luther enjoyed quarreling and fighting? - Let that be far away! It is true that Zwingli, without being somehow challenged and provoked by Luther, started the quarrel and continued it for five years, attacking Luther in the most violent way and insulting him in the most serious way, \*\*) had in several writings declared Luther's doctrine of Holy Communion to be a "peasant, godless, silly" one and had scolded all those who accepted this doctrine to be a "dumb kind of people, carnivores and blood drinkers," yes, "man-eaters" who worshipped a "brooded-in God." †) How did Luther behave against Zwingli in Marburg? No word of reproach came from his lips about anything that had happened in the past. ††) Luther himself reported to his friend Agricola after his return from Marburg: "Finally they asked us to consider them only as brothers, and the prince wanted to have it gladly; but one could not grant it to them. However, we have given them the hand of peace and love, that however the hard writings and words remain." ‡) From the pulpit Luther gave the following report on this in Wittenberg: "The matter stands in good hope. I do not say that there is a brotherly unity, but a kind,

friendly unity." ‡‡) Yes, to Martin Bucer he wrote: "You can believe me that I would like to calm and quiet this disagreement, even if I should lay down my life three times. . . May the Lord Jesus enlighten us and make us perfectly one! This I ask, this I lament, this I sigh for." §) - Is this the language of pride, or of unforgiveness, or of contentiousness? - Truly not!

So I ask again: what was it, then, that Luther wanted to extend the hand of peace and love to Zwingli, but not the hand of brotherhood? - The real cause was, in short

\*) See Luther's works by Walch, XVI, 2825.

Barely a year before the Marburg Colloquium, Zwingli had written the following about Luther's book: "Confession of the Lord's Supper" from 1527: "In this book, I feel as if I were looking at a sow in a flower garden; so unclean, untheological, so inauthentic does he speak of God and all holy things. (Zwingli's writing was included by Walch in Luther's Works. p. XX, 1709.)

†) All this Cyprian knows in his "Unterricht" by verbatim quotation from Zwingli's writings after p. 169. ff.

††) The Württemberg theologian Johannes Brenz, who was present at the colloquium, reported the following: "Everything was discussed with the greatest affability and friendliness. Only Oekolampadius, whom we had all imagined to be milder, sometimes seemed a little peevish, but without anything hurtful; Zwingli excused his harsh language with his Swiss nature. One heard no other form of address than 'your friend', 'your love'. Not a word was mentioned about the schism or the sect. One should have thought that Luther and Zwingli were brothers and not adversaries." (Citirt von Guericke from the pulitcn vcelvs. >VuoiU;mbvr^., "ä. Vtutt", in his Church History, 8th edition, III, 153.)

‡) S. Luther's W. XVII, 2374.

‡‡) Ibid III, 2618.

§) XVII, 2396.

Nothing else but God's clear word and commandment that one should not make oneself a party to other people's sins, that one should therefore beware of false prophets and avoid heretical people. Luther himself testified to this publicly before the Wittenberg congregation and his students with the words: "Brotherhood they have desired from us, which we have refused them for this time and cannot promise; for if we accept them as brothers and sisters, we would have to consent to their teaching. Behold, it was not some sinful passion, but God's Word and commandment not to make oneself partaker of false doctrine, that alone moved Luther to refuse Zwingli the hand of brotherly fellowship. Therefore, Luther also gave Zwingli and his followers the following reasoning with great seriousness: "That he was very surprised with what conscience they could consider him a brother, if they thought that he was mistaken; for how would they suffer that his opinion was taught, held, and preached among them in addition to their doctrine? it was a sign that they did not greatly respect their cause. \*\*)

Judge for yourselves, my listeners: Who is to blame for a division that arises when one part adheres to false doctrine and the other part therefore does not enter into fellowship with it? Is it the one who neither wants nor is able to deny God's word and commandment? - Or is it not rather the one who pays homage to false doctrine and will not abandon it in spite of all rebuke and admonition? According to our text, when King Ahab was first introduced to Elijah, he immediately called out to him: "Are you" (Elijah) "the one who confuses Israel?" - But freely and fearlessly the prophet immediately answered him, "I do not confound Israel, but **you** and your father's house, because **you have forsaken the** commandments of the LORD, and walk after Baalim." And did Elijah not speak the truth? Did he, who would remain in the service of Jehovah, bear the guilt of Israel's confusion? - Or rather Ahab and his followers, who introduced the service of Baal and deceived the people into it? Christ, the Lord Himself, was accused before Pilate of the sin of division with the words: "He stirred up the people by teaching to and fro in all the land of Judaea. But who was to blame for the division of the Jewish people in Christ's time? Was it Christ, because he proclaimed the truth, warned the people against the errors of the Jewish teachers, and the people now turned away from them? - Or rather the scribes and Pharisees who stubbornly persisted in their errors? Paul also had to hear the accusation before Felix, after he had separated and gathered a group of believers here and there by his preaching: "We have found this man harmful, and the sedition arouses all the Jews on the face of the whole earth." But who was to blame for these agitations, divisions and schisms that arose wherever the holy apostles preached? The apostles who preached the gospel of Christ? - Or rather the Jews who rejected it? Finally, in the fourth and fifth centuries, all of Christendom was divided over the doctrine of Christ's person alone.

\*) III, 2617.

\*\*) XVII, 2364. f. 2369.

split into two parts. But who was to blame for this unfortunate rift? Athanasius and other confessors, who did not want to and could not deviate even a hair's breadth from the beatific doctrine? - Or rather an Arius and his followers, who stubbornly fought against this beatifying doctrine? Or is there anyone among us who would claim that Christ should have concealed the truth and sacrificed it for peace? Elijah and all the prophets, Paul and all the apostles, Athanasius and all the orthodox teachers should have broken the commandment of God to avoid false teachers in order to preserve external unity? I have no doubt that no one among us will claim this.

So then, it was not Christ nor his faithful servants who were to blame for the division that arose when they stood firm in the truth, but rather their opponents: why, on the other hand, is this blame to be laid on Luther? Luther had not begun the controversy and was on the side of truth, for he was on the side of the Word against reason; Zwingli had begun the controversy and was on the side of error, for he was on the side of reason against the Word: who, therefore, had the duty to yield? Luther with his truth? - or rather Zwingli with his error? God's word, or rather man's reason? And when Luther stood firm and Zwingli did not give way, who is now responsible before God?

that this has resulted in a rupture of the so-called Evangelical Protestant Church that has been unhealed to this day? - This terrible responsibility falls with all its weight on Zwingli's and his head alone; once and now.

But, my listeners, many say in our days: It is right, if it is about Christ and his word itself or about the great main things of Christianity, to stand firm, even at the risk of a division. It was therefore right, they say, that Luther did not give way to the anti-Christian pabstry in Worms, but finally said with iron firmness: "Here I stand; I cannot do otherwise; God help me. Amen!" But it was wrong to deny the fellowship of the brethren because of minor secondary doctrines and thus to break the peace. It was therefore also wrong on Luther's part to refuse the communion offered to him solely for the sake of the doctrine of Holy Communion.  
Reject brother hand.

I reply to this: It would certainly be wrong to break the bond of fraternal and ecclesiastical fellowship for the sake of real, mere secondary doctrines which are not links in the golden chain of the articles of faith revealed to us by God for our blessedness. But is the doctrine of Holy Communion such a secondary doctrine? Is it not, on the contrary, acknowledged to be one of the five "main pieces" even of every Christian child's catechism? Is not the Sacrament of Holy Communion one of the three "means of grace"? Has not Christ instituted the same, as He Himself says in clear words, for the forgiveness of sins? In Holy Communion, does Christ not give His body sacrificed on Golgotha and His blood shed on the cross as the highest pledge of our participation in the reconciliation of the world with God? How, then, could Luther extend the hand of communion of one faith to one who wanted to rob Christianity of its highest treasure and consolation, even to decry it as a stupid idolatry?

blasphemed? Nevermore!\*) Woe to Luther if he had not stood firm then for the sake of human peace, but had yielded! Thus he would have torn down what he had built up until then; thus he would have turned from a confessor and witness into a denier and betrayer of truth, from a reformer of the church into a destroyer and breaker of it. God's spirit would have departed from him, as once from Saul, and God would have fulfilled the threat to him: "You reject God's word, therefore I will also reject you. Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

And even more, my listeners! We would be very wrong if we thought that once in 1529 at Marburg between Luther and Zwingli it was only about the one doctrine of Holy Communion. It seemed so, because Zwingli finally gave in on all other points. But the reason why Zwingli persisted in the point about Holy Communion showed that it was much more. Zwingli explained that he could not ignore Christ's words: "This is my body, this is my blood": For "God does not pretend to us such incomprehensible things"! Hereby Zwingli irrefutably showed that he accepted from God's word only that which he could understand with his reason or rhyme with his system, but that everything else was an annoyance and offense to him, that he was basically, perhaps without being aware of it himself, nothing else than a rationalist. †) Was not Luther's believing heart horrified by this speech? Could he extend the hand of brotherly fellowship to a man who revealed himself to him as a believer in reason, that is, as an unbeliever? - Never! Rather, he rightly repeated the word: "You have a different spirit than we have.")

So it is certain that not Luther's, but rather only his opponents' inflexibility is to blame for the disastrous division of the so-called Evangelical Protestant Church to this day.

\*) Three and a half years before the Marburg Colloquium, Zwingli himself had declared Luther's doctrine of Holy Communion to be a fundamental, i.e. church-dividing error and had written: "Bucer said for the sake of peace that one could believe this way and that way in this matter without losing one's faith. I do not agree with him. Belief that by eating the flesh (of Christ) consciences are strengthened is connected with loss of faith." (Cyprian's Lessons. p. 171.) Yes, a year earlier he had already written mockingly to the Lutheran Rhegius: "I, too, wish that it may go well with yours, but on condition that they do not counterfeit the wheat and the grapes, but let bread and wine, not flesh and blood, be made of them." (S. 183.)

According to the story of the reformer Hospinianus, Zwingli had even added: "Mary would also have first asked: How should this happen? and only then believed" (S. Löscher's *Hist. Mot.* I, 160.) In order to justify his theology of doubt, he made even the mother of the Lord an unbelieving doubter, who first wanted to understand with her reason and then believe!

†) Even the mild Melanchthon had received this conviction at the colloquium. He therefore wrote to M. Görlitz in Brunswick: "As far as Zwingli's party is concerned, you may be of good cheer. I have convinced myself of this, after I have personally heard the leaders of that sect, how they have no Christian doctrine. They only practice childish philosophizing.... I would rather die than affirm what they affirm: Christ's body can only be in one place. . They say nothing about the use of the sacraments. Justifying faith is not mentioned in any of the books of the Zwinglians. When they call it faith, they do not mean the faith which believes that we are accepted by grace and heard and protected by God, but they mean the historical faith. Christians, however, must know the use and exercise of faith." (*Corp. Reform.* II, 25.)

††) L.. W. XVI, 2825.

## II.

But, my listeners, let me now also show, secondly, that, on the contrary, it was precisely Luther's inflexibility that saved the true unity of the church and brought it nothing but salvation and blessing.

It is true that when Elijah the prophet was so steadfast in the service of Jehovah and fearlessly warned the people against the false prophets of Baal protected by King Ahab and his wife Jezebel, it really seemed that Elijah was to blame for all Israel being thrown into the greatest confusion and the fire of rebellion breaking out throughout the kingdom. But what would have happened if Elijah had kept peace? All knowledge of the true God and all pure worship would have been lost in Israel even then. But what, on the contrary, happened as a result of his steadfastness? Elijah himself thought that he was the only one left among the worshippers of Jehovah; but the Lord Himself revealed to him that his unbending testimony was by no means fruitless, that rather 7000 souls remained, who did not, like the others, limp on both sides and did not bow their knees to Baal, but remained faithful to the true God and His service, that is, in a word, that he, Elijah, had saved the true unity of the church.

The same is true of our Luther's inflexibility.

Suppose Luther had taken the hand of brotherly faith and doctrinal community offered to him by Zwingli, what would have been the consequence? - The confusion, the distress of conscience and the damage that would have resulted from this would be impossible to describe.

Until now, Luther had fought for the principle that the Holy Scriptures were the only judge of all doctrine and all faith, with the stakes of good, honor, freedom and life. Until now, this had been the rock on which he had stood immovably and which had made him indomitable, and the sword with which he had so far thrown down or put to flight everything that opposed him. And that Luther had led the way with the slogan: "The Word alone!" And the fact that Luther had led the way against all human doctrine and, with this flag in his hand, had so far not yielded even to the pope and the emperor, even if they threatened him with ecclesiastical banishment or imperial banishment, even with bloody death: this and nothing else had given millions the courage of God to follow Luther confidently as their standard-bearer; this alone had made millions divinely certain that Luther's teachings and work were not human doctrine and human work and that he was leading them along the right path to God and to salvation. And therefore whole crowds of Christians had already cheerfully spilled their warm heart's blood or let themselves be burned on it, still praising and glorifying God on the gruesome blood scaffold and on the smoking funeral pyre. What would have happened now if Luther had given way to Zwingli in Marburg when the latter did not want to accept God's word for the sake of his reason, but declared: "God does not give us such incomprehensible things"? - In doing so, Luther would have actually revoked his entire previous work, which was nothing other than a struggle for the sole validity of God's Word. In doing so, he would only have elevated reason to the throne in place of the pope he had overcome and made it the many-headed pope. Millions of souls, whom he would have deprived of their



He would have been fatally annoyed if he had made blessedness certain. Then we would not be able to celebrate the Reformation today; for then, one year later, in 1530, no Augsburg Confession would have been handed down \*); and the Lutheran Church, which was already flourishing at that time, would have disappeared from the face of the earth and would have been transformed into a sect that first sought the truth and never found it, that was always learning and never came to the knowledge of the truth. Yes, then Luther would already then have opened the door of the church wide to rationalism, and so the terrible destruction, which now covers the church like a storm tide, would already then have broken in, doubt about all certain truth, obvious unbelief, mockery of religion and finally atheism, that is, denial of God, already 300 years ago, as today, came to rule.

Blessed therefore be our Luther still in his grave, that he, although hard tempted inwardly and outwardly, not only did not give way to the papacy and its sham church, but also to the blinded Zwingli and his sham wisdom, but stood firm and immovable. In this way Luther sealed his work of reformation and proved that he had not begun and continued it out of personal hatred, as the papists blaspheme, not out of a desire for innovation, not out of carnal desires for freedom, but solely for the sake of God and His Word and for the sake of the blessedness of his brothers. In doing so, he confirmed and fought for the Church for all times that not only not the Pope, not the Concilium, not the Church Fathers, nor any traditions, but also not human reason, but the Word, nothing but the Word, the whole Word must rule and be and remain the judge in the Church. In a word, by this he saved the true unity in the One Faith of the Church of the pure confession, so that a year later he could sing without hypocrisy and with a joyful conscience, and with him our whole Church, his spiritual battle and victory song: "Let the Word stand!"

So, I repeat, it is certain that Luther's inflexibility is not to blame for the division of the so-called Evangelical Protestant Church. This is also confirmed by the later history. Look at the church that followed in Zwingli's footsteps: has it, freed from the unbending Luther, now remained united among itself? Has it not, the so-called Reformed Church, divided itself into so many sects and parties as no other community? And how far would it have deviated, carrying the germ of rationalism within itself, if the Evangelical Lutheran Church had not stood opposite it and immediately borne witness against any deviation from God's clear words!

Well, my brothers, even in our days those who do not remain faithful to God's Word are again reaching out to us for brotherly fellowship. They call out to us: "Long enough has it been so far

As is known, Zwingli also wrote an Augsburg Confession and sent it to the Emperor, but in it he repeated all the errors that he had revoked in Marburg with his own signature. What kind of confession would that have been, if the Lutherans at Augsburg had had to draw up and hand over the same confession with Zwingli as their fellow believer?

Luther was also vividly aware of this. He writes: "I believe that our gospel would have passed through the whole world in these short years, if it had not been for the Rotten and Secten, the Wiedertäufer and Sacramentirer" (Zwinglians) "who threw the tree in the way." (VII, 2187.)

separation and division has been the sad fate of the Evangelical Protestant Church. May your Luther, for the sake of his other merits, be forgiven his guilt in this, but you, you Lutherans of the nineteenth century, no longer share in this guilt, but now finally join with us in the general union of love and peace against our common enemies, Pabstism and unbelief. Be no longer the only ones who hinder this blessed work of God!" - What shall we do? It is painful to hear the cry: "Art thou he that confoundeth Israel?" But let us look to the great cloud of faithful witnesses who have preceded us, to Luther, Athanasius, all the apostles, all the prophets, and to Christ our Lord Himself, and we will soon realize that we can and will only be faithful to our God and a blessing in Christendom if we remain steadfast in God's pure word, which He has entrusted to us, and avoid those who depart from it. If the fire, which has been burning for almost four and a half hundred years, continues to burn, it is no other fire than the one of which Christ says: "I have come to light a fire on earth: what would I rather have, because it was already burning? I say, no, but discord." May others

with the hope of a Church of universal peace in this world: this hope is only a vain dream. Christ's church is the kingdom of truth, built in the midst of the world, in this kingdom of lies, therefore it cannot be other than a contending one. If she is no longer fighting, she is already over-  
It may have the name that it lives, but it is dead.

But, my brothers, not forever will the Church be a  
be contending. A day is coming, a blessed day, it is the last day of the world, when it will finally lay down its

weapons and take up the harp. When then at the sound of the trumpet of the archangel all who did not want to fight in this world will be frightened, because this sound announces to them that the Lord of hosts is now preparing himself against them for eternal war, then

On the other hand, all faithful fighters will rejoice, because the last trumpet means the eternal end of all strife for them. When heaven and earth go out in fire and all the children of the world tremble because of it, for with the world their desire also passes away, all the faithful fighters, on the other hand, will now sing their songs of victory.

For with the world their battlefield disappears forever, and crowned with victory they now enter the peace festival of eternal life as a triumphant church. O may we all then be among the guests of the feast! May Jesus Christ, the Duke of our blessedness, help us. Amen.

Luther writes: "The Anabaptists cannot be sure that their rebaptism is right, because they base their rebaptism on faith, which they cannot know, and thus play with uncertainty in their rebaptism. Now it is sin and tempting God whoever is uncertain and doubtful in divine matters; and he who teaches uncertain delusion for certain truth is just as guilty as he who speaks openly against the truth; for he speaks what he himself does not know, and yet wants to have it for truth." (Letter to two pastors on rebaptism in 1528. XVII, 2688.)

(From Brunn's Blatt of the month of September.)

### **The chiliasm in Bavaria. \*)**

While twenty to twenty-five years ago the doctrine of the millennial kingdom circulated everywhere in Germany, later, as with all human things, to which we also count this doctrine, a time of setback occurred in which many turned away from the said doctrine and it receded completely into the background. It almost seems to be preserved for the present time to help the chiliastic heresy, among many other strong errors and serious denials of the Lutheran confession, to a new upswing.

Among the subjects discussed at the large pastoral conference in Erlangen, which counts the majority of the believing pastors and professors in Bavaria among its members, about 400 persons, this summer, was also "the meaning of the prophetic word for the present". Pastor Weber, Löhe's successor in Neudettelsau and his kindred spirit also with regard to chiliasm, gave a lecture to the conference on this topic. It is certainly of importance, even a recognition of Chiliasm, that his husband, who is known as a follower of Chiliasm, was asked to work on this topic for the conference. Pastor Weber made no secret of his conviction, and according to the report in Luthardt's church newspaper, his lecture had the result "that many will have convinced themselves that (Pastor Weber's) chiliasm does not contradict Article 17 of the Augsburg Confession, and will then pursue eschatological studies with renewed zeal. Luthardt's church newspaper knows nothing of a counter-witness against the chiliasm of Weber's lecture on the part of the Erlangen Conference, but, as it seems, only of a new powerful impulse that the chiliastic error received among the believing pastors of Bavaria. Schreiber could also report a letter from a Bavarian friend to this effect.

We can only deeply lament that not only such a false doctrine as chiliasm dares to raise its head anew in Germany (a new proof of the old rule that he who does not go forward, goes backward again), but also that a whole pastoral conference, like the one in Erlangen, can be so grossly deceived by the glittering appearance that Pastor Weber was able to put on his chiliasm. This is the famous art of old: one adorns a false doctrine with fine and learned words, one defends oneself highly and expensively against the gross excesses of the same, and thus many allow themselves to be beguiled. Despite all the good appearances with which Pastor Weber knew how to adorn his cause, he taught and presented nothing else in Erlangen than the actual chiliasm according to its innermost false nature, which overthrows the gospel. Pastor Weber explicitly speaks "of a Sabbath millennium, where

\*) We are sharing this article from the pen of Pastor Brunn, since, as is well known, chiliasm still haunts both the Iowa Synod and the Council, even if it is now more silent than before. When at the Milwaukee Colloquium Professor Gottfried Fritschel declared, "Our Synod has no chiliasm. It cannot possibly be the prevailing opinion," his brother Professor Sigismund Fritschel interjected, "But I wish very much, if it is not the prevailing opinion, that it were." But what a decided chiliast Dr. Seiß is in the Council among others, his books and journals prove before all the world. W. [Walther]

the world power is overthrown and Christ's kingdom has the victory even in an outward fleshly glory." The essence of chiliasm does not consist in imagining the millennial kingdom as a time of fleshly glory with drinking and eating 2c. but the essence of it consists precisely in what Pastor Weber says, namely that in the millennial kingdom Christ's kingdom is not only a purely spiritual kingdom, a kingdom not of this world, that furthermore Christ's kingdom is not only to go and stand in the Word and faith through the Holy Spirit, despised by the world, persecuted and reviled, No, but, as Pastor Weber says, in that Sabbath millennium Christ's kingdom shall also have a certain outward, that is, for bodily eyes, visible before men, bodily glory, it shall celebrate its Sabbath, i.e. not as before. I.e., it shall not be oppressed by the world and persecuted with the cross of Christ as before, but the kingdom of Christ shall enjoy a certain external earthly rest, in such a way that "the world power is overthrown" (i.e., not converted by the word of God, but thrown to the ground by external force), thus the Christians have an external dominion or position of power in the world and over the world. What does it help that pastor Weber claims that this chiliasm of his is quite consistent with the fact that Christ's kingdom still remains a "spiritual" one? For, according to Pastor Weber, even in the millennial kingdom "the forgiveness of sins and the fellowship of God always remain the center of the church, the bodily glory belongs only to the periphery (i.e. it is only an external secondary matter); thus the content of the prophecy always remains soteriological", i.e. it always has Christ and the work of redemption as its actual purpose and center. Hereby, of course, Rev. Weber is against such a carnal glory as the Turks dream of their paradise, but what does that help, Rev. Weber always has a also bodily glory of the kingdom of Christ, and where this is, be it in the center or in the periphery, be it coarse or fine, in short, everywhere where there is bodily glory, which is seen with eyes of the flesh, The purely spiritual nature of Christ's kingdom has ceased, and likewise, where the world power has also been overthrown externally, Christ no longer reigns in the New Testament way only through Word and Spirit, so we are no longer saved only by faith, so the old gospel, the old order of salvation has ceased, and a new one begins, which is half or completely visible.

It is precisely this nature of chiliasm, which is contrary to the gospel and faith, that the Augsburg Confession, Article 17, clearly rejects. For it is mere deception to pretend that this article condemns only the grossly carnal chiliasm, as the Jews also had it at times. The Jewish opinions, which the Augsburg Confession refers to, are in their essence only those mentioned above, namely that Christ's kingdom should not be purely spiritual, but should also have some bodily glory and dominion over the world. This is especially clear from the Latin words of the 17th article, where there is nothing about the carnal murder and death of unbelievers (as one might erroneously interpret the German text), but there is only talk of a kingdom in which the ungodly are the oppressed and ruled, but the pious also have outward and bodily dominion over the world.

This has always been the delusion of the Jews, as well as of all chiliastes, only that some have painted it a little finer, others a little coarser, but always and with all the main thing remains, which the Augsburg Confession rejects: Christ's kingdom not only spiritually, standing in word, spirit and faith, but also a certain outwardly bodily lordship and glory. And doesn't Pastor Weber literally say the latter as well? An Erlangen pastoral conference, however, together with Luthardt's church newspaper agree with Pastor Weber that such a chiliasm does not conflict with the 17th article of the Augsburg Confession? Or is there, instead of the old chiliastic nonsense, a new great wisdom which "drives us with new zeal to eschatological studies"?

But it has always been very surprising to me what the chiliastes always say and also Pastor Weber in Erlangen says, namely that in the sufferings and struggles of the church in this world "the core of comfort is that God's and Christ's kingdom has the victory in the Sabbath millennium". Not "the core of consolation" seems to me to lie here, oh no, but as the common saying goes, here rather the cart seems to me to be stuck in the muck. Does not Christ's kingdom always and always have the victory, even if it seems to be defeated before the world and the martyrs have to lose their lives? Does not Christ truly sit at the right hand of God and reign in the midst of his enemies? And whoever believes this from the heart, does he not have comfort enough at all times, and indeed the right core of all comfort? But the fact that chiliasm does not want to leave it enough with this simple biblical consolation, and that it now even wants to teach us another "core" of consolation, is without doubt enough evidence to recognize it as a will-o'-the-wisp, which wants to lead us away from the light of God's word and the right consolation of faith to all kinds of poems and consolations of men.

### **Once again, the secondary school and seminary for female teachers.**

Beloved brethren in the Lord Jesus Christ! Difficult days have passed for us, when uncertainty and, as a result of it, worry made our hearts dull. But still we have felt the help of the Helper in Israel, who also said to us: "Behold, I am with you in trouble, I will not leave you nor forsake you! Even though he, "the wise prince," has kept us waiting for earthly support until now, he has nevertheless given us courage to continue his work with joy, as much as our weak forces were able to do. Now we feel compelled to briefly share with you the events of the last few days.

On the thirtieth of October, early in the morning, Dr. Passavant arrived, and the closer negotiations about the conclusion of the purchase began. It was late in the evening until all details were settled to everyone's satisfaction. Finally, at 10 o'clock, all difficulties, which at first seemed like mountains before us, were removed, completely secure papers were in our hands and we happily paid Dr. Passavant the purchase sum of 1000 dollars. But another need caused us even more concern: Where should we get the most necessary teachers for the moment, since the new school was to be opened by the first of January with God's help? For the office of a director, we had received from various sources

among others: Mr. President Groß from Buffalo, Mr. Pastor Fick from Boston, Mr. Pastor Sievers from Frankenlust, Mr. Pastor Reinke from Chicago, Mr. Pastor Föhlinger from New York and so on. But how were we to make a choice among the many excellent men? And if we had made a choice, how could we know whether the chosen one would accept our call? Could he decide to take over the leadership until the first of January? Moreover, we did not want to anticipate the Lord; we did not want to act without the Lord having clearly marked out our paths; we did not want to take anything, but the Lord should give us!

But how could the first, most urgent need be remedied? We knew no advice and no help. On the second of November we held a congregational meeting and after heartfelt prayer that the King of His Church would guide our steps, that He, the Lord Jesus Christ, would place His blessing on our decisions, which were forced by the difficult situation, we proceeded to negotiate. At first we agreed that we could not leave the election of a director to our conscience alone, and so we omitted it altogether. Instead, we decided that Pastor Burkhardt should be appointed President of the Institute, so that there would be a governing authority to which one could appeal in questionable cases. We left the election of a director to a later time and to the agreement of our Lutheran brothers. Next, it was necessary to have a teacher who is completely proficient in English; therefore, we decided to appoint Mr. Christian Körner, who had been proposed by many sides, as professor of the English language. Furthermore, we had to have a teacher who is proficient in the art of music: therefore, we chose Mr. I. Ungemach, who had been proposed just as urgently, and who is temporarily a teacher at the boys' school in

Fort Wayne, as our second professor. Finally, for a teacher in female handicrafts, Mrs. Dr. Hering was proposed to us by the venerable Ministry in Baltimore, and we decided to appoint her as well. With this teaching staff we believed we could start the school in God's name on the first of January. Then may he, the Lord, himself continue to help. His name be praised and glorified forever!

But another duty was incumbent upon us, namely, we had to provisionally determine the prices for the costs of maintenance and instruction of the students. We did this in the following way: We thought we could supply the price for food and drink, for laundry, light and fire for 75.00 per year. We calculated the cost of lessons in general for H75.00 and for piano lessons H50.00 per year. Summa: H300.00 per year for a pupil of high school. We had promised to take in and educate a student who is willing to serve the Lord in His kingdom as a teacher for half the price. Thus, we set the firm at \$125.00 per year and at the same time decided to provide music lessons, be it piano or singing lessons, for such girls completely free of charge. In exchange, however, these students would have to commit themselves to serve in a church school for five years, if the Lord would grant them life and health, and to do the work of the Lord as teachers. Finally, we thought we would have to do justice to those people who do not want their daughters to associate with

to do domestic chores. For the above-mentioned prices we wanted to set the condition that the girls would have to help in the kitchen, at the ironing board and otherwise in the house. On the other hand, we promise thorough instruction in the art of cooking. However, if someone does not want his daughter to be involved in these female tasks, we did not think we were doing wrong if we increased the costs for such girls by \$100.00, since in this case we would have to provide for a larger, more expensive service. For such daughters the total expenses throughout the year would amount to H400.00. However, as I said, these figures are only provisional. If we see that we could provide this or that more cheaply, we will make a special effort to reduce the costs for poor girls who want to become school teachers.

As for the building itself, masons, carpenters, plasterers, tin workers, painters, cistern makers, gardeners, etc. are working daily on the purchased property so that everything will be ready for the New Year. But of course we are not able to build the tower alone, we rely on your brotherly love and on your zeal to make the house of the Lord great.

Finally, it should be noted that we have asked our dear, beloved Professor Walther for his personal advice in all matters. Therefore, we are glad that in all matters we have been able to work with the most cordial We are thirsty to act with his approval. Above all, He who is called A and O, say Za and Amen to our deeds. He will not let his hand go from us, bless us with faith and his Holy Spirit, and gloriously carry out the work we have begun in much weakness to the glory of his name. To him be glory, praise and thanksgiving forever and ever. Amen.

The supervisory authority of the Evangelical Lutheran Higher Daughter School and the Seminary for Female Teachers.

### To the ecclesiastical chronicle.

I. America.

**The Evangelical Alliance and secret societies.** The committee which had to draw up the program of the Alliance had set as its theme for one day "Christianity and what works against it. One would have thought that on this day also the secret societies would have been remembered and testimony would have been given against them. But not only was no testimony given against them, but even the testimony that a delegate wanted to give was suppressed. Mr. C. A. Blanchard, editor of the "*Christian Cynosure*", was to present a letter on behalf of some like-minded people, the reading of which would have taken only about five minutes. The Committee, to whom he handed the letter, told him that all the items had already been determined and that it was therefore not possible to go into this item as well. He learned that the chairman of this committee was a Freemason. On October 6, he tried to get the floor in the meeting, but in vain, since some speakers had spoken for more than 30 minutes (the time allowed by the rules of order). He let Dr. Schaff know that he would appeal to the assembly if the rules of order were not followed exactly. The next morning, the Chairman noted that from now on no speaker would be allowed more than 30 minutes. Now Mr. Blanchard asked the officials in writing to speak, since he had some remarks to make about "Christianity and

that which works against the same". But it was considered dangerous to let him speak; they feared that he would talk about Freemasonry. Other gentlemen, who after him still let themselves be registered as speakers, were accepted. Then he appeared in public and said: "Mr. Chairman, I have a few words to speak about 'Christianity and what works against it'. The enemy I particularly wish to speak about is Freemasonry. Can I do it now?" The chairman replied that the committee had decided that this subject could not be brought up. Mr. Blanchard said he did not wish to present a paper, but only to speak for ten minutes on the subject. The Chairman of the Committee replied that they had excluded it because of the different views on the subject, but that he could, if he wished, appeal from the Committee to the Assembly. This Mr. Blanchard did not wish to do. "I ask only," he concluded, "the ten minutes to which I am entitled as a member of this Alliance to speak on Freemasonry, which 500,000 Christians thereby.

that they do not admit Freemasons to the communion table, declaring it to be something that is unworthy of Christianity." Later, on the occasion of some remarks about pagan mission, he mentioned the matter again in the following words: "What is the use of opposing paganism outside, while we say nothing about the (pagan) secret orders at home, about which I am not allowed to speak now, but of which Pastor Fisch from Paris says: 'they are opposed to Christianity; they must be utterly given out, or the church will be destroyed.'" - The reader sees from this how great is the power of secret societies and how a false union cannot exist without denial. G.

The **sad Reformation celebrations of the** Lutherans in the General Synod can be seen in the "*Luther Observer*". In the number of October 31 it says: "It has been a source of great distress among the Protestant Christians that in the 16th century the church of the Reformation was divided into the Lutheran, Reformed and (!) Calvinist branches. But it is a pleasant thought that there is a good prospect that some of the evils of this division will again be overcome and removed through the influence of the Evangelical Alliance, at whose last conference in New York the representatives (?) of all these branches of the Reformation Church worked so happily with one another in the glorious work and movement for Christian unification". - Thus writes the editor of the main organ of the General Synod. And if this is the voice

of the same, one can imagine to some extent what the content of the Reformation sermons must have been. The poor unfortunate congregations! Thank the Lord, dear reader, if you have heard something better and more pleasing at the Reformation feast. - By the way, we protest in all seriousness against the fact that the Lutheran church on the Alliance was represented. The Lutheran Church has nothing to do with the Alliance and least of all can apostate Lutherans represent it. G.

**The Canada Synod.** In the September issue of "Lehre und Wehre" it was criticized that this synod had turned to the Unirte Missionsanstalt in Basel with the request to send it one or several pupils. The "Kirchen - Blatt" (Church Gazette) of the synod of October 15 now tries to whitewash itself by saying that there were many former pupils of the Basel institution in the synodal conference. This retort, however, is, as usual, a bad one. For while those from Basel who are in the Synodal Conference came uncalled because they were of the Lutheran faith, the Canada Synod, on the other hand, asked for them from the unirreformed institution. To Luther's times, many former papists were Lutheran preachers, but none such as Luther would have requested from the pope. The Canada Synod is a strange society: so



It is so unbending when one wants to leave it. When the poor people of Hermannsburg did not want to and could not stay with her for the sake of their conscience, she persecuted them like enemies of Christ and his church, so that it was and is a real scandal. W.  
[Walther]

At its meeting this year, **the General Council** happily reached the tenth session with the discussion of the theses on justification, which had already been presented to it in 1870. The gentlemen do not seem to put much emphasis on doctrine, not even on the doctrine of justification. And if the doctrinal discussions are always like the last ones, in that the doctrine, instead of being set right in the light, is rather obscured, it is not at all surprising that the people have no desire for it. We share a passage from the last negotiations, so that the reader can see for himself:

Dr. Fry: I would like to hear about the difference between Peter's and David's relationship to justifying faith.

Dr. Krauth: Peter's sin was very different from David's. In David's case, the sin was deliberate - a sin of the first degree, like murder, in which the law makes a just distinction. A crime of the first degree is one in which someone has time to reflect before committing the act. In David's case, deliberate adultery was followed by deliberate plans to conceal it. Peter's sin happened out of rashness. He had high confidence in himself. It was an abuse of well-founded convictions. It was the honest outgrowth of his self-confidence. He had little time for reflection. It passed quickly. It was not persistent. Since the Lord only turned his eyes on him, not after divine chastisement, not after the sending of the prophet, but all at once Peter's heart broke in remorse and the strong man wept. It was a case of extraordinary weakness, but not of deliberation. At no time was Peter's heart without faith. The real heart of the man was under the influence of the Master. In denying his Lord, he denied his own convictions. If the counter-sanctified theory were true that Peter had abandoned his Lord, then we would say that Peter had fallen from grace.

Rev. Kemmerer: How could Peter have justifying faith and at the same time deny his Lord?

Dr. Krauth: Peter was not in the state of justifying faith when he was in the act of sinning. His heart had not completely renounced Jesus. He had faith; he believed that JEsuS was the Messiah even as he denied Him. He sinned with knowledge, but not with deliberation. There was faith in his heart. He had not completely fallen away. Therefore Jesus said: "When you are converted, that is, when you are completely restored from your present to your former state, strengthen your brothers. There is a faith that does not justify. Even in his denial, Peter had faith, but not a justifying faith."

A particularly bright light does not seem to have shone at the convention. What kind of concepts may the gentlemen have of the justifying faith, since they deny the same to Peter and grant him nevertheless the abiding in grace, consider Peter pardoned and yet not justified! Rhyme that, who can! Same difficulty offers the following: The General Synod had proposed mutual sending of delegates to the assemblies. The Oouuuil rejected this because both bodies were not united in doctrine and the sending of delegates implied recognition, whereas "in reality each body heartily resented the position of the other.

condemn." The marvelous thing is that in spite of this declaration the Council of the General Synod does not deny the name of brother and even allows some of its district synods to do what it itself believes it is not allowed to do. G.

**In regard to the** decision of the *Couciul* Council not to accept the "reciprocal sending of delegates" proposed to it by the General Synod, and in regard to the counter-proposal of the same to hold a colloquium to which all Lutheran bodies accepting the Augsburg Confession without reserve should be invited, the "*American Lutheran*," an organ of the General Synod, makes the following remarks: "The Missouri Synod has often invited the *General Council* to hold a colloquy with them, but the Council has declined the invitation. Why are they now asking for a colloquium themselves? The great majority of the preachers and laity in General Synod do not accept the Augsburg Confession without support, and therefore cannot consider themselves included in this invitation to the proposed colloquium. It seems to us that the reasons for not changing delegates between General Synod and *Gen-eral Council* apply just as well to not changing delegates between the District Synods of the respective bodies. They say: ,this is entirely due to local and personal causes/There is no local cause. The cause must therefore be

be of a purely 'personal' nature. But it seems to us that purely personal reasons should not influence the action of ecclesiastical bodies.

We hope that this is the

The *General Council* will decide the matter and no further agitation of the question will occur until it is ready to come honestly and knock at the door of the General Synod for admission

**The Tunkers and the Granges.** Although we Lutherans in the fight against secret societies, and now especially against the secret farmer societies, do not have to gain courage through the example of other church parties, because we stand on the unshakable foundation of the Word of God, it gives us great joy when we see that other denominations are also fighting against them. - Also the Tunkers do not tolerate any fellowship of their members with any secret societies, and therefore also not with the *Granges*. But nevertheless, some members of a Tunker congregation near Arcadia, Ind. had joined the Granges, which are also spreading rapidly in the middle Indian". When the time of their annual communion approached, a part of the congregation wanted to exclude these *Granges* from the communion, others thought this was too harsh and a fierce dispute broke out in the congregation. When no agreement could be reached and a division of the congregation threatened, they finally agreed not to celebrate the Lord's Supper this year, but to negotiate the matter further.

S.

The "**Lutheran Herald**" publishes some theses on the Confirmation, which Pastor I. H. Baden presented to a District Conference of the Ministry of New York and of which we want to give our readers only the first one as a sample. It reads:

"Since confirmation is at the same time admission into the sacramental and the confessional congregation, this concrete goal character must be in accordance with an actual maturity: renewal of the covenant of baptism demands maturity for baptism, admission to the Lord's Supper demands maturity for the Lord's Supper, acceptance of the confessional confession guarantees faithfulness to the confession."

Now we would like to ask the author of the thesis or the "herald" for information on the following points (he excuses our ignorance): whether there are other congregations besides a Sacramental and a Confessional congregation; whether the children are not already baptized through the Sacrament of Holy Baptism, but only through the

Confirmation into the sacramental community; what is a "concrete character of purpose", what is "baptismal maturity" and what is a "confession of faith". The "Herald", which otherwise always uses rather sober and clear language, would oblige us to great thanks by a clear and concise answer to the above questions, since otherwise those "phrases" would remain to us forever ignorance! me. (Wisc. Municipal Gazette.)

## II. foreign countries.

The **infernal Bavarian in Rome had the** impudence to send a letter to the German Emperor on August 7, in which the former not only presents the new ecclesiastical laws as being directed against the Christian religion, but even declares that he is telling the Emperor the truth, because "every baptized person belongs to the pope. In a polite reply of September 3, the Emperor now shows the Pope, who wants to be infallible, that he is in a grave error if he thinks that those laws are directed against the Christian religion, but that they have become necessary only because of the rebellious behavior of his papal priesthood in the German Empire. Very good is what the Emperor reproaches the insolent, beggar-thy-neighbor Pope at the end with the words: "There is one more statement in Your Holiness' letter that I cannot pass over without objection, even if it is not based on erroneous reports" (others, like the preceding), "but on Your Holiness' faith, namely, the statement that everyone who has received baptism belongs to the Pope. The evangelical faith, to which, as must be known to Your Holiness, I profess, like my ancestors and with the majority of my subjects, does not permit us to accept in our relationship with God any other mediator than our Lord Jesus Christ." Mr. Pius will probably not pin this letter to the mirror; of course, this will not help him, since it is already being read all over the world to his great shame. The "Neue freie Presse", however, goes too far when it writes: "Perhaps never before in the whole period of universal history has Pabstthum been so boldly and unreservedly opposed by a secular prince." For example, when Pope Boniface the Eighth (died 1309) had issued a letter to the King of France, Philip the Fair, in which he, the Pope, had written: "I hereby wish you to know that you are subject to us in spiritual and temporal matters. . . . Those who believe otherwise we consider heretics," the king replied: "Know hereby, your great foolishness, that I am subject to no one in temporal matters. . . . Those who believe otherwise, we consider fools and nonsensical." - Nevertheless, it is worthy of all honor that at this time, when so many princes flatter the Antichrist out of politics, a German Emperor, who has many Catholics as subjects, tells him a little truth. W. [Walther]

**How Saxony is mistaken about separating from an existing church,** we see with sadness **from the** Leipzig "Kirchliches Wochenblatt", edited by Pastor Merbach, of September 5. It says: "So long as an ecclesiastical community does not outright forbid the true confession, but only permits it, for instance in favor of the unbelievers, with the eradication of the faith in church and school books, that everyone may think, speak, and even preach as he pleases, no one may have the right before God to separate himself. Think of the many evils that formal separations entail. The next evil is that one divorces forever, which in fact should not be. One divorces innumerable people, whom one then takes as unbelievers, but with whom one can live on quite well in the faith and among whom one can, if one

friendly to them, could have an immense effect. . . . Even if it would come so far, which is not yet to be feared, that one would want to eradicate the confession from the memory of the Christians and would drag everyone before court who would stick to the old confession and not pay homage to a newly arisen anti-Christian one must not separate yet, although this would be of no use anymore. . . . Separation is never justified and never required as a duty, unless not you separate, but they separate you, as they may now do." - The dear man does not seem to know sayings of the holy scriptures like the following: Matth. 7, 15. Rom. 16, 17. 2 Cor. 6, 14-18. 2 Thess. 3, 14. Tit. 3, 10. 2 John 10. 11. 1 Tim. 5, 22. Rev. 2, 13-16. Even less does the writer seem to know or respect what our confession says: "Since this is so, let all Christians be on their guard against such ungodly teaching, blasphemy and unrighteous raging, but let them depart from the pope and his members or followers as from the kingdom of Antichrist and curse it, as Christ commanded: Beware for the false prophet. And Paul commands that false preachers be shunned and cursed as an abomination. And in 2 Corinthians 6 he says, "Do not pull on a strange yoke with unbelievers, for what fellowship does light have with darkness? It is hard that one wants to separate from so many countries and people and lead a special doctrine" (in Latin it is called: "*dici schismaticos*" - to be called separatists); "but here is God's command that everyone should beware and not be in agreement with those who lead unrighteous doctrine. Therefore our consciences are well excused and assured." (Schmalkaldic Articles, Appendix I.) To be sure, our Confession here speaks first of the pope and the papists, but are the rationalists anything better? And it is also true that one should not separate oneself from an ecclesiastical community for the sake of the abominations in doctrine and life that occur in it, as long as these have no right in it; but if an ecclesiastical community has fallen so low that it even gives these abominations a justification in its midst, then it is not a matter of persevering, but of avoiding. Such voices as those in the Leipzig "Kirchliches Wochenblatt" can do nothing but confuse and dull the consciences of the faithful and encourage and stiffen the enemies of Christ in the church in their work of destruction. The way for the introduction of the Union into the Saxon regional church could not be better paved and all doors opened than by such declarations. W. [Walther]

**Bavaria.** On August 29 of this year, a royal decree was issued in which, among other things, the following is stated: "The denominationally separate Christian elementary schools of a municipality (in town and country) can be converted into denominationally mixed schools at the request of the municipal authorities. Thus the legal permission is given to turn Lutheran schools into schools that are also intended for Catholics, reformers, university students, etc., and in which Lutheran teaching is therefore no longer permitted. Thus, in

Germany, the old church schools are beginning to be transformed into state schools, as in America; for it will hardly last long before it will be demanded that nothing Christian be taught in these schools, so that even Jewish children may attend them without offense. W. [Walther]

**A Christian church turned into a Jewish temple.** The Leipziger luth. Kirchenzeitung writes: "Completely unheard of and quite unprecedented in Germany is what has just taken place in Koburg. There, the magistrate of the Jewish community, which in recent times has been

The church of St. Nicholas in front of the Ketschenthor, which was formerly used by the Catholic community, was given to them at their request for use, and it was suitably prepared for this purpose and solemnly consecrated as a synagogue on Saturday, September 20.

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### Church News.

After Pastor I. I. fKern, who had resigned his office for some time because of sickness and had subsequently gathered a small congregation in Meridian, Nebraska, and had received a proper calling from the same, the same was solemnly installed in his office by order of the Reverend President Büniger by the undersigned in the midst of his congregation according to our order on the List Sunday after Trinity.

May the Lord make him a blessing for many and grant the small congregation, which is surrounded by various false believers, steadfastness, faithfulness and growth!

F. W. Lohn.

Address: Rov. 3. 3. xorrr,

**Lox 55- Lsdron, lba^sr 6o., bisdruslra.**

After Pastor G. Mohr had received and accepted a regular appointment from the Lutheran congregation of St. John in Holland, Dubois County, Ind., he was installed into his new office by the undersigned on the 19th Sunday after Trinity, October 19 of this year, by order of the High Presidency of the Middle District.

The Lord crown the work of his sphere in his new sphere of activity with rich blessings! I. G. Schäfer.

Address : Rsv. (I. Notir,

**Dollanck, Dubois Oo., lock.**

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### Church dedications.

On the 14th Sunday after Trinity we consecrated our new church. At the same time our conference had gathered here, which was attended by 17 pastors. We had quite a merry celebration, and a two-day one at that, since on Monday we still celebrated a mission festival. On the first day Pastor Döscher preached on Revelation 14, 6. 7. in the morning and Pastor Endres on Psalm 122, 1. 2. in the afternoon; on the second day Pastor Osterhus preached on the first and second petition of the Lord's Prayer and Pastor Herrmann gave another mission lecture. - Our church is 50 feet long, 32 feet wide, and 20 feet high from floor to ceiling, which is half vaulted; also we have a gallery, 15 feet wide, at the west end. The steeple, which holds 10 feet square and is 62 feet high, contains a bell of 700 pounds in weight.

May the good Lord be pleased with our work and not only watch over the building with His protection, but also bless our congregation spiritually, so that His Word may always be preached purely and loudly in it and souls prepared for eternal life!

E. A. Schürmann.

On the 20th Sunday after Trinity, my congregation at St. Jacob's in Fulton County, Ohio, had the great joy of consecrating a new church to the service of the Triune God. That this could happen must appear to every believer as a work of God; for the congregation is weak in number, has suffered much through past disagreements, is surrounded by sects, and has little prospect of outward growth. Nevertheless, the new church stands as a testimony to what God can accomplish through a few. It is built of bricks, 30 b^ 50 feet tall, in round arch style and equipped with a rather high frame tower, in which already hangs a 750 pound bell, which then also called on the aforementioned day to the consecration ceremony. Unfortunately, of the other pastors invited, only Pastor Dulitz of Napoleon responded to our request; but his coming pleased us all the more, for I myself, severely afflicted by toothache, could only with difficulty conduct the farewell service in the old house and perform the consecration act in the new one, whereupon I had to withdraw. Pastor Dulitz preached to the numerous crowd, which only partly found room in the church, in the morning about the church consecration epistle Revelation 21, 1-5, on the basis of which he showed what the glory of our house of God consists of, in the afternoon about Matth. 4, 12-17, on the basis of which he showed how, where and by what means the Lord still works today. - The blessed celebration was enhanced by the singing of choruses, which proceeded without disturbance, for God had commanded the threatening downpours not to break loose until after the end of the celebration.

May God keep our congregation by His word forever, that it may stand as a green oasis in the spiritual sandy deserts of the Anabaptist sects of this region! Amen.

A. Krafft.

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One-day conference in St. Louis on the first Wednesday in December. The subject of the meeting was Romans 9-11.

C. S. Klrrpisch.

### Notice, i.

In response to the request made in No. 24 of the "Lutheran" to the synod congregations to give their consent to or object to the election of the Rev. A. Crull as professor at the high school in Fort Wayne within eight weeks, no objection or protest has been made by any of the synod congregations. Accordingly, henceforth the election is to be considered constitutional and valid.

St. Louis, November 9, 1873. T h. Brohm,

d. Z. Secretary of the Electoral College.

### II.

The Board of Supervisors of the Fort Wayne High School hereby gives notice that Pros. A. Saxer has resigned and that the necessary steps are to be taken to fill the vacant professorship.

According to the Synodal Constitution, the electoral college has to issue three candidates; also the teaching staff and each congregation asked for the right to request from it that a certain person be co-appointed as a candidate for the vacant teaching post.

The work should be started immediately so that the institution is not harmed by delays.

St. Louis, November 11, 1873, Th. Brohm,

d. Z. Secretary of the Electoral College.

### Proceedings of the Seventeenth Annual Meeting of the "Eastern" District

have now also appeared. The main subject of the discussions is: "The secret societies are contrary to the Gospel. It is shown from the own writings of the lodges what their doctrines and principles are, and how they are opposed to the Gospel; furthermore, it is shown how the struggle against them is to be waged.

Consideration is also given to "Workers' and Support Societies" 2c. (pp. 35-37) and it is clearly shown how reprehensible it is to join such societies. The synod's verdict on support associations within Christian congregations is also extremely important (p. 49).

Because of this important content, the report should find the widest distribution. May the Lord make your testimony bear much fruit! The report (59 pages) costs 15 cents per copy.

G.

### **Books - Display.**

**Liturgy for a Children's Service for the Celebration of Holy Christmas**, presented by Frederick Lochner, Pastor. Fourth Edition. Price: 5 cts. each, 40 cts. a dozen, 82.50 a hundred. Postage per piece 2 cts, per dozen 4 cts, for 2 dozen 8 cts, for 4 dozen 10 cts.

Orders should be made by address to:

D. VOLLLNIN",

**22 8out,k 5td 8t,r., 8t. Douis, Llo.**

F. Lochner.

**C. F. Baum's Christliche Chorgesänge (Christian Choral Songs), the** excellence of which has already been pointed out several times in the "Lutheraner," are once again brought to mind for the approaching feast days.

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**For the Lutheran Orphanage near St. Louis, the** following gifts have been received by me since August 15, r

1. to clothes". Food 2c.:

Three bores family soap from B. Waltke in Bremen; 1 bar- rcl sugar from Belchers sugar factory; 1 bor matchbes from N. N.; 3 sacks apples from M. Mertz; a few dozen cucumbers from G. Mertz; 2 dresses for girls from Frau Streitke; 1 basket apples from Nrebrügge; 8 dozen eggs, j busbet cuts, 2 shoulders, 2 sacks grain, 3 bush. Potatoes from Papendorf, 1 bus hel potatoes, 2 bush. Grain from Job. Kinkel; 1 bush. Aepfelichnitze, j Bush. Peaches, 1 side of bacon from Papendorf; 1 barrel of wheat flour from Beckmann in Lt. Louis; 7 heads of cabbage from N. N.; 1 bag of rye mrl from Mr. Sieving in St. Louis; 1 boron of clothes, containing 4 pairs of girls' underpants, 4 pairs of cotton flannel underpants, 4 boys' pants, 3 boys' shirts, 3 bodices, 3 woolen petticoats, 2 dresses, 4 pairs of woolen socks, from the Women's Club in St. Charles; 3 worn girls' hats, 3 jard calicoats, 1 skirt from Mr. Brinkmann.

2. in money:

Sent in by Pastor Kleist, from Mrs. Fricke 51.00. From L. Lange in ">t. Louis 52.00. Mart. Bates 530.00. From Mrs. Henrietr Hoch as a thank-offering for the recovery of her children 52.00. Mr. Schumann 52.00. Mr. Richter in Collins- ville 51.00. By Past. Gräbner by Mrs. Plöbaum as a thank offering for recovery 55.00. By Pastor Grupe by H. Mainz 52.00, H. Hillmann 51.00, C. Koch 25 Cts. By Rev. Sireckfuß bequest of deceased rilfjåbrigen Hermann Grevr 52.10. By Rev. Fackler from Mrs. Wunnenberg in Columbia Bottom 51.00. Collected at H. LochhaaS' wedding 52.50. By Rev. Hunziker from his congregation in Ditten from the bell bag 55.00.

Sincerely thanking the dear donors on behalf of the children

A. Lehmann.

#### Get

1. for poor pupils: by teacher Bernthal O3M. W. Hülsekötter in Venedy \$20.00. Collected at an infant baptism at L. in Dundee for Luther \$4.15. By Rev. H. Meyer from Mrs. Retzlaff \$2.00. From York congregation Ccntle 4-14.05 and \$13.10. From Rev. I. Horst's congregation for Da- blow: from Hans Augustin and Teacher Augustin \$2.00 each, from Bro. Mever and Bro. Buch \$1.00 each, Wittwe Meyer, P. Luhmann 50 Cts. each, Jakob Struß 25 Cts., N. N. \$2.75, Fr. Dicke \$9.75. From Past. Hügli's parish for Lotz: from A. Wendt \$1.00, Chr. Blödel \$2.10. By Kassirer Birkner \$13.00 and for Rademacher \$11.93. By Past. Hügli from the Jungfraunverein in his parish for Lotz \$10.00. From the bell bag of the parish at Schaumburg for Luther \$15.00. From Rock Island for Otto: from the Jungfraunverein \$24.00, from H. Spach and A. Ruch each \$5.00, C. Schillinger and Mor. Schneider each \$2.00, Ehrhorn and G. Rieß each \$1.00; by the latter 75 Cts. By Pastor F. Lochner for Key: from the Jungfraunverein in his parish \$10.00 and \$11.00. Likewise for Key: by Teacher Steuber in Milwaukee, collected at Mr. Aug. Lüdke's wedding, \$17.35 and by Mr. E. Rudolp in Baltimore \$25.71; by Pastor H. Meyer \$1.00; Mr. H. Gristfeldt in Rodenberg \$5.00; by Rev. Schmidt in Schaumburg, collected at Gieseke's wedding, \$21.85; by school children of teacher Beck in La Porte \$1.00; by teacher Tröller, collected at his son Cmil's wedding for Appel, \$12.25; by Kassirer Grahl \$70.10; by Pastor Biedermann of the Women's Association in Cincin- nati \$10.00; by the Women's Association in Past. Wagner's congregation \$20.00 and 2 bust shirts. Through Past. Schmidt in Schaumburg, thank offering from Mrs. C. W., \$3.00. By teacher Den- ninger, from Rev. Trautmann, collected at a child's baptism at Mr. Joh. Rünzel's, \$2.26. By teacher Wagester, collected at Mr. Vogt's wedding, \$3.50.

For the seminar household: Von Cassirer Birkner \$14.43. Von Cassirer Grahl \$51.25.

God bless!

Addison, October 31, 1873, L. A. T. Selle.

Received for poor students: By Mr. Pastor Wunder from the Young Men's Association of his parish \$20.00 and from the Women's Association \$16.00 for Cordes and Baller. From the Effingham Women's Association 1 quilt, 1 sheet, 1 kiffen, 2 pillowcases, 3 handkerchiefs, ^3 pairs of socks, 1 undershirt, 1 pair of pants, 2 towels for Adam, then 8 pairs of socks, 14 towels, 1 sheet, 6 pillowcases, 9 handkerchiefs, 2 bust shirts. Through Mr." Pastor Dankworth \$11.00 from Mrs. Elward and \$7.00 from his congregation's women's club for Maaß. By Mr. Estel half of the collecte at the wedding of Dr. G. Schuricht \$15.70. By Mr. Pastor Weinbach for Lāwen collecte at teacher Cruūs child baptism, Tv. William's wedding, at the funeral of C. Weinbach, Strasbourg, Behm, along with Pentecost Collecte. By Mr. Past. Endeward, collected at the baptism of children at Mr. Maldk- win, \$2.00 for Wangerin. By Mr. Rev. Wol- brecht jllinoissynodej Collecte of his congregation at Thanksgiving \$19.00. By Mr. Rev. Sandvvoß from his congregation \$5.00. By Hrn. Past. H. Cämmerer from his schoolchildren \$4.55 for Günther. Neformatlonsfest-CoUecte in MinerStow" \$8.00 for Fort Wayne sophomore Krause. By Mr. Pastor Wunder from Mr. Rev. Piffel's congregation \$12.00 for Rüdiger and Hoyer. By Mr. Past. Hunziker from Wittwe Suhr \$2.00, collected at the wedding of Mr. Ponty \$3.00.

A. Crämér.

#### For the Lutheran Hospital in St. Louis

the following gifts of love have been received:

From R. N. in the congregation of Mr. Pastor Holterman" \$3.00. Mrs. Schmidt in Dalton, Ill, as a thank offering, \$5.00. By Mr. Prof. Walther, collected at the wedding of Mr. I. Wilhelm, \$2.00. From the congregation of Rev. Kunz, in 2 shipments, \$18.00. Mrs. Wittwe v. Ltrohe in Indianapolis, \$1.00. Mrs. Ambrosius, \$1.50. Mrs. Lange in Rev. Sapper's congregation, \$5.00. By Prof. Walther from Anna M. L., as an offering of thanksgiving to God for protection from serious and contagious disease, \$2.00. From the Young Men's Association in Rev. Querl's congregation at Lyonsville, Ill, \$5.00. From the sewing club in Mr. Past. Stephan's parish at Echester, Ill, 7 bed sheets, 6 head sheets. By Mr. Teacher Karau from the Young Men's Association in the congregation of Mr. Pastor Claus at Neu-Bremcn, St. Louis, \$25.00. Mrs. Wittwe v. Sttohe at Indianapolis \$1.00. By Mr. Faster at St. Louis 5 gallons of vinegar. F. W. Schuricht, cashier.

For poor students received from the worthy sewing association in Collinsvillr, Ill, 1 dozen bust shirts and 4 dozen woolen stockings. By Mr. D. Römer from Mr. Ehler allhier (for "theoretical" viudcntcn) \$9.00. By Pastor L. Frese in 'Tonawanda, N.A., collected in his church in a "Luther- stunoe" \$6.40. From Mrs. Römbild \$24.00.

For the Lutheran families in Meinphis and Shreveport stricken with yellow fever, received from the congregation of the Rev. F. Groth in Dayton, O., for the former \$4.00, for the latter \$2.00.

For Pastor Brunn's institution in Sterden received from Pastor Sruel in Lyons, Iowa, the surplus of an evening meal collection of \$4.65. C. F. W. Walther.

#### Changed addresses:

**Rov. 4V. Lr "6s,  
Dk Rose, UarslircII Oo., 10.**

**kov. I'. 4V. Lnnniii^,  
Lox 251st VVnvirri^, öromor Oo., lov".**

**8. ^Ihrocht,  
cmr" oC Mr. L. Olnlsoh, 560 kaos 8t.,, Oirromnatü, Ohio.**

**Printing Office of the Synod of Missouri, Ohio, et al. states.**

† Friedrich Wilhelm Hermann Hattstädt. †

When the undersigned reported the preliminary news of the death of the dear Pastor Hattstädt junior in the "Lutheraner" of October 1 of this year, he hoped that he would soon receive the necessary material for a more detailed account of the life, work, and especially the last days of the prematurely deceased. Unfortunately, however, this hope was not fulfilled. So we give as much as we have, and we hope that from it, as little as it may be, a true picture of the deceased will be presented.

Our F. W. H. Hattstädt was born on November 24, 1849 in Monroe, Michigan. His father was the present Lutheran pastor W. Hattstädt there, his mother was Mrs. Louise, née Schmid, who preceded her son into eternity in 1861. After the Blessed was confirmed by his father in 1863, he entered our Concordia College in Fort Wayne in the fall of that year, where he remained for six years. From there he was discharged with good reports in every respect, and in 1869 he entered our seminary for preachers in St. Louis. Here, too, he distinguished himself by diligence and irreproachable conduct and, after completing the regular three-year course of theological studies, he was admitted to the examination pro *candidatura* in June 1872.

Since at that time a society had already been formed in our congregations in New Orleans, which were zealous for the spread of the Kingdom of God, for the purpose of sending out and maintaining traveling preachers to seek out our Lutheran fellow believers, both English and German, who were scattered throughout the Southern States, and to offer them the preaching of the Word of God, And since this society had already repeatedly and just then again turned to the Synod with the request to propose a suitable candidate for the direction of this work, its attention was directed to our Hattstädt, since he seemed to be the most suitable personality among the students graduating at that time. His serene Christian character, his beautiful theological



St. Louis, Mo., December 1, 1873,

No. 29.

His knowledge and other skills, his proficiency in the English language, his practical sense, his dexterity in dealing with people, his modest and amiable nature, to which he added his musical talent, made him appear to be the right man for the post in question. However, since the task to be solved by him was connected with no small difficulties and required more than usual self-denial, Schreiber privately put the question to him, even before he informed the aforementioned of the plan concerning him: "Would you be willing and ready to do something for your Savior?" Without thinking about it, he answered: "Yes, certainly! And when the plan was presented to him, he declared himself ready, after a short consideration, to follow a calling that might arise for him. In our synod, as he well knew, it is not a principle that the more talented and knowledgeable young men are, the more honorable and lucrative offices they are to be placed in, but on the contrary, only the more difficult, even if the least rewarding, positions. - —

Thus our Hattstädt was called by the St. John's congregation in New Orleans, through the agency of the missionary society mentioned above, to be their assistant preacher, with the explicit requirement that he travel the southern states at the same time, visit the Lutherans of German and English tongues living there, offer them the preaching of the Word of God and, where possible, gather them into congregations. Since a group of German Lutherans in Shreveport in northern Louisiana had already urgently asked for a Lutheran preacher, this city of about 15,000 inhabitants was chosen as the central point from which the assistant preacher should initially undertake his missionary journeys. He was ordained on September 29, 1872 in the St. John's parish in New Orleans and took up his post in Shreveport on October 21 of the same year. As unpromising as the prospects were before the eyes of men, the fiery young man set about the work he had been commanded to do with all the zeal of his soul. Neither a church, nor an organized congregation, only a few people to be found.

who were happy to be able to preach the divine word in the courthouse, he soon realized that the necessary basis for building a German Lutheran congregation was a German Lutheran school. He had taken to heart the important statement of the old theologian I. Fecht, which he and his fellow students had heard in the lectures on pastoral theology: "Be sure that from this part (from the care for the school) one can distinguish above all a true pastor of the church from a hireling, and a pastor only in name from a real one; for how can he who has no care for the foundation be seriously concerned about the building itself? (*Instructio pastoralis*. Lă. 2. x. 200.) Thus he began such a school on January 20, 1873, with 16 children. In March, however, the number had already risen to 30. On the 14th of this month, he reported the following to a relative: "Every month brings new children, which is actually my cross to bear. I have to 'reconstruct' the classes every month, and thus never get out of the Abece. In German, they are grass-green without exception. Very few of them understand German, and none of them could write a line, while a few could read half and half. Since then, however, they have advanced somewhat and soon quite a number will be able to read at least the lower case words. Writing is also progressing nicely, all according to the little Synodal Primer. In English, most of them are already somewhat advanced; but if I am to set the standard for the schools here, I cannot give them much praise. All learning is calculated for *show*; much shouting, little wool. You should hear what horrendous blunders are made even by the most gifted, for example in geography, and although they recite everything by heart, what successful concepts they have. Even more so in religion. I have children of all confessions who have attended Sunday schools diligently year after year, but all their religion is concentrated on the single concept: *Do be good*. In arithmetic they are equally botched, a true cross! Of course, I try their diligence all the more. I teach religion for one hour

daily, four times biblical history, once catechism, following the example of teacher Simon. At the present time I am therefore very busy. Every Sunday twice sermon and Sunday school and during the week five days of school in addition to other official work. But I am healthy and have not much to complain about. It has long been clear to me that, according to the saying, Rome cannot be built in one day, and in the south a new edition of the northern inner mission is almost impossible, especially in this area. The people here are mostly not fresh immigrants, but have been in the country long enough, people who have gradually become similar to a hard-trodden path, to which the saying must be applied: "A stumbling block wears away the stone. It is true that God's word is never without effect, but once I am here, I have to try to preserve it with all the means at my disposal. But what good is it if the old people hear about it, while the children stare at me thoughtlessly because they don't understand German?" - On May 6, he further wrote: "Three weeks ago I finally began to organize the congregation and so far I have ten members who are able to vote, in addition to a number of women and young people. The number will probably increase by a few more people, especially since more and more people are moving here. Hopefully, I will soon be relieved and then seek another place. In any case, I do not wish to give up missionary work yet. But I do not let myself grow gray hairs about what may come. There are some things I miss painfully enough: not having any contact with other preachers." It is a joy to see from these outpourings in front of close relatives how the deceased was devoted to his profession, which was so unpleasant for the flesh, with all his soul, faithful even in small things, did not spare himself and had only one complaint: lack of encouraging and supporting fellowship among his brothers.

The first so-called mission trip was made by our Hattstädt in February of this year to Dallas and the surrounding area in the state of Texas and in August to Jefferson in the same state. The fruit of these trips, some of which were very arduous, was apparently very little. Nevertheless, he kept his eyes firmly fixed on the goal he had set for himself. After a relative had written to him that it was hardly worth the effort to consume his strength in the way he, our Hattstädt, did in the south, he answered him in a letter of September 9, i.e. shortly before his death, among other things: "As far as your remarks about the southern mission are concerned, the matter also has its two sides. One cannot expect such results everywhere as in the north, where everything is rapidly filling up with Germans. By the way, there are enough Germans in the South, without a doubt; but how they are minded can only be learned from experience. Perhaps even the southern missionary society is deceived in its expectations, but in any case we must not despise even small successes. Not everything was ready in the North right away either, and I am convinced that if the Missionary Society had existed 15 years ago, we would now have twice as many congregations in New Orleans."

Gladly would the Southern Missionary Society have sent our Hattstädt of Shreveport, where a congregation has now been planted.

and gave him a new field for his missionary work. Therefore, at the end of March of this year, she asked for a second worker. But the lack of such a worker, compared to the so important number of positions to be filled, was so great that this request, unfortunately, could not be fulfilled. - —

When our traveling preacher returned to Shreveport from his last trip to Texas, the terrible epidemic of yellow fever had meanwhile taken hold here. He himself wrote about it to a close relative on September 9: "For almost two weeks the yellow fever has been rampant among us and has taken away quite a few people. The excitement is terrible. Fleeing to all parts of the sky, many inhabitants are leaving the city, at least 2000 within a few days. Thank God, I have been spared from the epidemic so far, and I have only a few cases of sick people to deal with within the community, and I have only buried one person. Therefore, do not worry uselessly; I am here, as elsewhere, in God's hand, without whose holy will not a hair of our head will be bent." - These are words from the last letter of his hand. What we know of the later, the last, days of his life, we owe to brief accounts, written under the terrors of a plague ravaging the city, by two faithful members of the Blessed One's congregation. The first, a Mr. Wührmann, the former landlord of the Blessed, wrote on September 25 to Pastor Tirmenstein in New Orleans: "I have to inform you of the sad news that our dear, good Pastor Hattstädt died of yellow fever on September 17..... No one can imagine how sad things are in this town. Some German families have died out completely; also many members of the congregation have fallen victim to the disease. Pastor Hattstädt went to all the Germans and prepared them for their end, until he himself lay down on the 13th

evening. The fever immediately attacked him violently. The last two days he was unconscious and suffered much. We all loved him very much, but the good Lord loved him even more, who directs all things for the best." In a letter 'dated September 19 to the Blessed's father, the same Mr. Wührmann had still remarked, "He was a good pastor the short time that he was here in Shreveport. He was loved by all and was also mourned by many in the city. I lost my oldest daughter that same day. I bought Lots in the God's Acre, there they both rest beside each other. We dressed your son in the best clothes, he also had the choir robe on, and so he was buried." A second parishioner, Mr. W. Strube, reported to the brother of the deceased on October 19 that both Mr. Wührmann and his wife, soon after the former had reported the death of his pastor by letter, had been stricken by the plague and had succumbed to it. Of our Hattstädt, however, Mr. Strube remarks that he died still "in bright consciousness, but in piety and devotion," and adds: "It is a heavy loss for the remnant of the congregation, if two or three members of it can be so called."

A double memorial service was dedicated to the deceased. On October 2, he was honored with

President Hügli of Detroit preached a memorial sermon in Monroe, Mich., the earthly home of the deceased, on the text: "The death of his saints is worthy of the Lord", Ps. 116, 15, before the numerous congregation gathered there. On October 15, Pastor Tirmenstein did the same in the Sanct Johannis parish in New Orleans, whose assistant preacher the deceased had been, as mentioned. The text was les. 55, 8. 9. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord: but as much as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "So full," writes the teacher, "I never saw the church."

The writer of these notes cannot conclude without expressing the conviction that the loss which the church suffers through the early death of such a strong, knowledgeable and, like few, richly gifted and faithful young worker is so great that the short and faithful work of him, especially in such a time as that of the reign of a pestilence, has certainly been of great overflowing eternal blessing. Nor do we share the concern of our brothers in the South that it will now become increasingly difficult for them to recruit righteous workers for their country, which is threatened with death. The very example of admirable faithfulness that our young men, dedicated to the service of the Lord and His Church, see here will certainly also have the blessing that more and more will be willing to risk their lives for Christ and His Kingdom. It is only a chariot, not a sacrifice. For although three young, capable men from our midst (apart from our Hattstädt, namely the blessed Georg Volk in 1853 and the blessed Wilhelm Fick in 1855) have already taken up the cause of Christ and His kingdom, they have not yet done so. Wilhelm Fick in 1855) have been carried off by the terrible plague of yellow fever, which is native to the South, in the bloom of their years and in the full blessing of their work, millions living in the South are nevertheless constant living witnesses that the Lord of life and death can also protect and preserve there, according to the promise given for the time of the pestilence: "Whether a thousand fall at thy side, and ten thousand at thy right hand, it shall not befall thee," Ps. 91:7, which promise was again recently gloriously confirmed by the preservation of our dear young pastor Siek in Memphis, who moved to this city from the north when the yellow fever had just broken out there, and yet to this day lives under the umbrella of the Most High and under the shadow of the Almighty, although hurrying daily from deathbed to deathbed, and praises the Lord with us.

But good to our dear Hattstädt! His fight and run may have been short, but he could nevertheless rejoice with the holy apostle on his deathbed: "I have fought a good fight, I have finished the race, I have kept the faith" (2 Tim. 4:7).), and we, who still dwell in the land of the living, can call out to him and his comrades who sacrificed before him with that great voice in heaven: "They have overcome by the blood of the Lamb, and by the word of their testimony, and have not loved their lives unto death" (Rev. 12:11). Hallelujah! W. [Walther]

"Behold, they say" (the Gentiles of the first Christians), "how fond they are of one another, and how ready they are to die for one another!" (Tertullian Apol. 39.)

(Sent in by Pastor Hanser in Baltimore.)

### **Well-meant warning against seduction.**

In America, our land of freedom, as is well known, one needs neither a passport nor a written certificate of good conduct; everyone can pretend to be what he wants, even what he is not, if he is not afraid to lie. Thus, many a person in this country claims to be a doctor who has perhaps gotten no further in Germany than having served as a groom for a doctor or as a pusher in an apothecary's shop; And so, too, many a man presents himself here as a Lutheran preacher who, on closer examination, may turn out to be a failed student, or a depraved person who, at most, has acquired a few anointed phrases and the art of giving himself a spiritual air and putting on a white collar in the sects or as a colporteur.

So recently, such a light bird was also here and made the city unsafe for two years; he pretended to be something great, called himself a right Lutheran or rather Protestant pastor and wanted to condemn all other preachers; for his name was Donner; he was glorious and pompous and the verse fit him:

He had bones like a horse, And a bold forehead, And an awfully big mouth, But only a small brain;  
Gave everyone a jab in the ribs, And told fibs and bragged big.

He knew Christianity, as these people usually did, not from his own experience, but from hearsay; but he had such an inkling that one could not live according to his evil heart, and therefore he hated it, and threw off from himself all fetters of divine word, also promising equal freedom to all those who would adhere to him; And unfortunately, many believed his glittering words and adhered to him, although everyone who only opened his eyes could see that he himself was a slave of sin and a servant of destruction. In his sermons, to which he preferred to ring through the newspaper, one heard nothing but empty words and high-sounding phrases; But an intelligent person could gather from this that this thoroughly lying preacher considered sin, the devil, the judgment after death, the immortality of the soul to be vain fables, and one could therefore not quite understand why people went to such a preacher in church and incurred expenses; for if everything is nothing, then one can spare oneself the trouble and these monetary sacrifices; why then maintain church and preacher? Although this man hypocritically did not disdain, e.g., to speak at funerals in half-churches, he did not disdain to speak in half-churches. Although this man hypocritically did not disdain to include some Bible words and anointed speeches in funeral sermons in half-Christian families, his whole thinking and thinking was aimed at destroying all Christian faith and all Christian being; And only the last day will reveal how many souls he has misled by his talk of light, freedom, enlightenment and progress, how many souls he has paved the way to sin and shame, made it easy and alluring, how many noble germs he has destroyed and in how many souls he has extinguished the last spark of faith.

Just as he was not guided by God's Word in his teaching, he naturally also did not follow God's Word in his official duties, nor did he follow the model of a Lutheran agenda or order of service, but rather, as befits such spirits, who are

As he believed himself to be called as a reformer, his own inventive mind had to serve him here as well; he baptized, confirmed, served a so-called Lord's Supper as he saw fit; and who will now say whether the poor children who were brought to him were also baptized correctly? Whoever did not like his way could just stay away; he did not let himself be told anything by the congregation, nor did he want to know about any synod; therefore he also declared himself independent with his congregation immediately upon taking office; for a man like him could not possibly suffer anyone above him. But if his congregation had belonged to a right-believing synod, the synod would have watched him, and the congregation would have had a backing. He was thus an uncaptured pope and as he commanded, so it had to go.

We have now told you about his teachings and his conduct in office, but someone may ask: what else was he like, for example, in his life? Well, I don't want to tell much about it, you can imagine it; because like the tree, so is the fruit that it brings; only this is said: he sought to make money and was very dissatisfied when it didn't really want to make progress and the people didn't like to be plucked; furthermore, that he was dubbed pastor, he didn't care about that; because this always seemed to him like a quiet reminder that he should also behave as such a Christian. He preferred to be called a popular speaker or spokesman, for one could not expect such a person to set a good example before others. He absolutely avoided contact with Christians, but in the saloon, in the company of his comrades, he felt quite cannibalistically well and was then up to some breezy joke and pastime; Once, however, when he was standing in front of the bar, thirsty as usual, a waiter spat tobacco juice in his face, and he probably didn't like that; I don't think he went back there so soon, although the bartender excused himself by saying that he had unfortunately been in a hurry and had mistaken him for a spittoon. He did not seem to be on good terms with his wife, for she was not with him. It was very fortunate for him that he had been ill with internal rheumatism for six weeks during the epidemic of smallpox in our city, as he said; for thus no one could demand that he visit the smallpox patients or bury those who had died of it. After he had maltreated one congregation here long enough and they were tired of him, he started a second one and bought a church with it; despite fairs and pic-nics, however, it did not want to go right. Finally, he held a ball with his congregation, which he wanted to open with a funny speech, according to a newspaper report, and he really did open it. However, the people had finally seen through him and fell away from him more and more; so he turned from the Lutherans to the Jews and thundered twice more in the middle of their synagogue. After this he disappeared, we do not know where, although it might be of interest to some who would still have to "settle" with him. Probably he is now playing the same game in another place, heaping shame and disgrace on the Germans in general and on so-called Lutheran congregations in particular. But who wants to tell the damage that such a wolf does in the church! Ten preachers with right doctrine and godly life do not rebuild what one such person tears down and destroys in a few years.

And would God that he were the only false prophet. But how many hundreds of colleagues does he have, who are now coarser, now finer, now longer, now shorter in the same trade! And oh, how our German compatriots in this country are so blinded, sold and betrayed, that they charge themselves with such runaway tramps as preachers, whom they themselves despise secretly at first and then publicly, and from whom they have only shame and harm! They let a man preach once or twice, and if he pleases them, if he has a particularly loud voice and a good mouth, they immediately appoint him as their pastor and pastoral caretaker, and yet have no guarantee what kind of teaching he brings, nor how he officiates, nor what kind of character he has. Is this wise and Christian? And to such a man one brings one's family to church! one has one's child baptized by him and does not know whether it will be baptized correctly! one has it confirmed by him and does not know what it will be taught! one goes to communion and does not know whether the pastor really distributes the right communion! Is that right? Is that a Christian thing to do? Who would think of acting so carelessly even in earthly matters? And here we are dealing with the highest good, the bliss of the soul. Oh, where have we Germans come to!

But notice also, my dear Christian, by such a behavior one makes oneself at the same time also liable to the sins of such a ventriloquist; for if there were no people who would make use of the service of such a vagabond, they could neither raise themselves up as preachers, nor exist as such; the people, therefore, who adhere to them, are actually the ones who give them a position in which they can only do harm in the church. Therefore, as little as you will hold the ladder for a thief, so that he may steal; as little as you will support a deceiver, so

that he may practice his deception; as little as you will lead a wolf into your neighbor's flock or into your own flock of sheep: so little can you with a good conscience help that such an unscriptural and false preacher be called as such or be recognized and strengthened by you by using his ministry.

Remember the word of John: "Beloved, believe not every spirit, but try the spirits whether they are of God: for many false prophets are gone out into the world.... . Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4:1, 3. He that rejecteth Christ, who is true God and man, our only Saviour and Redeemer, is not a Christian, much less a Christian preacher, he is lost; for Christ saith, "He that believeth on him (the Son) is not judged; but he that believeth not is judged already, because he believeth not the name of the only begotten Son of God." Jn. 3:18, O, do not be turned away from faith in JESUM; for his blood alone makes you clean from all sin, and he who no longer believes this is condemned. For Christ, the mouth of truth, says: Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. This is how it will remain for eternity. And it is precisely from this faith that all false prophets want to dissuade you in this or that way.

But you ask: How should I begin, so that I will not be deceived again by false prophets? I answer: Do it like our Lutheran forefathers in Germany, who were well aware of the pure doctrine.

They have always bound their preachers by a sacred vow to teach nothing but the pure Lutheran doctrine in public and in particular. Like your old ancestors, do not accept any preacher and do not stick to any preacher, unless he has been examined beforehand by an orthodox Lutheran church authority and found to be orthodox and capable of teaching. Furthermore, do not associate with any preacher who does not belong to a orthodox synod; for a pastor who does not belong to a synod already shows that he wants to be free and unbound in doctrine and life and considers God's word to be empty rubbish. Furthermore, do not associate with anyone who has not been solemnly committed to the symbolic books of the Lutheran church at his introduction into the congregation, and who has taken this vow without reservation; otherwise you have no guarantee that he will not preach a false faith to you and deceive you.

Finally, check all his teachings, which he preaches publicly and privately, according to your small catechism, which you know by heart. If he teaches differently about the law of God, about faith, about prayer, about baptism, about the office of the keys, about Holy Communion, than the small catechism of Dr. Luther teaches, then he speaks and preaches falsehood. Luther's Small Catechism teaches, he speaks and preaches falsehoods, he is contrary to the Lutheran church and doctrine; for this catechism belongs to the confessional writings of our church, "from and according to which, because they are taken from God's Word, all other writings (doctrines and teachers), insofar as they are to be approved and accepted, are to be judged and regulated". Concordia Book, Explanation, Preface. According to Matth. 7, 15, you should avoid such a one as a false prophet and flee. Behold, this is how our fathers helped themselves, and as long as they did so, they also kept the pure doctrine, and the church grew green and flourished. Go and do likewise. But also look around you, perhaps there is already a righteous Lutheran congregation near you, where it is kept according to the way of the fathers.

Finally, so that you are not driven about by all kinds of wind of doctrine, acquire the symbolic books of the Lutheran church, as they stand together in the Concordia Book, read them diligently and let them introduce you to the knowledge of the pure doctrine of the divine word. If you are to be a judge of what is preached to you, you must also be well acquainted with that by which you are to judge, namely the Word of God. If you were to judge according to your own taste and opinions, you would approve of some sermons that go against the Word of God, and some would be evil, even though they are right, praiseworthy and good in the sight of God and His Word. Finally, listen to a word of our father Luther, of blessed memory, about Matth. 7, 15. He says: "Because Christ tells his Christians to beware of false teachers, and thus makes them judges, and gives them the power, even the command, to examine and judge all doctrine, he also demands that they be wise and understanding Christians, who know what true doctrine is and can distinguish between it and other false doctrine. - For such judging and adjudicating of doctrine must not be done according to their thoughts, or on their own prudence, or glory of the Spirit, holiness, etc., as the pope falsely accuses him of judging everything with his concilium alone, and obliging everyone to follow his judgment, for the reason that they say they have the Holy Spirit and cannot err 2c., but there must be a certain clear

The church must have a rule to judge by, which is called Christ's word; this alone is to be the judgement and the test. O, therefore, see with what earnestness the church sings and prays:

Oh God, it's going badly, On this earth there is no peace, Many sects and much enthusiasm On a heap comes here.

But defend yourself from the proud spirits, who rise high with power and always bring something new, to falsify your right teaching.

Thy word is our heart's shield, And thy churches' true defence; So keep us, dear Lord, That we seek no other thing.

(Submitted.)

## "Saul among the Prophets.

That in the congregations of the *General Council* the bad habit of opening Lutheran pulpits to non-Lutheran preachers is almost universally known, and that the *General Council* with its ambiguous declarations and resolutions has publicly approved this mischief, unfortunately cannot be denied. Therefore we cannot be surprised when *Insulanus* (Dr. G. F. Krotel) in his correspondence from New York reports to the "*Lutheran and Missionary*" without shame or embarrassment that at the dedication of the Lutheran church in Jamaica, on Long Island, after Dr. Moldehnke preached the sermon, Pastor Van Slyke, pastor of the Dutch Reformed Church in Iamarca, also delivered an address in which he expressed his joy at the rapid growth of the German



element in the area and his hope that this Lutheran church would be a great blessing to the entire community.

As easy as it is to explain that gratitude to the Reformed preacher, who had rendered great service to the small Lutheran congregation, was the reason for inviting him to actively participate in the consecration of the Lutheran church, such a procedure is not to be approved. The motive was certainly laudable, but in any case the duty of gratitude could have been fulfilled in another more appropriate way than by opening the Lutheran pulpit to the Reformed pastor. But, as I said, these are not rare occurrences in the churches belonging to the *General Council*, and therefore we should not be surprised. But where this practice finally leads, that shows us the same "Letter from New York" from which the above is taken.

"*Insulanus*" describes the dedication of the new emigrant house in New York and tells us the following. After the song: "Lobe den HErrn, den mächtigen König" (Praise the Lord, the mighty King) 2c. had been sung, Pastor A. E. Frey said the dedicatory prayer and Pastors Drees, Dr. Krotel, Baden, Princell and Ruperti gave short addresses to the congregation. After singing some verses from the song "Ein feste Burg", Pastor W. Berkemeier, assisted by Pastor A. E. Frey, performed the consecration act. Mr. G. Schwab, one of the directors, made some remarks and then - listen and be amazed! - But, "*Insulanus*" should tell further himself:

"Oswald Ottendörfer, Esq. editor of the ,Staatszeitung\*', the most influential German secular paper in the country, who had been asked to say a few words

now addressed the assembly. He took the liberty of declaring at the outset that he did not agree with everything that the previous speakers had said, although he admitted that from their point of view their position and opinions were quite natural and justifiable. Apart from these views, he expressed his heartfelt appreciation of such institutes and showed how necessary it was to reach out to our immigrant brothers so that they would become useful citizens of our country.

After one of the directors had enthusiastically recited the English translation of the song: "Was ist des Deutschen Vaterland?" and the congregation had sung "Nun danket alle Gott", Pastor Rägner closed the celebration with prayer and benediction.

The writer of this article does not have the honor of being personally acquainted with Mr. O. Ottendörfer, and therefore does not know whether the editor of the "Staatszeitung" does not perhaps belong to one of the Lutheran congregations in or around New York. It is highly probable that the latter is not the case, for one can usually recognize the bird by its song; the above-mentioned statements of the aforementioned gentleman, as well as the tone that the "Staatszeitung" lets us hear, certainly do not reveal a Lutheran Christian in him. But one can easily deceive oneself in this, as experience teaches. After all, the German bookseller who most eagerly distributed the publications of Büchner's "Kraftstoff" is also a member of a Lutheran congregation in New York! But if the editor of the "Staatszeitung" is neither a Lutheran, nor a Christian at all, but an avowed enemy of the positive Christian faith, as his above-mentioned statements and the articles of his paper suggest, why has he been asked to participate in the solemn inauguration of a Christian charity institution? - All respect for his honesty! From the outset, he has defended himself against the appearance that he is also one of the Bible believers, and has made no secret of his position. He is not to be held responsible for this discord in the inauguration ceremony, but those who have asked him to give his "mustard" to the best. - Would they let it serve as a warning and a lesson! (Crispus.)

### **To the ecclesiastical chronicle.**

The **resolutions of the General Council** concerning the proposed Colloquium, as well as judgments on it, can be found in the December issue of "Lehre und Wehre".

**Methodists.** Some Methodist papers do not speak very highly of Mrs. Van Lott, the first licensed preacher in the Methodist Church. They simply say that if she is the pattern of women preachers, may God preserve her from more such. Her presumptuousness (!) is much censured.  
(Happy Ambassadors)

In **Buenos Ahres** (South America), an Old Catholic community is being established. The priest of this congregation is Dr. *Emilio Castro-Poedo*, who received a reprimand from his church superiors because of his affiliation with the Freemasons. For the time being, the Old Catholic services of this congregation are held in the local Lutheran church! Ad. Bd.

**A Roman priest who** recently married in Mexico wrote a series of articles in the local newspapers advocating the abolition of celibacy for priests in the Roman Church.

Ad. Bd.

### **Divine Preservation.**

When a mission feast was celebrated in Hetendorf this year, the missionary Fröhling preached among others. In his sermon he told the following story from his missionary life:

Once one of our brothers, just one from this place, a Hetendorfer, came to visit us. It was Pentecost, and the rainless winter season had long since set in. Since no rain was to be feared, my wife had made a bed for him in a chamber and in a place where it otherwise rained heavily. In the evening we sit together in pleasant conversation, prepare to hold our devotions, and then go to bed. Suddenly it thunders. We think that this could not be possible; we must have been mistaken. But no sooner are we calm about it than a second thunderclap occurs, stronger than before, and at the same time we hear it begin to rain heavily. I take the lamp and rush into the room to pull the bed away from the spot so that it doesn't get soaked. In front of the bed there is a mat, which is the carpet on the clay floor for the person undressing; it has to be removed first. But what a fright! When I pick it up, a large mamba snake lies underneath. I call for help and it is killed. When that is done, the bed should also be removed; but that is no longer necessary, it is no longer raining. And when we now look out of the door, it has indeed rained, but in the sky there is nothing of a thunderstorm, nothing of clouds to be seen. - Half an hour later, our guest would have gone to bed, would have undressed on the mat in front of the bed, would have bent his knees and prayed there, and would certainly have been bitten by the snake, if the Lord had not saved him from such death in such a miraculous way.

**"Answer the fool according to his folly, lest he be thought wise." Proverbs 26:5.**

Once a pastor preached on the text: "And God looked on all that he had made; and, behold, it was very good." Gen. 1:31, showing that God had arranged everything as it should be if it was to achieve its ultimate purpose. This was overheard by a religious scoffer who had grown up. When the service was over, he stood in the doorway and said to the passing preacher, pointing to his hump: "But, Mr. Pastor, look at me, what do you say? Is it also very good?" The preacher says, "Friend, for a hunchback you are quite well made."

How a poor exile was comforted by a marginal gloss of Luther.

When the crypto-Calvinists under Elector Christian I made a second attempt to introduce Calvinism in Saxony and to displace Lutheranism, the Wittenberg deacon M. Christoph Grüner was among those who had to wander into misery because of their loyalty to the confession. He first went to Jena and stayed with Dr. Mylius, who had also been expelled from Wittenberg. He complained to Dr. Mylius that he did not know how to get along with his family, since he had no longer than half a year to live. The doctor comforted him as best he could and took him to the table. After the meal, when the children were giving thanks to the Lord, he noticed Luther's marginal gloss on the eighth verse while reading the eighth Psalm: "Christians shall also have food on earth." He showed it to the afflicted man. He was greatly refreshed and pleased by it, as if an angel from heaven had spoken to him. He confessed that he had

He had learned the eighth Psalm well from his youth and had often read it, but had not paid attention to this marginal gloss; as it is often the case that, apart from the challenge, one does not look at everything so closely; now he sees how comforting the doctrine of the majesty and omnipresence of the Lord Christ is according to his holy humanity, according to which, according to the eighth Psalm, all things are subject to him, sheep and oxen all at once, for the sake of which doctrine he was driven out by the Calvinists. Soon after, he was appointed professor of the Holy Scriptures at the University of Königsberg. G.

### **"Praktische" Prediger von Melanchthon examinirt.**

When Melanchthon, Flacius and other scholars who had fled from Wittenberg were in Brunswick in 1547, three preachers were introduced to the former by Dr. Medler, superintendent there, in order to examine them, since this had not yet been done. These were Magister Wittekopp, who had already been preaching for two years, A. Segebode, formerly a hatter, who had already been in office for eight years, and I. Friling, formerly a cord maker, who had already been pastor for four years. The examination took place in the superintendent's house in the presence of the ministry and several members of the council. After a short speech about the dignity of the office of preacher, Melanchthon asked what they were. He was answered: One was a Patrician and had studied, the other two had been craftsmen and had not been particularly interested in the liberal arts. He further asked whether such craftsmen could perform what belonged to the office of preaching. Ludolph Petersen (preacher) replied: Yes, my Lord Philippe, they can. Then Melanchthon is said to have beaten his breast and said with tears: "O poor me, who can preach with the pen in such a way that I would not shy away from the whole Roman empire, but in the pulpit, which is quite easy for them, I cannot make a word in front of a few listeners." After finishing the exam, in which the former craftsmen could not answer all the questions, they were ordained. Rehtmeier, who reports this, adds: "From which it can be deduced at the same time what diligence the burghers and craftsmen applied at that time in reading the Scriptures and spiritual books, that they were also sent to preach and to serve spiritual offices."

### **It is One who seeks and judges the glory of the Son of God.**

I. Valentin Gentilis, who was beheaded at Bern in 1566, was one of those expelled from Italy for the sake of the Gospel. In Geneva he became a Calvinist and then joined the Antitrinitarians (deniers of the Holy Trinity, the divinity of Christ 2c.). The old Dr. Polycarp Leyser tells about him, according to an eyewitness, a preacher from Transylvania, that this blasphemer could otherwise speak quite well, but as often as he wanted to call the Lord Jesus Christ, the lower part of his mouth, the lower jaw, always fell down and froze, so that he could never again pronounce the name Jesus Christ, neither in evil, nor in good.

G.

### **Warning against reading false-believing and godless writings.**

As with leaven, so it is with false doctrine. He who first lets a little of it enter his heart is finally taken in by it, so that he becomes completely addicted to the false teaching in all and every way. Therefore everyone should take a good look at himself and remember this; as Christ said, My sheep hear my voice, and they hear not the voice of a stranger, but follow me, and abide with me; which is most excellent. Therefore, brethren, be not so forward as to desire to know all new doctrines and to read heretical books. Otherwise, as they say, semper nliyuiä ackünered, there will always be something hanging in your heart from the false doctrine you have heard, which you want to learn and know. The devil is an artist of a thousand, he is the guardian of the herd, if you read false doctrine, that he may persuade you, that you may think: ei, this is not evil that I read this, I can grasp and understand it with my reason, I will follow it and stay with it. So you are easily seduced. Therefore you are safest of all if you guard against the voice of strangers and stay with the voice of your archpastor and follow it, then you can neither err nor fail.

M. Chemnitz.

### **Please.**

When I visited Steeden at the beginning of this year, among other places in the old fatherland, and saw for myself how scarce things are in our institution there, the thought arose in me whether we could not supply our institution with food from America, and all the more so since the prices of the same have reached an unprecedented level over there. (This is also confirmed by our dear Pastor Brunn in his correspondence recently published in the "Lutheraner"). Not only was Pastor Brunn in complete agreement with my plan, but a few days ago he reminded me by letter of our agreement and expressed the wish to carry it out. This shall be attempted herewith.

I therefore take the liberty of kindly and urgently asking our dear rural communities in particular to assist me in the execution of my plan. The items that are desired are as follows: Ham and bacon sides, cured pork and beef, butter and lard, wheat and rye flour, white beans.

Since the harvest is over and the slaughterhouse is at the door, our dear countrymen will certainly have something left over from the blessings that God has bestowed upon them in the past year. Perhaps the most appropriate way to handle the matter would be for the pastors or a member of the congregation to collect the gifts and send them to me. Those who cannot give food may have a mite left over so that the freight to New York can be paid. In general, I cherish the quiet hope that here or there a willing heart will be found in our city community to send me a small gift for the further transport of provisions from here to Germany. It would be splendid if we could get the food

to be sent to our dear co-worker, Pastor Brunn, free of charge to his house.

Now, dear fellow Christians, get to work! It is a matter of providing for an institution from which streams of blessings have already poured over our Synod. Let us not only carry this institution on our prayerful hearts, but also support it in a completely new way.

About all gifts of food and money I will acknowledge his time in the "Lutheran".

It hardly needs mentioning that all food sent to me must be of good quality and well packed in barrels or boxes. - —

.S. Keyl,

13 Broadway, New York.

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### Church News.

In the midst of the terribly raging yellow fever, the "auxiliary preacher for Memphis," Candidate of Theology H. Sieck, had to be called here by telegraphic dispatch, since I and my family had also been seized by the evil epidemic and the dying need demanded a preacher. On the 15th Sunday after Trinity I could not perform the ordination because I was still too weak. Eight days later, however, I had regained my strength to such an extent that I could sit in front of the altar and thus perform the ordination and introduction. Pastor Frank, who had just passed through here on his trip to New Orleans and stopped for a while, assisted in this act.

May the Lord preserve and protect this newly called preacher and crown him and his ministry with rich blessings!

Dr. G. M. Gotsch.

Address: R. ev. 8. 8ikdc,

### 73 Loplär 8t., Usmþüis, T°snn.

On the 22nd Sunday after Trinity, Candidate P. F. Germann, having received and accepted a call from the Lutherans in and around Cottonwood Falls, Kansas, was ordained and inducted there by the undersigned on behalf of the honorable President Bünger.

May God crown the work of His servant on this mission field with rich blessings! C. H. Lüker.

Address: Lsv. L. L. (lornaarm,

### Oottonvooä l'alls, Olluss Oo., Lansas.

On the 21st Sunday after Trinity, Pastor H. Pröhl, called by the congregation of Darmstadt, Ill., was inaugurated into his new office by order of the Presidium. May the Lord make him a blessing! W. Achenbach.

Address: Lvv. 8. Lro "6l,

### Darmst-aät, 8t. Oluir Oo., Ill.

On the 17th Sunday after Trinity, the Rev. C. A. Frank, formerly pastor at Lancaster, Ohio, was installed in his new office in St. John's parish at New Orleans, Louisiana, by the undersigned, assisted by the Rev. C. G. Mödinger. M. Tirmenstein.

Address: ksv. O. ^4. l'runk,

### Lox 364- ltrcv Orleans, La.

The Rev. H. Brammer having received a regular call from the congregation at Lowden, Tedar County, Iowa, and from the branch of the same at Calamus, Clinton County, Iowa, and having accepted it with the concurrence of his former congregation at Denver, Colorado, the same was installed in his new office by the undersigned in the midst of said congregations on the 22nd Sunday after Trinity, being the 9th of November of this year, by order of the Pre- sidium of the Western District.

May the Lord abundantly bless the work of your dear brother also in this hopeful field!

C. A. Mennicke.

Address: Lsv. 8. lrammsr,

Doväsn, O "äsr Oo., lov".

After Pastor F. W. Penne kamp of Darmstadt had received a regular appointment from my previous dear St. Peter's congregation at Randolph, Illinois, and had accepted it with the approval of his congregation, he was inducted into his new office by me on the 21st Sunday after Trinity by order of the honorable President Bünger.

May the Lord give him one victory after another!

I. H. Dörmann.

Address: Lsv. l'. Lsnnsrlanap,

### Lroruen, Lanckolpd Oo., Ill.

Rev. G. Landgraf having, with the approval of his ftüher congregation in Central Township, St. Louis County, Mo. recognized and accepted the call of Zion Lutheran congregation at Decatur, Macon County, Ill., as a divine one, the same was installed in his new office by the undersigned on the First Sunday after Trinity by order of the honorable President of the Western District.

Thus, by God's praiseworthy grace, this important field of work was soon provided with a worker again. Without such a worker, the still weak and small congregation would not have lasted long, and we would have lost a large field where Methodists and other sects spread and entangle many formerly Lutheran Christians in their snares.

Decatur is a rapidly developing town of about 12,000 inhabitants, located in a fertile area at a railroad junction, from which railroads leave in nine different directions. Among the inhabitants are also many Germans, mostly Lutherans and other Protestants. Also in the surrounding area still live many German Lutherans, to whom

The people have already heard God's Word preached in part, and they desire that this may continue to be done.

May the faithful Archpastor Jesus Christ equip His servant with power from on high and with much wisdom, so that he may preach not only by word, but also by a careful walk, and work with much blessing in this great and important field of work! C. F. W. Sapper.

Address: Rov. O.

### Lox 326-Oocatui ', Äluooii Oo., Ill.

### Introduction and consecration of the church.

After Pastor Chr. Hartmann of the "newly formed" Lutheran congregation of St. Paul at Isle Grove, Iroquois County, Ills., my former branch, had received a regular appointment and with the approval of his former congregation, he was solemnly installed in his new office by the undersigned on behalf of the Reverend President of the Western District on the 20th Sunday after Trinity.

On the same day, the dear congregation also had the great joy of being able to consecrate their new church to the service of the Triune God. In the morning I preached on Matth. 5, 13-16. and showed that the preachers of the gospel should be the salt of the earth and the light of the world. In the afternoon I preached on 1 Peter 2, 9. and showed the glory of the Christian state, 1. because Christians are in possession of the most precious treasures; 2. because they have the most blessed profession.

May our dear Savior Jesus Christ now keep the dear St. Paul congregation firm and steadfast in the pure confession of his Gospel, also in holy living, be sun and shield for it and its dear pastor in this last sorrowful time, and let it grow in many thousand times a thousand, for the glory of his holy name and his glorious kingdom's great promotion! Amen.

Crete, on the Reformation Day 1873. Gottlieb Traub.

Address: **Rev. Ch. Hartmann,**

**Box 94. milford, iroquois co. ill.**

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### Church consecration.

On the 10th Sunday after Trinity, the St. John's Lutheran congregation at Port Hope, Michigan, had the great joy of dedicating their beautiful new church, which is 45 feet long and 30 feet wide, to the service of the Triune God. The dedicatory prayer was offered by Pastor G. Markworth of Wyandottr. He also preached the consecration sermon. In the afternoon the undersigned preached.

May the faithful God grant that in this church Jesus Christ, our faithful Savior, may always be preached loudly and purely for the salvation of many souls!  
W. Schwartz.

### Old and new.

1. just appeared in St. Louis:

Dr. **Jakob Heerbrand's treatise on the doctrine of gracious election or predestination**, translated from Latin by Gottlieb Gnadekind. (30 pages in large octavo.)

This is a translation of a locus of the famous theological compendium by Heerbrand, professor in Tübingen, which was published for the first time in 1578. Whoever desires an exposition of the doctrine of election by grace or predestination, which contains this doctrine, faithfully following our Concordia formula, in its biblical purity and simplicity, will find here what he is looking for, better than in many other books. Therefore, this little book is recommended to all eager researchers of the Scriptures. It can be obtained through the publisher Mr. L. Volkening, No. 22 South 5th Street in St. Louis, Mo. for 15 cents. W. [Walther]

2. recently appeared in Allentown, Pa:

**Extra session of the Lord Diabolus** with his journeymen and apprentices, held in the nineteenth century. Edited by Elias Freimund. (45 pages in small octavo.)

This is a satire in rhymed doggerel verses on today's unbelief in its most diverse forms and manifestations. It is a side piece to the well-known Schlaraffiade. While the latter only hectors the monkey religion as it deserves, this "extra session" shows how all unbelief with its shameful fruits is nothing else than the philosophy of the devil, which he gives to the apostles of unbelief. It is good that here and there notes are added for the purpose of giving the reader the necessary hints so that he does not misunderstand the irony applied. Since the manuscript is printed by S. K. Brobst, it will probably be possible to obtain it from there for a small price.  
W. [Walther]

We have just received the new Brobstische calendar of 1874. This volume is also equipped in the old practical way. Having become almost indispensable to a Lutheran preacher in America especially because of its complete ecclesiastical statistics, including those of the Synodical Conference besides our own, it does not need our recommendation. The price is 10 cents per copy. W. [Walther]

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### Conference - Display

The West - Kansas Specialconference will assemble, God willing, at the home of Rev. H. C. Senne in Alma, Kansas, from the 3rd to the 5th of January, 1874.

C. H. Lüker, Secretary.

The New - England Pastoral Conference will meet, v. v., from the 16th to the 18th of December, at Boston, with Rev. Fick.

A. View end, secretary.

The Cleveland Specialconference will meet, God willing, on January 13 and 14, 1874, at the home of Mr. Pastor H. Wyneken in Cleveland (west side).

To be presented for discussion is a paper on syncretism and an excerpt from Chemnitz on "papal" traditions. To preach is Pastor Paul Schwan; substitute is Pastor Bühl.

I. Rupprecht.

The next conference of the teachers of St. Louis and the surrounding area will be, God willing,

will be held on the 30th of December morning from 8 a.m. at the school of teacher Barthel in North St. Louis.

Subject of the hearing: "How does a Christian teacher educate his students to be diligent and attentive?"

H. Erck.

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### Received in the Western District Treasurer's Office:-

On the synodal treasury: From Past. Schlechtes Gem. in Windsor, Ill, P14.10. Past. PisselS Gem. in Matteson, Ill., 13.08. Collecte of the Gem. of Past. Schmidt in Schaumburg, Ill, 35.18. Of Past. F. Schalters Gem. in Red Bud, Ill., 28.30. Past. Baumgart's Gem. in Warsaw, Ill., 7.00. Collecte of the Gem. of the Past. Wille in California, Mo., 5.00. of Rev. Wagner's Gem. in Chicago 36.00. of S. Richter in Homewood, Ill., 1.00. of Teacher Fischer in Chicago 1.00. of Past. NuofferGem. at Crete, Ill, 19.00. Past. Schmidts Gem. at Schaumburg, Ill., 24.70. From Trinity District at St. Louis 16.65. From Mr. C. Böttcher in Clarence Centre, Eric Co., N. I., 1.00. From Immanuel-District in St. Louis 15.55.

To the college maintenance fund: From Rev. Ottmann's congregation in Collinsville, Ill, 15.25. From Rev. Riedel's Gem. in Homewood, Ill, 27.00. From the DreieinigkritS District in St. Louis 11.00. From Past. Beyers Gem. in Pittsburgh 31.20.

To the Synod Mission Fund: One-third of the Mission Festival Collecte in Past. Riedel's congregation in Homewood, Ill, 25.50. A portion of the Mission Festival Collecte of the congregations in Rock Island and Davenport 20.00. Half of the Mission Festival Collecte in Past. Manaelsdorf's comm. in Bloomington, Ill, 106.75. Of the St. Martin's Grm. of the Past. Studt in Luzerne, Iowa, 3.30. From the latter's St. Paul's comm. 3.00. Johann Buhler by Past. Studt 2.00.

For inner mission: From Past. Stephen's **congregation in** Echester, Ill, 8.00. Joh. Einspahr in Chicago 1.00. Part of the missionary festival collection of the congregations in Rock Island and Davenport 20.00. Half of the missionary festival collection in Pastor Mangelsdorf's congregation in Bloomington, Ill, 106.75.

On the emigrant mission in New York: From Past. Ottmann's Gem. in Collinsville, Ill, 8.50. From Mrs. Spilkr in St. Louis, 1.00. I. Tenz in Schaumburg, Ill, 1.00. Past. Grupe's Gem. in Eioleben, Scott Co, Mo, 2.70.

On the new building of the seminary in St. Louis : By N. N. through Past. Nuoffer at Crete, Ill, 10.00. From Past. WagnerGem. in Chicago, first dispatch, 310.75. From Wittwe Hahn at Dwight, Ill, 1.00. From >Lt. Matthäus congregation at Chicago 22.25. By Past. Seuel in Lyons, Iowa, 10.00. By teacher Fischer in Chicago 2.00. Past. HochstettrS Gem. in Indianapolis 279.27. Past. Beyers Gem. in Pittsburgh 152.35. By Past. Holls in Centreville, Ill, by F. Buchholz 10.00 and by C. Seeboldt 1.25. By Past. Fackler's congregation at Columbia Bottom, Mo. 15.00.

ForPastor Brunn's institution: a part of the MissionSfest Collecte of the Rock Island and Davenport congregations 11.25. By F. Meyer at Barre Mills, Wis. 1.00.

On the Hermannsburg Mission: By Rev. F. Schaller's Gem. in Red Bud, Ill, 15.00.

On the Leipzig Mission: By Pastor F. SchallerS Gem. in Red Bud, Ill, 15.00.

Ill^^oO^^ Students: From Mrs. Fehd in Gilmroe,

On the college household in Fort Wayne: by Chr. Rnst through Past. Nuoffer at Crete, Ill, 1.00.

To the seminar - household in St. Louis: thanksgiving offering of calf. Tönjes in Mobile, Ala., 12.50.

For Past. Ruhland's Gem. in Minnesota: From Pastor Stmeter's congregation in Proviso, Ill, 12.00. Past. Eirlchs Gem. in Minden, Ill., 17.40.

ForPastor Krause in Minnesota: Collected bet L. Ziemer's infant baptism by Past. Besel at Cape Girardeau, Mo., 6.75.

For the community in Van Wert, Ohio: from Wittwe Hahn in Dwight, Ill, 1.00.



For you congregation in Hartern, N. Z1.: Don Past. Bartling's Gem. in Chicago, 16.50. Past. Strieter's Gem. in Proviso, Ill, 8.50.  
 For the communities in Mrrphis and Shreveport: From Past. Horns Gem. in Benton County, Iowa, 16.75. From Miss Otilie Krumpholz there 1.00.  
 For the Memphis congregation: from Rev. Gräbner's congreg. in St. Charles, Mo., 102.00. Past. Kanold's Gem. in Wolcottsville, N. for the preachers and teachers there 12.00").  
 On the building of the Synod Printing Office: From Rev. Nützel's congreg. in West Ely, Mon, 6.00.

E. Roschke, Kassirer.

#### **Received in the treasury of the Middle District:**

To the synod treasury: Don Past. Jor' congreg. in Logans- port 521.25. Past. Rupprecht's congreg. in North Dover 515.25. Past. Sikmann's Gem. in Pomeroy 111.20. Past. Wendt's comm. in Waymansville 51.00. Past. Husmann's Gem. in Euclid 510.00. Past. Brackhage's Gem. 514.16. Past. Jäbker's in Adams County 51.00. Don whose Gem. 577.00. Past. Bode's Gem. near Fort Wayne 532.12. Past. Horn's St. John's Gem. 54.00. Dessen's St. Paul's Gem. 53.10. Past. Knief's Gem. at New DcttclSau 514.05. Past. Knies himself 53.00. teacher Arnold in Cleveland 52.00. teacher Zismer there 52.00. teacher Kirsch in Adams Countv 51.00. of S. Z. in Aurora 51.00. past. Jüngel's comm. at Jonesville 514.05. Paü. Sauer in Dudleytown 51.00. By a woman in whose gem. 51.00. Past. Wyneken's gem. at Cleveland 5228.72. Past. Wyneken 51.00. Past. Kühn's parish in Minden 56.78. Rev. Kühn 51.07. teacher Zitzlaff in Evansville ,52.00. past. Weyel in Darmstadt 5'1.00. Pastor Bruggemann there 52.00. Past. Schäfer in Lanesville 52.00. past, Tramm's "dem. in Vincennes 520.00. past. Tramm's 51.00. palt. Evil Gem. in Avista 55.15. Past. Kunz in Julietta 5'1.00. Past. Stock at Fort Wayne 51.00. whose gem. is 520.00. by Past. Schwan Jr. in Cleveland 51.00. Past. Siegers parish and branch 524.26. Past. Sieger 51.00. past. Horst near Columbus, O., 51.00. whose parish 56.00. whose filial parish 52.00. Past. Evers at Root 52.00. Past. Brackhage 52.00. past. Schwan Sr. in Cleveland 52.00. Past. Jor' Parish in Logansport 530.50. Past. Runkel in Aurora 51.00. Rev. Evers' congreg. in Root 510.00. Rev. Rupprecht in North Dover 51.81. whose congregation 534.16. Past. Steinbach in Fairfield 52.00. whose congregation 560.15. Rev. Sallmann in New- burgh 51.00. whose congregation 511.00. Past. GermannS congregation in Peru 512.00. Past. Kunz in Julietta 52.00. Rev. Gruber's St. Thomas congregation 54.12. Whose St. John's congregation 53.79. Rev. Saupert in Evansville 52.00. Rev. Stubnatv in Fort Wayne 51.00. Rev. Sitzmann's congregation in Pomeroy 54.50. Past. Niethammer's congregation at La Porte 516.00. Rev. Reichhardt at Columbia City 51.00. whose parish 57.19. Past. Zigel's green. at Fort Wayne W.20. Past. Bundenthal's Gem. cn Marion Township 524.87. Rev. Niethammer's Gem. at La Porte 518.37. Past. HieberS Gem. in Defiance County 54.18. Past. Jor' Gem. in Logansport 514.40. Past. Wunderlich in Tolleöston 51.00. Past. Bauer's Gem. in Wapakoneta 57.00. From Past. Bode's Gem. at Fort Wayne 515.20. Past. SauerS Gem. at Dudleytown 526.21. Rev. Jor' Gem. at Logansport 516.00. Rev. Karrers Gem. in Bielefeld 56.17. Past. Bode 53.00.

On the Leipzig Mission: By Past. Steinbach in Fairfield 52.00"). N. N. in Liverpool 52.00.

To widow's fund: Don G. S. in Cleveland 51.00. Wedding Collecte with Teacher lahn in New Haven 59.24. Don Past. "over in Ban Wert (regular contribution) 54.00. Past. Lange in Chicago (desgl.) 54.00. Don Lebrer Hafner, contribution 51.00, gift 51.00. From teacher Rierner's school children in Aurora 53.50"). Lottchen Rierner 30 CtS. Don L. Z. in Aurora 52.20. Teacher Zitzlaff in Evansville 56.00. From Past. Zschoche, contribution 54.00, gift 51.00. Past. Lothmann's congregation in Akron 510.55. Past. Bode at Fort Wayne 55.00. From Rev. Zigel's congreg. at Fort Wayne 511.40. Past. Hild's congregation at Mishawaka 57.00. whose congregation at Woodland 52.51. by Past. Wunderlich as contribution 54.00. N. N. in Liverpool 52.00, wedding collecte at G. Barthels in Zancsville 54.00.

To the orphanage near St. Louis: bequest from Mrs. A. in Cleveland 55.00. From teacher Hesse's school children there 52.00. Mrs. P. S. in Past. Wynekens Gem. there 52.50. Past. -llegers Filialgemeinde 54.00. Past. Dulitz in Napoleon 55.00. Of Past. Lange's Sunday school students in Valparaiso 53.50. Wedding Collecte at M. Rückrich and D. Bank in Darmstadt 54.00. From Teacher Maurer in Root 51.00. Children's Festival Collecte at Mis hawaka 510.91. Collected among the school children there 53.85. Children's Festival Collecte at W. Homeyer's in Williams County, O., 55.50.

To the orphanage in Addison: From N. N. in Liverpool 52.00. Teacher Maurer in Root 51.00. From the Women's Association in New Haven 55.00.

For the community in Lockhaven: Don Hrn. Schul- thcs in Fort Wayne 51.00.

For poor college students: For E. Weyel: Wedding Collecte by W. Meyer and K. Keck in Darmstadt 513.50"). For Th. Wichmann: From W. Hüsemann in Farmers Rctreat 55.00. From H. Schulthes in Fort Wayne 51.00. Kindtauf-Collecte with Ch. Finke in Columbus 52.50. From N. N. there 52.00.

For Pastor Ruhland's congregation: From some members of Past. Horst's congregation 54.70. From his congregation in Dublin 53.20. From some members of Past. Sallmann's Gem. at Newburgh 514.00. Of Past. Zigel's Gem. at Fort Wayne 528.00. Past. Steinbach in Fairfield (for Planitz) 5'5.00. Don whose congregation 5'11.63. From Past. Steinbach (for Dresden) 55.00. Wedding Collecte at A. Schröder in Root 5'12.21. From Past. SchonebergS Gem. in Lafayette 525.00. Past. Bode's Gem. at Fort Wayne 520.00. Past. Rupprecht's Gem. at North Dover 510.50. From Past. WvnekenS Gem. in Cleveland 5133.50. From some members of Past. Stubnatzy's congregation in Fort Wayne 514.25.

For poor students in St. Louis: From I. F. K. in Aeveland 55.00. Wedding Collecte bel F. E. Buhr at Fort Wayne 511.70. From N. N. in North Dover 52.00"). From Past.

Wryel's congregations in and near Darmstadt, namely: from his j Dreieinigkeits-Gemeinde 49.25 and 422.75, from St. Petri- Gemeinde 43.95 and 44.10, from Immanuel - Gemeinde 42.40 and 43-85. From an unnamed person there 41.00. For Eisenbeiß: from Past. Wynekens Gem. in Cleveland: HochzeitS- Collecte at I. F. H. 44.10, at I. H. H. 45.50; from Mrs. B. S. 45.00. For F. Zagel: from Ch. Bleke, C. Pöhler, L. Gehrke, Wittwe Meyer, H. Oetting each 45.00, C. Trier 43.00, I. Bühler, P. Schmidt 42.00 each, H. Früchtenicht 42.50, C. Westenfeld, W. Westenfeld, H. Lange 41.00 each. For Hafner: from Rev. Stock's congregation at Fort Wayne 410.00.

To the building fund: From Past. Zuckers Gem. in Defiance 452.00. Mrs. Breiminger in Willshire 41.00. A. Schw. in La Porte 46.1X>. N. N. there 44.50. Past. Henry's Gem. in Huntington 6.90. Whose Gem. in Lancaster 1.10. Past. Wendt's parish in Seymour 25.50. Past. Nützel's congregation in Columbus 9.51. From the Women's Association there 9.75. From the Women's Association in Evansville 20.00. By A. Melcher in Cleveland collectirt 41.13. From Past. Kühn's congregation in Minden 23.65. From Pastor Schäfer's congregation in Holland 19.00. His congregation in New Boston 10.00. Past. Stegers Gem. 38.00. Past. MaakS Trinity's Gem. 22.40. From Past. Schlesselmann's Gem. in Tipton County 11.35. Whose Gem. in Hamilton County 413.35. From Rev. Krafft's St. John's Gem. 25.00. From Mrs. L.'s in Valparaiso 5.00. Rev. Lange's Gem. there 7.00. Past. Niethammer's Filialgemeinde in Kingsburgh 3.00. Wittwe Bohn in Liverpool 10.00. I. Wenninger there 5.75. Past. Stock's parish near Fort Wayne 60.00. Past. Lehner's Gem. in New Haven 25.00. From Past. Hilds Gem. at Woodland 14.63. from A. Crömer at Logansport 3.00. Mrs. Schäfer there 1.00. Past. Heintz's Gem. in Crown Point 4.00. Past. Wunderlich's Gem. 6.00. Past. Bauer's congreg. in Wapakoneta 6.50. Past. Schöneberg's Gem. in Lafayette 318.00. Past. Weyels DreieinigkeitsS-Gem. 16.00. Dessen St. Petri Gem. 9.00. From Past. Kunz and some members of his congregation in Julietta 28.50.

On the Hermannsburg Mission: From Past. Dulitz's congregations in Hanover, Napoleon and Lineburg 13.00. His Zion congregation in Hanover 7.40. His congregation in Hesse 3.90. From Mr. Bünger 1.00. From N. 5.00. A third of the mission festival collection in Farmers Retreat 30.95. Collected at the mission festival in Napoleon 52.75.

For the Deaf and Dumb Institution: Don N. in Napoleon 5.00.

On the emigrant mission in New York: From Past. Bode's congregation at Fort Wayne 11.00. Wedding collection at Mr. Scharf's in Pomeroy 3.50. A third of the mission festival collection at Farmers Retreat 30.95. From Mr. SchultheS in Fort Wayne 1.00. Teacher Maurer in Root 1.50. Mission festival collection in Napoleon 50.00. From Past. Karrers Gem. in Bielefeld 2.12. Past. Heinrichs in Huntington 50 cts. Dessen's Gem. 3.00. Past. Bundenthals Gem. 6.10. From Past. Knief's congregation in Neu Dettelsau 9.00. From the mission fund of Dr. Sihler's congregation in Fort Wayne 20.00. From Pastor Schumms' congregation in Willshire 8.00.

On the emigrant mission in Baltimore: From Past. Evers' Gem. in Root 6.15. Teacher Maurer in Root 1.50. Past. Heinrichs' Gem. in Huntington 3.00. From Rev. Bundenthal's congreg. 5.00.

For Past. BrunnS Anstalt: From Mrs. P. S. in Past. Wynekens Gem. 2.50. Past. Steinbach in Fairfield 2.00. Wedding Collecte at E. Reuter in Root 5.96. From N. N. in Liverpool 1.00. Past. Bode's Gem. at Fort Wayne 11.00. One-third of Mission Festival Collecte at Farmers Retreat 30.95.

To the seminar house in St. Louis: From N. in Napoleon 3.00. Mr. Röhrs there 1.00. From N. there 5.00.

To the Seminary household in Addison: From N. N. in Liverpool 1.00. N. in Napoleon 5.00. From the Women's Club in New Haven 5.00.

To the college household in Fort Wayne: From the Woman's Club in Evansville 20.00. From Past. Dulitz in Napoleon 5.00.

For the Heathen Mission: Wedding Collecte at Mr. I. Zimmermann's in Willshire 9.00. From Past. Schöneberg's congregation in Lafayette 7.75. Mrs. Bollmann 1.00. From Past. Wyneken's parish in Cleveland 58.20.

For inner mission: From Clara and Karl Schmittgen in Elyria 50 Cts. Kindtauf-Collecte by Mrs. Möhli in Liverpool 50 Cts. By Past. Stubnatzy in Fort Wayne: collected in country school 6.12, from A. U. 50 Cts. in missionary hours 10.38.

For the congregation in Harlem: From Past. Wichmann's congregation in Farmers Retreat 16.46. Past. Steinbach's congreg. in Fairfield 9.43. Dr. Sihler's congreg. in Fort Wayne 66.78.

For the congregation at Hortonville: From Past. Schöneberg's congreg. in Lafayette 3.50. Mr. SchultheS in Fort Wayne 2.00. Past. Steinbach in Fairfield 5.00.

For the Davenport congregation: from Pastor Schoeneberg's congregation 8.75.

Since many of my correspondents have expressed the wish to receive direct notification of the receipt of their money shipments, I take the liberty of pointing out that this request can be easily realized since the introduction of correspondence cards. If a direct receipt is desired, please enclose a postcard, preferably addressed, which I will then return immediately. At the same time, I ask you to address letters for me from now on: 196 8trsc>t, Incl.

Fort Wayne, Nov. 7, 1873, C. Grahl, Cassirer.

#### **Received in the Northern District treasury:**

On the emigrant mission in Baltimore: from Rev. A. Ch. Bauer's congregation at Swan Creek 41.25. Collected at Watertown mission festival 423.46. Collecte in Rev. Schumann's congregation at Freistadt 42.06.

To the widow's fund: From Past. Keller 44.00. pastor Spindler 44.57. past. A. Ch. Bauer 42.00. Past. Rösch 44.00. Past. Bernthal 44.00. Past. Torney 44.00. Past. Trautmann 44.00. Past. Zahn 42.00. by Aug. Böke in Granville 45.00. past. A. C. Bauer's congregation on Tandy Creek 43.65. By S. Abraham in Trostville, Mich. 41.00. Kindtauf-Collecte at F. Dobberpbul in Freistadt 45.00.

For Rev. Brunn's institution in Steeden: From Rev. Hattstadt's congreg. in Monroe 412.54. I. Hunter's in Milwaukee 41.00. M. Blümlein's in Trostville, Mich. 41.00. From Rev. Rvhrack's comm. in Reedsburg 47.25.

For liver contents: From Rev. A. Ch. Bauer's comm. on Tandy Creek 46.20.

For the heathen mission in Leipzig: From the mission fund of the congregation in Adrian 410.00. From some school children in the congregation of Past. Daib 28 cts. From N. N. in Racine 75 Cts. Collected at the mission feast in Howards Grove 435.00. From Past. Rolfs Gem. in St. Paul 411.50. G. H. in Grand Rapids, Mich. collected 42.00. Past. WerfelmannS Gem. in Milwaukee 42.57. Past. Schumann's Gem. in Freistadt 44.12.

For Hortonville congregation: from Rev. Arendt's congregation in Frazer, Mich. at 46.75.

For the new seminary building at St. Louis: From the Disciples of the Concordia Association of St. Stephen's Parish in Milwaukee 422.00. From the congreg. in Sheboygan Falls 45.00. From St. StephanS Parish in Milwaukee 426.50. Don Past. Lemke's Gem. in Manistee 416.00. Past. Spehr's Trinity congreg. in Sheboygan 414.25.

For poor students in St. Louis: From Past. A. Ch. Bauer's comm. on sandy Creek 43.40. Wedding collecte at G. Nitzke 47.30. From Past. Hudtloff 45.00. G. H. at Grand Rapids, Mich. 42.00. wedding collecte at G. L. W. Bruß at Cedarburgh 47.00.

For English students: Collected in English services, through Pastor Crull 44.00.

To the orphanage near Detroit: By Past. Schumann, collected at the funeral of Brendemühl and Ernst in Freistadt, 47.00. From the comm. in Hillsdale, Mich. 44.35. Collected at the funeral of L. Bruß 42.47. From H. Klug in Freistadt 41.00. N. N. in Logansville 50 Cts. From Mrs. Johanne Stolper in Milwaukee 45.00. Jakob Treichler there 45.00.

On the Hermannsburg Mission: From Charles Caesar in Milwaukee 45.00. From some great and small in Past. Spindler's Gem. in Grand Haven 415.00. By Chr. Schmidt in Logansville 41-00.

To the orphanage in Addison: Collected at Teacher F. W. Selle's wedding in Grand Rapids 47.00. Collected by Teacher F. W. Selle for Christ pictures sold 42.25. Collected by Teacher Tröller in Freistadt 42.50. Collected by Past. Hudtloff 80 cts. Collected at teacher Polsdörfer's wedding in Wausau 41.70.

For George Häffner in st. Louis: From Pastor Präger, collected in Town Milwaukee, 44.00.

For the Wambsganß brothers in Fort Wayne: wedding collecte at F. Piepkorn 411.53.

For the Stevens Point congregation: through Pastor Lochner, collected in missionary hours, 45.84.

For Spuhler in Addison: from Past. Bauer's congregation in Blue Bush 42 Cts.

For poor students in Addison: by G. K. in Grand Rapids, Mich., 45.00. Wedding Collecte at G. L. W. Bruß in Cedarburgh 46.35.

For inner mission: From Rev. Dicke 43.00. Charles Caesar in Milwaukee 45.00. Mission Festival Collecte in Watertown 440.00. Harvest Festival Collecte of the congregation in Bay City, Mich. 415.50. By Rev. Crull, collected in missionary hours, 410.00. By Past. Lemke's Gem. in Manistee, 410.00. By Rev. Lochner, collected in missionary hours, 45.83. By Past. A. Ch. Bauer's Gem. at Swan Creek 42.13.

On the emigrant mission in New York: thank offering from Mrs. Flentin in Milwaukee 42.00. From Wausau: wedding collection from Joh. Grevin 42.13. Desgl. from Wm. Fehlhaber 42.73. From Chr. Schmidt in Logansville 41.00.

To the building fund: From C. Fink at Mequon 41.00. From Chr. Schmidt at Logansville 42.00.

To the orphanage near St. Louis: From Martin's Savings Bank in Wausau 44.00. From Ehr. Schmidt in Logansville 41.00. Mrs. D. Gade 50 cts. From Past. Roesch's parish at Cedarburgh 47.40.

For St. John's Parish in Planitz (Saxony): From Trinity Parish in Milwaukee 443.00. From St. Stephen's Parish there 413.20. From Pastor Daib and his parish in Oshkosh 412.00.

To the synod treasury: From Pastors Keller, T. Rösch, G. Brnthal 41.00 each, Torney and Trautmann 42.00 each. From Past. Trautmann's comm. in Adrian 423.60. C. Fink in Mequon 42.00. of Trinity - parish in Mequon 48.89. of St. John's parish in Mequon 48.71. of St. Peter's parish in East Granville 43.93. of Freistadt parish 48.60. of First Lutheran St. Peter's parish in Richmond, Mich. 45.55. of St. Peter's parish in Wilson 410.00. P. ch. Hattstadt's congreg. in Monroe, 414.70. From Rev. Schumann's congreg. in Freistadt, 435.00. Rev. A. Eh. Bauer's Gem. at Tandy Creek 43.40. Of Rev. Winter in Logansville 43.00. Past. Rohrlack at Reedsburgh 42.00. By Rev. Preger of G. Buettner 43.00.

On parsonage construction in Lansing, Mich.; By Rev. Dicke 41.00. Rev. Arendt's Gem. in Frazer 46.75. From Rev. Wambsganß' upper Immanuel's Gemeinve 42.00. Rev. A. Ch. Bauer's Gem. at Tandy Creek 44.00. Rev. Roesch's Gem. at Cedarburgh 47.00. Past. Löbers Gem. in Milwaukee 420.00. st. Petri's Gem. in Town Granville 42.50. Trinity Gem. in Milwaukee 428.49. Past. Rathjens congreg. in Mayville 44.30. E. Eissfeldt, Cassirer.

By Dr. W. Sihler for student C. Günther 420.00.

By Mr. Past. Heid for G. Johannes 420.00. By Messrs. Pastors I. Striker and Querl for G. Sondhaus 422.00. By Messrs. Past. W. Achenbach for Hil. Kuntz 412.00. By Mr. Past. Niethammer for Fr. Brust 411.00. By Kassirer I. Birkner from the parish of Mr. Past. Gottliebs in Port Michal ond for Pechthold 431.55. From the same for poor pupils and the household 49.90.

Received with heartfelt thanksO

. Hanser.

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For poor students I received: from Mrs. Pastor Wevel 1 quilt, 2 sheets, 3 pillowcases, 2 pairs of socks; collected through her from Mrs. Schlensker 2 feather pillows with 4 covers, from Mrs. N. N. 1 quilt, 1 pair of socks, from Mrs. Kracht 41.50. Through Mr. Pastor H. I. Müller Harvest Festival Collecte of his congregation 47.20. Through Mr. Pastor Fackler from C. C. 41.00. From the congregation of Mr. Past. Gräbner 48.00 for Fort Wayner sophomore Krause. By the New York Women's Association 415.00 for Mackensen and 47.00 for Lange. By Mr. Rev. Bergen Reformation Frst Collecte of his congregation 412.00, of which 42.00 for Willner. By the Women's Association of the congregation of Mr. Pastor Stock 410.00 for Fort Wayner sophomore I. Borth. By Mr. Pastor P. E. Henkel (English) Collecte of his congregation 49.40 (half of which given to the Haurhalts-Kaffe). By C. Hartmann Communion Collecte of the Effing- yamer congregation 46.45 for M. Adam. Through Rev. Schwankovsky Reformation Festival Collecte of his congregation 483 >0. Through Rev. Stürken, at Rev. Schaaf's wedding, collected 413.65 (47.65 for Gramm, 46.00 for Fr. Schwankovsky), from the Women's Association of his congregation 410.00 for Fr. Schwankovsky. By Mr. Pastor Gehrken sllinoissyriode) 47.00 for W. Schröder. By Mr. Pastor Dankworth from the women's association of his parish 410.00 and from the virgins' association 45.00 for Maas.

Necessity forces me to add the remark here that the general support fund for poor students would have to be provided for in a different way and more abundantly than before, if it is to cover the necessary costs of coal, room and board, etc. for the 25 students who are now dependent on it. Or should we write to Germany in this time of great need for preachers that they should not send us any more students because we cannot maintain them? You certainly do not want that. A. Crämer.

For poor students, Pastor Dörmann received 413.00 from the worthy women's association of his St. Petri parish. 48.00 from Pastor Hahn, collected at the wedding of Mr. M. Degler in Staun- ton, Ill. 5 pairs of socks, 13 pairs of lower-leg skirts and 7 bosom shirts from the worthy women's association of the Jm- manuel district all here. From Mrs. Magdalena Meier in the same District, 42.00. From the Worthy Women's Association in the Parish of Past. Wagners in Chicago 418.00.

For the congregation in Planitz near Zwickau from the congregation Pastor Geyers in Carlinville, Ill, 46.00.

For Pastor Brunn's institution received through Pastor H. Hanser in Baltimore from Mr. Fried. Thiemeyer 45.00, from Mr. K. Schulz 45.00, from Mr. W. Schröder 42.00, from Mr. W. Nobbe 42.00, from Mr. K. Dickel 50 Cts, from Pastor H. Hanser himself 50 Cts. By Pastor Trautmann in Adrian, Mich. from the worthy women's association in his parish 415.00.

C. F. W. Walther.

It seems that our small community has been severely afflicted. The yellow fever raged in 23 families, and the Lord called twenty of our number to Himself over life and death. But He also directed the hearts of our fellow believers to contribute abundantly to the relief of the great need in which the entire city and especially our congregation found itself and still finds itself. With grateful hearts to God, the giver of all good things, and with heartfelt blessings on our fellow believers who were so quick to help, we received the following gifts of love:

From Immanuels congregation in St. Louis 4200.00, from Dreieinigkriets congregation there 450.00, from Kreuz congregation there 4135.00, from Mr. Pastor Beyers congregation in Pittsburgh 4120.00, from Mr. Pastor Herzbergers congregation in Buchanan 464.00, from Zions congregation in St. Louis 438.40, from Mr. Pastor Grvßbergers congregation in Buffalo 412.00, from Mr. Past. Meyer's congregation in East St. Louis 45.25, from Mr. H. Vogel in Iowa by Mr. Louis Lange 41.00, from Mr. Pastor Stubnatzy's congregation in Fort Wayne 4222.00, from Mr. Pastor Kunz' congregation in Julietta, Ind, 420.1>0, from Mr. Pastor Brueggemann's congregation in Darmstadt, Ind., 416.70, from St. Pauls- Grmeinde in Baltimore 435.50, from Mr. Pastor E. Ricdel's congregation in Homewood, Ill, through Mr. Teacher Karau 427.50.

Memphis, November 10, 1873.

vr. G. M. Gotsch. H. Sieck.

The following gifts of love have been received to cover the church debt of the Drrieinigkeits Lutheran congregation at Davenport:

From St. Louis: from the Zion congregation 439.35, from the Imman uels congregation 449.75, from the Drrieinigkeits - Gemeinde 466.25; from the congregation of Mr. Pastor Sapper in Carondclet 415.00. From the congregation of Mr. Past. Burkhard in Spring- sield, Ill, 420.00. from the congregation of Mr. Pastor Stormi in Collinsville, Ill, 415.00. from the congregation of Mr. Pastor Wunder in Chicao 425.00. from the congregation of Mr. Pastor Reistnger in Danville, Ill, 410.00. from Mr. Pastor Gräbner in St. Charles 41.00. from Mr. Past. Lochner in Milwaukee 41.00. From Mr. Pastor Storm 41.00. From Mr. Past. Weissbrot 42.00. From E. Schanker 41.00. From an unnamed person 42.00.- From St. Louis furthermore: from the Kreuz-Gemeinde 442.85.

This is acknowledged in the name and on behalf of the congregation with heartfelt thanks to God and the dear donors

P. Stahmer, Cassirer.

From Rev. Wynrkeu'S parish from Mrs. K. 41.00, from N. N. 42 Cts., as Collecte on E. St.'s wedding 47.00, on C. W.'s wedding 44.50, from Fr. H. 42.00, in sum 414.92 to have received, certifies with heartfelt gratitude

Wilhelm Lucas.

### For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of October 1873:

1. contributions:

By Mr. Pastor Stephan 43.00, by Pastor G. Th. Gotsch 44.00.

2. gifts:

Harvest Collecte from the congregation of the Rev. Streckfuß'in Washington County, Ill, 423.01. St. Louis, Oct. 31, 1873. OSkar E. Gotsch.

The following additional gifts were received for the **Lutheran Orphanage at St. Louis**:

By Pastor Weyel in Darmstadt, Ind., 1 quilt, 3 sheets, 1 pillow, 1 jacket, 1 pair of woolen pants, 12 girls' padded caps, 20 girls' shirts, 12 boys' shirts, 3 children's pants, 8 pillowcases, 2 handkerchiefs, 5 pairs of cotton, 6 pairs of woolen stockings, 9 children's dresses, 1 pair of worn children's shoes. From the St. Charles Women's Society 2 quilts. From Mrs. B. 2 quilts. From Gottfried Mertz dahier j bushel sweet potatoes, 40 cabbages. From Mrs. Paprndorf 1 basket of soap, some bacon and some cabbage.

On behalf of the weapons sincerely thanking A. Lehmann.

I certify with heartfelt gratitude to have received from various congregations of the Northern District of the Missouri Synod through the Cassirer of the same, E. Eißfeldt in Milwaukee, Wisc., the sum of 93 Thalers 24Sgr. for my support, and ask the gracious God to reward all my dear fellow believers abundantly for their good deed and love to me and my congregation here temporally and there eternally.

Planitz'in Sachsen, 26 Sept. 18711.

F. C. Th. Ruhland, Lutheran pastor.

With heartfelt thanks to God and the generous donors, we hereby certify that we have correctly received the sum of 172 Thalers 21 Sgr. 6 Pfg. from various congregations of the Northern District of the German Lutheran Svnodr of Missouri for our support through the treasurer of this district, Mr. Kaufmann C. Eißfeldt. May the rich God bless in time and eternity all the dear fellow Christians who have so kindly taken care of our need.

Planitz in Saxony, September 28, 1873.

In the name and on behalf of the Lutheran St. Johannis congregation there, the Board of Directors:

F. C. Th. Ruhland, Pastor.

Ludwig Hein. Ernst Potzger.  
Wilhelm Schneider.

-For poor students and college students, as well as for a seminarian in Addison, undersigned has received:

By Pastor Budenthal for Fr. 416.20. By Past. Jlbker 420.00. By Pastor Schlesselmann from his congregations in Hamilton, Howard and Tipton 48.00. By Teacher Haffner 42.25. By Pastor Schöneberg 420.00.

AuS my congregation: from individual members 425.80; collected at Chr. Matsch's wedding 47.45; collected at K. Dryer's wedding 46.20; collected at Bärmann's wedding 410.10.

God's blessings to the dear givers!

Fort Wayne, Ind, Nov. 7, 1873, W. S. Stubnatzy.

I have received the following gifts for the seminary household in St. Louis:

From the parish of Mr. Pastor Storm at Pirasant Ridge, Ill, by: Bernhard Albers 100 lbs. of flour, Friedrich Rasche, Sr. 100 lbs. do, Wilhelm Grönemeier 50 lbs. do, Karl Schunke 50 lbs. do, Charlotte Mühlenbrock 50 lbs. do, Wilhelm Strathmann 100 lbs. do, Christian Gerling 100 lbs. do, Karl Gerling 100 lbs. do, Heinrich Borgmann 100 lbs. do, Friedrich Lange 100 lbs. do. From Gottl. d. Ohlemeier 2 sack potatoes, 1 roll butter, 22 dozen eggs. From Christian Blaß 1 bushel potatoes, 1 piece bacon. From Heinrich C. Hartmann 1 sack of potatoes, 1 bushel sweet potatoes. From Wilhelm Blaß 1 sack of potatoes. From Christian Sponemann 43.00. From Heinrich Zrpmeyer 200 lbs. flour, 2 sacks potatoes, 1 barrel cabbage, 1 peck apples, 1 piece bacon, 1 bag hops. From Heinrich Grönemeier 100 pfo. Flour. From Wilhelm Take 50 ppo. of flour. From Hermann Ostermeier 100 ppo. flour. From Fritz Wille 100 ppo. flour. From Karl Kosten 100 ppo. flour. From Louis Stünker 1 sack of potatoes, 20 kraut heads, 1 gallon of Apfel butter. From Mr. Hansmeier 100 lbs. flour, 20 cabbage heads, 2 barrels grain, 2 gallons fat, 1 peck apples, 1 side bacon. From Heinrich Heint 42.50.

From Pastor Holtermann's parish: From Christoph Müaele 2 sacks of white cabbage.

From Pastor Fackler's parish; 3 pieces of bacon, 64 heads of white cabbage, 3 bushels of turnips, 4 gallons of lard, 4 sacks of potatoes.

From Pastor Holls' parish: from Mr. Ellinger 1 load of wood, 38 kohl heads.

From Pastor A. Lehmann's congregation: from Christoph Mertz 26 cabbages, 1 bushel sweet potatoes.

St. Louis, Nov. 10, 1873, A. Waschilewski.

#### **For the orphanage in Addison**

The following gifts were received from Sept. 15 to Nov. 12:

Of Chicago, Ill: Half of the Collecte at the Mission Feast of the Chicago and Neighboring Congregations 4246.30. By Past. Döderlein 426.00 and namely: By Bro. Zumallen, Bro. Mahnke, Bro. Lindemann and Wm. Müller 45.00 each, Hübner u. Frau Stang 42.00 each, F. Scheffler 41.00, Stopp and Fr. Bergmann 50 Cts. each - By Past. I. T. Große: Collecte am Michaelisfeste 433.00. - Through Past. Reincke: From the Children's Mission Scaff 420.00; from Hans Hinrich Einspahr 41.00. - From Past. Lange's Gemeinde: from H. Mesenbrink 45.00; from Mrs. Seifert 41.00. - Through Past. Wagner: Coll. of the Gem. 454.00; from Mrs. Lange, Heidorn and Pilgrim 45.00 each; from Mrs. Schmidt 41.00. - By Pastor Wunder: From Jda Sigmund, thank offering on her 4th Gedurts-.

tagsfeste "10.00; by Mrs. N. N. "5.W. - By Past Bart- lmg: By Mrs. Grünwald "1.00; Collecte in Christian Doctrines "10.00; Collecte am^9trn Oct. "19.88.  
^yn,renieyren  
By Past. H. Schmidt, Schaumburg, Ill: HochreitS- collecte of W. Engelking, whose young wife was brought up as an orphan by H. Thiepe u. Frau, "24.40; of teacher Emrich "2 00. time^ Cheft?r^Ill b^75 belts on H. Thiered's Hoch- derGem eindezu Addison Ill - By Wm. Stünkel P27.M; of school children IM Westbezirke "8.68 IL G "2 75 H. G. "1.00, C. G. "1.50, F. P. "1.OO, C. R. "1.OO, Various "1.43); by Wm. Precht "1.00; from Louis Fiene "5.00; from Wittwe Fiene "1.OO; from E. Waller 50 EtS; from Dr Düm- ling for a table "15.00.  
By Past. Wünsch, Dw ight, Ill: Of the Trinity congregation at Dwight "20.00; Kirchweihfestcollecte of the congregation at Dwight"13.18.  
By Past. Brüggemann, Rodenberg, Ill.: Abendmahls- collecte "3.60.  
From Past. Früchtenichts Gemeinde, Ottawa, Ill: AbendmablS- collecte "4.35.  
By Past. PIM Matteson Ill: Collecte of his parish Pl5.88. from three "school children 75 Cts.; from the piggy bank of a- Kmdes "1.30; from several school children 50CtS.: from ibm itself "2.00.  
From Past. HartmannS congregation in Town Frankfort Ill, "13.50. ' "  
From St. Paul's parish, Town Rich, Ill, "8.75: from H. Kämpe "5.00; from Klünder siblings "1.75  
By Past. Sondhaus, Summit, Ill: Collecte from the Zion congregation "5.50.  
"ÄPast . Rohr's, Joliet, Ill, (subsequently)  
  
From Past. Wehrs/Gemeinde, Lake Zurich, Ill. "6.21.  
From Past. Ernst's community, Blue Island, Ill/"50 05.  
ByPast.NuofferbeiCrete, Ill: Of theOrphans'Association "2.00; of Christ. Ruft "1.00; from his congregation "13.00  
By Past. Traub, Crete, Ill, "2.00.  
From Past. Steege, Du ndee, Ill, "1.25.  
By teacher A. Wilde, Warsaw, Ill, from his students "2.50.  
By C. Blievernicht, Elm hurst, Ill, "1.00.  
Collecte on Thanksgiving Day of Past. Aulich's congregation. Howards Grove, WiSc., "19.70.  
By Past. Mertz, Brownstown, Ind. by H. Niewwede, Sr. "5.00.  
Bon N. N., Mayville, Wisc., "5.00.  
By A. Richter, San Francisco, Cal. "3.00.  
By N. N., Grand Rapids, Mich, "7.20.  
By H. Richter, Homewood, Ill, "2.00.  
By Past Feiertag, Aurora, Ill: By F. Muschler, Kehm, F. Cankow, Hitzier each "1.00; Wittwe Haase 80 cts; Dehn, Dürr, A. Muschler, Mann, F. Hobiling each 50 cts.  
By Past. Dreyer, Accident, Md, Kindtaufscollecte "5.00. "3^)^ Garbisch, Elk Grove, Ill, by whose pupils.  
From the community Past. Löber's, Niles, Ill, "1.50.  
"12 tX?" Grinde Past. Röder's, Dun ton, Ill, "15.00 and

Addison, Ill, Nov. 12, 1873. H. Bartling.  
(Conclusion follows.)

Display.

God willing, as has already been announced, the secondary school and the seminary for female teachers will be opened here in the new year. Although we are not yet able to announce whom the good Lord has chosen as teachers, we nevertheless believe that the institution will be able to open at the aforementioned time. And so we ask the dear parents who want to send us their daughters to inform us of this by mid-December. Such notification should be addressed to Hlr .  
ckolrn RrkKkintrr, 8. L. Oornör 8cjuuro, 8prin^l1el>1, III.  
As soon as the time of the beginning is fixed, we will inform about it privately.  
Springfield, Ill, Nov. 1873, Board of Supervisors.

Changed addresses:

Uov. 8. 8nu6i',  
Onrnk-r nt D "url)oi'n null 8t. I'runeig 8ts., Xlolills, ^.la.  
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For this purpose, an insert.

## **Christmas.**

Have you heard the miracle ear?  
Has the message reached you yet?  
A high guest has arrived. A king like no king.

In Bethlehem in a stable, There lies from dry hay and straw A child, like all our children. But this child is the Alpha and the Omega.

The Son of the Most High has appeared, Wrapped in our flesh and blood; To Him all the cherubs exult, Worshipping and filled with fear.

If this child was not born, the salvation of men, the song of angels, it would be eternally lost, the poor, sinful blood.

Therefore, O child, let yourself be embraced. Press you tightly to my breast, you, my longing, my desire, treasure, except for which I am aware of nothing.

I will kneel at your crib, Your poverty shall be delicious to me. You want to pull me through yourself into the blessed paradise.  
G. Switches.

## **Thanksgiving for the Incarnation of the Son of God.**

(From Dr. J. Gerhard's "Täglicher Uebung der Gottseligkeit." \*)

I give thanks to You, Jesus Christ, the only mediator and redeemer of the human race, because when the time was fulfilled, You personally united the true human nature with Yourself and wanted to be born from a virgin. How great is Your blessedness, that You did not take the angels, but the seed of Abraham to Yourself! How great is the divine mystery that You, who are the true God, wanted to reveal Yourself in the flesh! How

\*) Available from our agent M. C. Barthel for the price of 30 CtS, postage paid.

St. Louis, Mo., December 15, 1873,

No. 30.

great is the affection of Your mercy, that You came from heaven for my sake and let Yourself be born of a virgin! For me, the wretched creature, You, Almighty Creator, became man; for me, the rejected servant, You, most glorious Lord, clothed the body of a servant, so that You might strangle the flesh through the flesh.

You were born to me. Therefore, whatever heavenly goods you bring in your birth will be mine. You are given to me; how should not everything be given to me with you at the same time? My nature is more glorified in You than it was defiled in Adam through sin. For because Thou takest it up into the unity of the person, since it was only brought down (but not essentially transformed) by accidental corruption from the devil, Thou art flesh of my flesh, and bone of my legs. Thou art my brother, what can Thou deny me, since Thou art so intimately united to me by the likeness of the flesh and by the fervor of brotherly love? You are the bridegroom, who, according to the pleasure of the heavenly Father, have entrusted human nature to Yourself as a bride through a personal covenant; that I, too, am invited to the joy of this wedding, I boast and praise with a grateful heart. I no longer wonder that for the sake of man the heavens, the earth, the sea, and all that is in them was made by God, since for the sake of man God Himself willed to become man.

Henceforth you will not be able to reject and cast me out, since you cannot deny that you yourself are man and therefore my brother. Henceforth You will not be able to forget me, because You have marked me in Your hands. For this fellowship of the flesh makes You remember me daily and always. Henceforth You will not be able to leave me, because You have wanted to unite human nature with You through the most intimate bond of personal union. As much as my sins separate me from You, the communion of nature does not repel me. I want to be completely attached to You who have accepted me completely. Amen.

### **The Wroclaw Synod.**

**(From a letter written by Pastor Brunn in November of this year)**

Although the Breslau Synod declared itself in favor of the Romanist direction ten years ago, it was still hoped that renewed struggles would occur within it in which the error would somehow be broken off. This did not happen; rather, the Breslau Synod has now definitely established itself in its crass Romanizing heresy and has rejected the testimony of truth that opposes it: this is the great significance that the testimony and resignation of Pastor Wagner had in the Breslau Synod. Through God's gracious guidance, the eyes of the aforementioned were opened to the errors which the Breslau High Church College had pronounced in its public doctrinal declaration of 1864. In a little book published that summer, Pastor Wagner gave a clear and decisive testimony against the Breslau heresies and publicly confessed with us to the pure and unadulterated confession of the old Lutheran doctrine; thereupon he asked the Breslau Synod how it stood to this confession of doctrine. This could still appear doubtful. In the ecclesiastical doctrinal battles from 1860 to 1864, the Breslau Synod had not yet clearly decided; in 1864, it had not dared to unanimously and publicly accept the Romanizing doctrine of its High Church College as its confession of faith. Thereupon, the latter had published its well-known doctrinal declaration, according to which it declared its intention to lead its office and to give its church-regimental decisions, and the synod had approved this. Thus one was now in doubt: some, who were averse to the Breslau doctrine (e.g. within the Breslau Synod the pastors Becker, Knabe, Schneider 2c.), consoled themselves that the same was by no means accepted as the confession of faith of the Synod in 1864; the others, however, the great majority, rejoiced in the Breslau heresies, which in any case practically prevailed and were carried out. The faithful Pastor Wagner first desired a clear decision of this turmoil. And it became for him and for all of us. In the autumn of that year the Breslau Synod met, from mid-September to



In the middle of October; Pastor Wagner's matter came up for hearing and in a frightening way the Breslau Synod showed the false spirit that the Romanizing doctrine has raised in it. For the right basic stock of this false Roman spirit is not to give glory to divine truth alone, and to seek all salvation in the sole dominion and validity of this truth, but rather one considers it first and highest to maintain the external ecclesiastical order, and if this is successful, then one is completely satisfied, and prefers to leave the question of true pure doctrine completely aside. Pastor Wagner was also treated in the same way. When he appeared in Breslau, they first tried to appease him privately, to present the doctrinal differences in question as personal views that could coexist without prejudice to the peace of the church. When Pastor Wagner did not agree to this false peace, it was necessary to appoint a formal commission to negotiate the pending doctrinal questions with him. A three-hour meeting (and only this!) was appointed for this purpose. The well-known Bible hour writer, Pastor Besser, chaired the meeting. There one could see the Breslau character: no thorough discussion of the doctrine, no proof from Scripture and symbol concerning the possible errors of Pastor Wagner, no, in spite of Pastor Wagner's protest and pleas, the chairman, Pastor Besser, filled most of the time of the colloquium with a lecture from his Bible lessons. Finally, Pastor Wagner was presented with the decision whether to withdraw the charge of heresy against the doctrine of the Oberkirchenkollegium (in which case he would then have been gladly allowed freedom of his theological views for his own person and the whole dispute would have been put down), or to bring the matter before the decision of the Synod. Pastor Wagner, of course, insisted on the latter, and so it really came to a public hearing, but admittedly only to one, in which the so important matter was briefly and quickly settled. Without any objection from those who, like Pastor Knabe, Schneider 2c., had disputed the validity of the doctrinal regulation of the Oberkirchenkollegium as a symbol of the faith of the Breslau Synod, it was unanimously declared that no other doctrine had toleration and justification within the Breslau Synod than that of the Oberkirchenkollegium and its regulation. Pastor Wagner repeatedly testified to the truth he represented. When he occasionally also honored the Missouri Synod, this aroused a fierce speech of anger by Pastor Besser against the Missourians; The president of the synod, Pastor Feldner, however, declared that he would cut off Pastor Wagner's word forever if he dared to do anything similar again than to praise the Missourians or to speak of a "Breslau Synod" instead of calling it the "Lutheran Church in Prussia," which is what it hopes to call itself and what it likes to think it is according to its Romanizing concept of the church. In sum, the entire negotiations of the Synod showed how little it cared about clearly refuting the error of God's Word in the right fear of God and holy awe of the majesty of divine truth, about clearly and firmly grounding all hearts and consciences in the right doctrine of the divine Word, no, only at any price the external dominion and the right of the Church in Prussia. No, only to preserve at all costs the external rule and order of the church according to the Breslau way and regulations and to thunder down the unpleasant dispute, that was the whole striving of the synod.

Pastor Wagner had no other choice than to declare his resignation from the synod the next day and to take his leave, after he had previously testified to the greatest annoyance of the synod that he did not consider his office with his congregation to be finished until the congregation itself had declared this (a right which, according to Wroclaw doctrine, is not granted to the congregation, but rather is vested in the church government). Unfortunately, however, Pastor Wagner's congregation is an old Breslau congregation, which is in any case in a state of neglect, and where he has only been in office for four years; it is therefore not exactly surprising that not one person in it has been found who would have been willing to leave the Breslau Synod, not even a few of whom Pastor Wagner hoped would have come to some clarity about the pending doctrinal questions. Thus, Pastor Wagner is now relieved of his office with the congregation and awaits a new calling in silence, but full of the consolation of faith.

What instructive, cautionary paths the Breslau Synod has traversed for thirty years! How finely it began to run when the first witnesses and fighters against the false union in Prussia appeared in it! How all loyal Lutheran hearts in Germany cheered her when she courageously carried the banner of the Lutheran confession in front of all, and many did not even spare prison and bonds for its sake! But they made a mistake, they were content with the mere rejection of the Union, they did not insist on an accurate and thorough knowledge of Lutheran doctrine among all their fellow fighters. Thus, the Breslau Synod gradually gathered a

large group of people of all kinds of different theological directions. In order to keep this bunch together, a complicated, finely worked out church constitution was forged, but the doctrine was put aside, hardly remembered with a word at all synodal meetings. And when even in 1860 the artificial edifice began to totter and fierce doctrinal battles broke out, no attempt was made to heal the damage internally at the root, but only to establish external peace with ecclesiastical administrative measures and disciplinary investigations. For this purpose, of course, the Oberkirchenkollegium needed a fixed rule according to which it could discipline its people. It issued the same, at first not daring to force it upon the synod; therefore it apparently talked about submitting its doctrinal regulation to the "examination of the congregation", later it should come to a thorough "revision" of it. But lo and behold, no sooner had external peace been established in the Breslau Synod since 1864 than the doctrine was again left aside, no one seemed to ask for the doctrinal regulation of the High Church College any longer, but the false doctrine meanwhile secretly ate away at itself like cancer, until everything was even leavened. And now it has come to such a point that the false doctrine in the Breslau Synod has not only gained dominance, but they are now also trying to eliminate any contradiction as quickly and briefly as possible and to remove such witnesses as Pastor Wagner as soon as they become a nuisance. The result, however, is that hearts and consciences become more and more numb to the pure doctrine and thus the way is paved for apostasy more and more completely. A pastor from Breslau, G. von B., visited us last fall, and when the doctrinal controversy about church and ministry was mentioned, he declared it to be "Lost time" that would be spent on this. Where things concerning the sanctuary of Christian doctrine are spoken of in this way, is it still a Lutheran church, or not rather an apostate, false-believing community?

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## To the ecclesiastical chronicle.

### i. America.

**Free Religious.** Soon after the adjournment of the Evangelical Alliance, a society of unbelievers held its meeting in New York. The managing editor of Beecher's paper called them to order. Rev. Frothingham talked "of the church of the future." He meant it would be neither Romanist, nor Protestant, nor decidedly Christian; it would be a free church, and composed of those who would not be deprived of the liberty of holding and expatiating opinions which they pleased, whether Christian, deistic, or atheistic. A Mr. Gannett stated that they would not object to the name "infidels" given to them. At one of the meetings someone stood up and said he had heard that opinions were "free" here, he wished to know if he might make a counter remark. Rev. Frothingham replied that the hall was rented by the Free Religious and that anyone who wanted to attack them should rent another hall. There you can see what kind of freedom these free religionists mean.

G.

**At a women's congress** recently held in New York, the hatred of children, or at least of the discomfort of rearing them, was so open that some women, who seem to have had a vestige of shame, felt impelled to declare publicly that their "sisters" opinion was not to defend infanticide, although their utterances tended toward it. G.

**Camp Meetings.** Resolutions against holding camp meetings on the Sabbath were submitted at a recent meeting of the Rock River Methodist Conference and adopted by a large majority. An English paper rightly asks: "If it is improper to hold such meetings and services on a Sabbath, is it paffling to do so on any other day of the week? G.

**Donner.** The reader will remember reading in the previous number of the "Lutheran" about a certain tramp, named Donner, who had been hanging around Baltimore for some time. This person has now at last found the place where he belongs. The "New York Herald" of December 1 reports that he converted to the Roman Church in New York on November 30. The "Pilgrim" from Reading remarks about him: "Father Donner, who recently in Baltimore was still trying to condemn divine truth from the holy place, and who on other occasions was raging against Lutheran orthodoxy, against the confessionals and ultramontanes, has become an actor in New York and has now rolled from there into the lap of Father Oertel. The funny brother has found his playmate. Already one has heard several times in Oertel's Catholic church newspaper thunder against the Lutheran faith from the Jesuit."

### II. foreign countries.

**Community rights.** In our dear old German fatherland, many now think that if the church is to be helped again, it is necessary that the so-called clergy receive more rights and power; to grant more of these to the congregations, on the other hand, must necessarily lead to the complete ruin of the church. This, however, is a great error. It is true that where a congregation neither submits to God's Word nor wants to be bound by the creeds of the church, there can be no question of congregational rights, for there is no Christian congregation at all, let alone a Lutheran one. But this is not yet the case in most German congregations. There, those who want God's Word to be preached to them purely and everything to be decided according to God's Word still have the upper hand. There is therefore no doubt that if

the congregations would have more rights if they were not dominated by the so-called clergy and the secular authorities, even in ecclesiastical matters, things would look much better over there. The latest German newspapers confirm this in a strange way. For example, the Lutheran Elsasser "Friedensbote" of October 19 reports that a rationalist named Nandres was recently appointed pastor in Hürtigheim by the consistory, although the great majority of the parishioners had asked the consistory for a faithful pastor. The "Allgemeine Lutherische Kirchenzeitung" of November 7 also reports that when the magistrate of Hanover had recently nominated only three rationalist preachers for the vacant preacher's position at the Creuzkirche there, the great majority of the congregation members so loudly and impetuously insisted that a believer preacher named Denkort also be nominated that this request finally had to be granted, and the believer pastor was finally elected with a large majority of votes! - In the number of 31. October, an Elsasser writes in the same church newspaper: "In no national church can the faithful look forward so calmly and confidently to an extension of the congregational rights as in ours," where the congregations have come to know the false liberalism in its presumption and its perniciousness sufficiently and often to the point of disgust. Finally, the "Allgemeine Lutherische Kirchenzeitung" of October 24 writes from Württemberg: "As in Württemberg all moderate elements have reason to wish for the longest possible duration of the people's representation, so also the church in particular has reason to share this wish." For this reason, in Württemberg it is precisely the unbelievers who are working against the state synod coming into being with lay representatives whom they fear.

W. [Walther]

**Worms.** Here the Protestant church council has granted the Magnus Church to the so-called German Catholics or Free Religious for services (?). If so-called Old Lutherans had asked for this, they would have been indignant about it as an impertinence and would have refused their request immediately, although no one other than the so-called Old Lutherans are the ones to whom the old churches in the originally German-Lutheran countries actually belong alone. W. [Walther]

**Waldeck.** After this small country was made uninherited, the unbelieving pastors now govern it according to their liking, while among the people the old faith is still noticeable. When, for example, a lay deputy, a chief forester, recently proposed at the Eisenberg district synod that a kind of test of faith, a questioning of the candidates, should be connected with the theological examination as to whether they accepted the apostolic symbolism, and that they should at least tell the authorities honestly what they no longer believed, all lay deputies were in favor of this proposal, but all pastors were against it. These shameful priests want to preach what they like, but the congregations are supposed to be bound to listen to what they preach, and at the same time these hypocrites shout into the world that they are the fighters for freedom, while they only want freedom for themselves and try to make the congregations their servants. W. [Walther]

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### Church News.

After Pastor C. F. Liebe had been forced to leave his former parish, St. John's Parish in New Orleans, because of the climate there, which was detrimental to his health, in order to go to a healthier region for a longer period of time for his recuperation, during which time he had been sent by St. John's Parish in New Orleans.

The same has now been appointed by St. Paul's Parish at Echester, Ill, and was installed in his new office on the 22nd Sunday after Trinity by the undersigned on behalf of the honorable Presidium of the Western District.

M. Stephan.

Address: Uev. O. Dik>da, Kalresvill", kanclolpll Oo., III.

Pastor I. H. Dörmann, called by the Lutheran Immanuel congregation in Long Grove, Kendall County, Illinois, was installed in his new office by the undersigned on the 23rd Sunday after Trinity, November 16 of this year, by order of the Reverend Mr. President Bünger.

May the Lord Jesus Christ grant his servant abundant grace and adorn him with many blessings in his new sphere of activity!

H. F. Fruits icht.

Address: Rov. 4.8. Dosi-wann, ^orkvilla, KviiclsII Oo., III.

On the 23rd Sunday after Trinity, Pastor G. Plehn was solemnly installed by the undersigned in the Lutheran congregation at Chippewa Falls and environs, after having followed the calling of the same and having been dismissed in peace from his former congregation.

May the faithful Arch Shepherd of the sheep, our Lord Jesus Christ, bless his glorious ministry, that through it many souls may be won for eternal life!

W. Julius Friedrich, Pastor.

Address: Usv. (I.  
Okipp^va b'-cills, Okippova 6c>., 'Wis.

### Church dedications.

On Trinity Sunday, with hearty praise and thanksgiving to God the Lord, and with great rejoicing of the congregation, the newly built Trinity Church, a brick building of 3466 feet, was opened in Faribault, Minn. by Rev. I. Horst and been inaugurated by the undersigned.

May the merciful God now grant that in the new church His Word may be proclaimed purely and loudly, and that it may be believed wholeheartedly by all who come in and go out!

A. Clan.

On the 20th Sunday after Trinity, the Lutheran congregation of St. John's in Harlem, Cook Co. Ill, had the great joy of consecrating their newly built, spacious, lovely church, both inside and out, to the service of the Triune God. After the undersigned pastor loci a short Abschiedsgottesdienst in the dear, old, but - thank God! - had already become too small, we moved on to the new one. Having arrived in front of the doors of the new church, we immediately heard the sound of trumpets from joyful, grateful hearts: "God has brought me to this place." After the usual ceremonies, the three double doors were opened in the name of the Triune God, and in a few moments all the seats of the new, so spacious house of God were occupied, despite the fact that, due to the unfriendly, rainy and cold weather, relatively few guests from the neighboring congregations had been able to attend. As in the morning, so also in the afternoon and in the evening the church was filled with listeners.

In the morning Prof. Lindemann of Addison preached on Psalm 26:6-8, in the afternoon Rev. Strikter of Proviso on 1 Peter 2:9, in the evening Rev. Lange of Chicago on Matt. 13:45, 46. Besides these three delightful sermons, the accompaniment of the songs by the trombone choir of St. Paul's parish in Chicago and the various choral songs of the singing society of St. John's parish in Chicago contributed not a little to the elevation of the blessed celebration.

The newly dedicated church is a frame building built on a two-foot-high stone foundation, 44 feet wide and 60 feet long, with a sacristy of 2418 feet. The five-foot front springcnde tower has a height of 122 feet. The top of the tower is a gilded sphere with a cross. Through the three front doors, one first enters the triple vestibule, which is

The niche on the organ choir is still empty, but God will provide for its filling and, if it is His will, for the organ niche in the tower as well. The organ niche on the organ choir is still empty, however, the kind and friendly God will also fill it and, if it is his will, will not forget the missing bell in the tower.

The altar and pulpit, placed in the center of the altar wall, are delicately elaborated and sweetly and splendidly decorated. The inner The ceiling of the church is vaulted 24 feet wide in the center, but straight above the two 10-foot wide side galleries. The windows, weighted, are of cut glass, set in lead, and have an ornamental stained narrow border all around.

The whole construction, with the exception of the pulpit and altar decorations, cost P8035.00 and is already almost half paid. Thanks be to God for His help and grace!

May he also grant that this house of God, built for his glory, may truly be a glory to him, in that nothing but the eternal gospel of the salvation of sinners may resound therein, and the holy sacraments may be administered unadulterated, so that all sinners who go in and out of it may learn to fear God, give glory to him alone, and worship him who made heaven, earth, sea, and the fountains of waters, here in time and once there for all eternity! Amen. Br. Martin Great.

### Mission Feast.

On the 20th Sunday after Trinity, the Lutheran St. John's congregation of Pastor Knoll in Beardstown, Ill, celebrated its mission festival. The congregations of Pastors Baumann and Bangeter and the congregation of the undersigned participated. He preached in the morning on heathen mission, Pastor Baumann in the afternoon on inner mission, and Pastor Bangeter closed the festival with an evening sermon. The total cost was O87.70. - How fine and lovely it is when brothers live together in harmony!

Arenzville, Ill

Martin Toewe.

### Harvest Thanksgiving and Mission Feast.

On the 25th and 26th of October the Evangelical Lutheran congregation of the Rev. Erdmann at Red Bud, Ill, celebrated their harvest thanksgiving and mission festival of this year.

The first day was designated by the congregation for the harvest thanksgiving feast, and since the Lord our God gave us very friendly weather for this, the spacious church was well filled at the appointed time by the guests who had hurried here. Pastor Wolbrecht preached the first sermon on Deut. 8:7-17, in which he showed "when the blessing of the harvest is used for the glory of God. In the afternoon, the local pastor preached on Jeremiah 5:23-24.

The following day, a Sunday, was dedicated to the mission celebration. Since it had begun to rain in the morning, it seemed as if the participation in the celebration would not be very numerous; however, the clouds gradually disappeared, and when the time came for the service to begin, the guests from near and far came in droves. The undersigned preached a sermon on inner mission, based on Matth. 9, 35-38. In the afternoon, Pastor Schall of Red Bud preached on Is. 60:1-3 and showed how great the need of the Gentiles is and what should move us to take care of them. - The collection for both days was G187.00.

Praise and thanks be to the faithful God and Lord alone for the rich blessing of these two days! May He awaken in us even greater zeal for the holy work of the mission!

I. G. Goehringer.

### **Announcement.**

The following have been nominated as candidates for the vacant professorship in Fort Wayne by the electoral college by majority vote:

1. dr. H. Dümmling
  2. pastor Ph. Fleischmann
  3. pastor I. H. Herzer
- from the teaching staff:

Dr. H. Dümmling.

St. Louis, December 9, 1873, Th. Brohm,

d. Z. Secretary of the Electoral College.

### **Note for my correspondents.**

If I receive funds that are neither intended for poor students nor for Brunn or Ruhland, I deliver what I receive to our District Treasurer or the persons concerned; therefore, my correspondents may not be displeased that I do not publicly acknowledge it.

C. F. W. Walther.

The tabular survey of the present membership of our synod on the back of the title page was sent to me by "Rev. I. I. Hoffman" of Sheboygan Falls, Wis. Unfortunately, not a few of our preachers are to blame for the fact that the statistics are not complete. W.

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### **"Lutheran.**

This issue marks the end of the 29th year. Dear readers have received 30 numbers this year instead of 24. Next year's volume, which begins January 1, will again contain 24 numbers, as in the past, and will cost only \$1.25.

### Conference - Display

The one-day conference in St. Louis, Mo., will be held on the first Wednesday in January. Subject of discussion: Rom. 9 -11. C. S. Kleppisch.

It is recalled that the Indianapolis Conference meets on the evening of the Feast of the Epiphany, the 6th of January. Chr. Hochstetter.

The Quincy Pastoral Conference will assemble, God willing, at Quincy, Ill, on the 8th and 9th of January, 1874, at the church of the Rev. Hallerberg.

The dear brethren of the venerable Synod of Illinois are cordially invited to attend. Bruno Mießlrr, Secretary.

The West - Kansas Specialconference will assemble, God willing, at the home of Rev. H. C. Senne in Alma, Kansas, from the 3rd to the 5th of January, 1874.  
E. H. Lüker, Secretary.

The Cleveland Specialconference will meet, God willing, at the home of Rev. H. Wyneken in Cleveland (west side) on the 13th and 14th of January, 1874.

'To be presented for discussion is a paper on syncretism and an excerpt from Chemnitz on the papal traditions. To preach is Pastor Paul Schwan; substitute is Pastor Bühl. I. Rupprecht.

The next conference of the teachers of St. Louis and vicinity will be held, God willing, on the 30th of December early from 8Z o'clock at the school of Herr Lehrer Barthel in North St. Louis.

Subject of the hearing: "How does a Christian teacher educate his students to be diligent and attentive?"

H. Erck.

The Preachers' and Teachers' Conference of Chicago and vicinity will meet, God willing, on January 2, 1874, at the school of Mr. Fischer, a teacher in Chicago.

G. WambSganß, Secretary.

#### Received in the coffee of the Eastern District:

To the synodal treasury: From the congregation to Nondout 827.25. Gem. to Meriden 814.43. Bon Pastor Graves 82.00. Past. Leemhuis 82.00. Past. Stürken 82.00. congreg. to Bosberg 86.61. congreg. to North East 86.00. congreg. to Williamsburg 89.00. congreg. to Longgreen 82.00. congreg. to Philadelphia 810.00. martini congreg. to Baltimore 816.00. congreg. to Paterson 810.00. Gem. in Eden 810.81. St. Peter's- Gem. in Baltimore County 84.25. St. Pauls-Gem. in Balti- more 830.85. Gem. in Richmond 810.00. Gem. in College Point 814.00. Gem. in Rome 88.84. By Teacher Stegner 52.00. Rev. Fick 81.00. Rev. A. F. W. Mueller 82.00. pastor Seuel 81.00. teacher Bürger 82.00. pastor Eirich 81.00. pastor Walker 85.00. pastor Lochner 81.00. pastor Engelder 81-00. past. Stärker 81.00. pastor Kanold 81.00. pastor Grätzel 81.00. mr. Lange 85.00. pastor Sommer 81.00. pastor Keyl 82.00. pastor Grothe 82.00. by pastor Ernst 83.12. by F. Wirdmann 85.00. pastor Bernreuther 82.00. by Tonawanda congregation 84.21. congregation in NSu-Berg- holz 87.51. congregation in Paterson 810.13. by mrs. Schaberg 81.00. past. Frincke Sr. 82.00. Past. Biewend 81.00. pastor Körner 81.00. pastor König 82.00.

To the College Untrhalts-Kasse: From the Gem. in New York 811.80 and 814.65. Gem. in North East, for Fort Wayne 83.40, for teachers' salaries 86.00. Gem. in New York 89.00.

To the proseminar in Steeden: From Joh. Trapp sen. 85.00. Mrs. Krieger 82.00. Collected at the mission festival in York- ville 830.00.

To the widow's fund: From the congreg. in North East 83.00. congreg. in Paterson 83.00. from Pastor Leemhuis 84.00. Pastor Weisel Sr. 81.00. Pastor Stürken 83.00. Pastor Fick 84.00. Pastor. Kanold 84.00. pastor Müller 88.00. pastor Hanser 84.00. pastor Seuel 84.00. pastor Eirich 84.00. pastor. Lochner 82.00. pastor Bernreuther 82.00. pastor Stutz 85.00. pastor Eilgelder 82.00. pastor Sommer 83.00. pastor Keyl 84.00. pastor Grothe 88.00. L by pastor Ernst in Canada 86.00. by pastor Frincke Sr. 84.00. pastor. König 84.00. pastor Kolbe 84.00. teacher Falch 84.00. i. Trapp 83.00.

To the L seminary building in St. Louis: Bon of the congregation in Wolcottsburg 86.00. From G. Schmidt 82.00. W. Williams 82.00. I. Trapp Sr. 85.00. From the Immanuel's congregation in Baltimore 8435.00. Congregation in North East 825.00. By Past. Ernst in Canada 829.05. By the Gem. in Olean 89.81. Gem. in Allrgany 85.14. Gem. in Richmond 840.00. By I. Neidhardt 810.M.

For Rev. Ruhland's congregation in Dresden: Von Fries Sr. 82.00. F. Bauer 81.00. H. Bauer 81-00. N. N. 81.00. From the congregation in Olean 84.67. Congregation in Alle- gany 82.90.

To the orphanage near Boston: By the congregation at College Point 85.25. By M. Tallner 50 Cts. E. Heinrich 81-00. by Past. Ernst in Canada 81.75. From the congregation in Allegany 84.95.

To the orphanage at Mount Vernon: From the comm. at College Point 85.25. From A. Härse 81.00. Mission- fest-Collecte at Yorkville 830.00.

To the orphanage near St. Louis: From Joh. Trapp Sr. 83.00. From the parish in Olean 85.35. From Mrs. Puls 81.00.  
8iTo m orphanage near Addison: From Mrs. Puls

For the heathen mission: by Fräulein Reb. Stegelmann 82.50. For Leipzig: Missionsfest-Coll. in Yorkville 815.75, by Past. Ernst in Canada 813.10. For Hermannsburg: Misflonsf.- Coll. in Yorkville 815.75, by Mrs. Schaberg, Mrs. Semendin- grr each 81.00, Mrs. Krieger 82.00, Women's Association in Albany 85.00.

On the building of churches in Harlem: By H. Bauer 81.00.

For church construction in Philadelphia: From the AndreaS- Grm. in Buffalo 89.00.

On the emtgrant mtssion in Baltimore: From Joh. Trapp sen. 82.00. From the Gem. in Olean 85.12.

To the Hospital at St. Louis: From Mrs. Heinrich 82.00. Tank Offering from Mrs. Pastor Fleckenstein for recovery of a KindleinS from serious illness 83.00.

For inner mission: Bon the women's association in Pastor Seuels Gem. 85.00. From Fräulein Reb. Stegelmann 8'2.50.

For poor students in Fort Wayne: By Johann Trapp Sr. 83.00. Tod. Dietz 81.00. Miss Reb. Stegelmann 82.50. F. Wiedemann 85.00. Lulu Birkner 81.00 Gold.

For poor students in St. Louis: Through Pastor Ernst in Canada 82.60.

For the church building in Hortonville: From Wittwe Heinemann 50 Cts.

New York, November 1, 1873. I. Birkner, Cassirer.

#### For the orphanage in Addison (Conclusion.)

By Past. Pissel, Matteson, Ill: 7 quilts, 10 kiffen, 19 pillowcases, 9 sheets, 4 comforters, and 18 towels.

From Chicago, Ill: By H. C. Zuttermeister from John Kraus, Buße and Bützow, 5 bedsteads, 4 mattresses and 4 com- mods; from F.

Behrens, 38 pairs of shoes; from Mrs. Suhr, 3 towels, 2 woolen shawls and 37Z yards of unbleached muslin; from W. Bücking 1 closet; from Ernst Müller 1 bedstead with mattress; from Zimmerman 1 bedstead; from Mrs. H. C. Zuttermeister, 2 quilts and various articles of clothing; from Mrs. Hasenjäger, Fromme, Camlott, Borcharding and Mrs. Pastor Wagner various articles of clothing. - From the women's vrreine of the parish Past. Lange'S: 3 quilts, 3 sheets, 10 shirts, 4 pants, 6 pairs of stockings, and 3 jackets; from Mrs. Hauirland there, 1 quilt, 1 sheet, and 3 pillowcases; from Mrs. Baumann there, 2 sheets and 4 pillowcases; from Mrs. Pappenbeck there, 3 sheets and 6 pillowcases; from Mrs. EhlerS there, 2 petticoats and 1 shirt. Bon H. and F. Washausen: cups, glasses, bowls, dinner spoons, theel spoons, knives and forks 1 dozen each; 2 sugar barrels, 3 milk pots, 1 large dinner bowl, 6 bowls, 2 dozen plates, 6 chamber pots, 1 refill spoon, 5 yellow bowls.

From Auguste Buchholz, Addison, Ill, 1 table; from little Jda Waller there, 1 dtzd. Eßlöffel and 1 wash basin; from H. Weber there: 2 wash basins, 6 pairs of cups, 1 matchbox and matches, 6 bars of soap, 6 lbs. of coffee, 1 lamp, 1 oil can, 2 brooms, 1 large wash bowl and 1 coffee grinder; from F. Stün- kel there: 1 bucket, 1 coffee pot, 1 water ladle, 1 wash basin, 1 wash board, 2 pb. coffee, 2 pb. sugar, 2 pb. rice, 2 pb. barley barley and 2 pb. dried apples, 1 large wash bowl; from Fr. Gehrke there: 3 toils for boys, 156 yards of calico, 1 dtzd. Handkerchiefs, 4 pairs of suspenders, 4 pairs of woolen gloves, 1 broom, 1 wash tub, 1 bucket, 1 wash board, 1 Nollholz, 2 coffee pots, 2 soup spoons, 2 Dtzd. Plates, 15 bowls, 2 casseroles, 2 salt cellars, 6 drinking glasses, 2 milk pots, 2 copper sinks, 1 stirring spoon, 1 Dtzd. Eating spoon, 1 Dtzd. Theelöffel, 1 wash basket 2c.; from Aug. Graue there: 2 Bush. Apples and 2 Bush. Potatoes; from H. Oehlerking there: 1 quilt, 2 bush. Potatoes, 2 Bush. Apples, yellow roots and white cabbage; from Ch. Heidemann there: 100 Pfd. flour, 2 Dtzd. Eggs and 2 sacks of potatoes; from F. Backhaus daselbst 1 side of bacon; from A. Ehmann 100 lbs. of bran for the cow; from Fr. Leeseberg daselbst: 1 pot of lard (4 gall.), 1 roll of butter, 2Z Dtzd. Eggs and a side of bacon and 2 pecks of beans; from Wm. Rabe daselbst: 1 sack of potatoes, 2 sacks of apples, 4 pairs of woolen stockings; from Ph. Strauschild daselbst 1 sack of potatoes; N. N. daselbst 10 Bush. Potatoes; D. Kruse there: 12 lbs. beef, 5 sausages, and 1 peck of trimmed apples.

By Rev. Traub, Crete, Ill: 12 lds. Calico, 11 quilts, 22 pillows, 30 pillowcases, 12 sheets, 2 bed covers.

Bon H. Bade, York Centre, Ill, 2 sacks of potatoes; from E. Ahrens there: 1 sack of grain and 1 sack of potatoes.

By Pastor Röder, Dun ton, Ill, 4 irons, 2 dozen knives and forks and 1 bread knife; from Wittwe Lormzen there 1 bed sheet; from Mr. Kolberg there: 1 quilt, 2 kissm-covers, 2 pairs of children's shoes, 1 pair of trousers, 1 vest and various articles of clothing.

From Wm. Senne, Harlem, Ill: 1 kitchen table and 1 bench.

From the women's club in Past. Engelbert's parish, Racine, Wis.: 1 dtzd. Towels, 7 sheets and 8 pillowcases.

By Past. Holiday, Aurora, Ill: 4 pairs of shoes, 19 pairs of stockings, 7 L-aprones, 15 dresses, 6 petticoats, 4 caps, 4 jackets, 10 handkerchiefs, 6 pants, 4 petticoats, 6 shirts, 1 pair of garters, 1 piece of calico (81.25 werth), 1 piece of calico (50 Cts. werth), 1 night gown.

By Past. Döderlein, Chicago, Ill: From Mrs. S. Dörn and Drowitzsch 18 PardS stuff to clothes and miscellaneous garments.

From Pastor Lober's congregation, Niles, Ill: 2 sacks of yellow roots and 1 'varnish of potatoes.

Ps. 10:14: "You are the helper of the fatherless."

Addison, Ill, Nov. 12, 1873.

H. Bartling.

To have received from the congregation of Mr. President Hügli in Detroit, Mich., for the congregation in Lapeer, Mich., 817.61 for their church building, certifies with heartfelt thanks and wish of divine retribution! . Karrer.

To have received through Rev. I. L. Daib the sum of 87.75 for the reconstruction of the burned Bethlehem Church in Hortonville, Wisconsin, certified with thanks against Göit and the kind givers Emil Schwes, Treasurer.



#### Received for the Castle - Garden - Mission:

Bon Pastor Frise 25 Cts. By Mr. Kassirer Grahl \$133.00. Don A. Harp \$1.00. A. Heinicke sr. \$20.00. Her- aenröder 50 Cts. By Pastor Reisinger \$1.00. by Wilhelm Bethmann \$5.00. by Pastor Sorge! \$1.00. By Pastor Ostrrhus \$1.00. Joh. Otto \$1.00. Hans Beyer 45 Cts. By Pastor H. Bremer \$10.00. Dan. Gräff \$5.00. F. Arnold 50 Cts. Christians"" \$1.50. From the missionary treasury of the Sunday school of the congregation in New York \$10.00. From Miss Reb. Stegelmann \$2.50. Don the congregation in Allegany \$3.82. From Kolowsky \$5.00. F. H. Bisch off \$2.1X). Pastor Hausmann \$1.00. L. Rath 50 cts. Pastor Volkerts Gemeinde \$7.30. N. N. \$1.00. Lorenz Konrad \$2.1)0. E. A. Vogt \$5.00. N. N. \$2.00. Pastor Kleist \$6.00. Auguste Klenz 50 Cts. Aug. Posnert \$1.00. Martin Grämsch \$1.00. By Pastor Wil- Helm, Theil of a Mission Fest. Collecte, \$25.00. By W. Weich- aus\$5.00. Abr. Weidpohl \$1.00. L. Thie-\$1.00. Dammer \$5.00. A. Klopfer \$1.00. By Teacher Winterstein of the Her- mannsau Women's Association \$10.00. Mission Festival Collecte in York- ville \$30.00.

New York, November 1, 1873. I. Birkner, Cassirer.

#### For the lutheran orphanage "zum Kindlein JEsu" near St. Louis

I have also received:

From Mrs. Pastor Weyel in Darmstadt: 1 quilt, 2 sheets, 2 pillow cases, 8 girls' and 4 boys' shirts, 1 boys' suit, 8 pairs of stockings, 12 hoods. From Mrs. Hen- riette Schlenker: 1 feather pillow, 2 covers, 2 boys' shirts, 6 girls' shirts, 2 dresses, 1 petticoat. From Sophie Kahle sen.: 2 pairs of stockings. From Mrs. Anna Möller: 5 dresses, 3 pairs of panties, 1 jacket, 2 velvet bonnets, 1 pair of shoes. From Mrs. N. N.: 1 bed sheet, 2 weed covers, 6 boys' ur-d 6 girls' shirts. From the women's club in St. Charles 2 quilts. From Mrs. B. there 2 quilts. Don Gottfried Mertz 40 cabbage heads, Z Bus h. Sweet Potatoes. From Mrs. Papendorf 1 basket of soap, some bacon, some cabbage. From Niebrüggr 1 bushel apples. From L. Rauscher 1 keg vinegar. From I. Lochhaas 1 basket of apples. From Hoffman" cabbage heads. From Andr. Bopp 4 pairs of girls' shoes, 8 pairs of boys' shoes. Mrs. Ellerick in Neu Bremen 2 quilts. From N. N. to purchase English Bibles \$10.00.

Gratefully certifiesA

. Lehmann.

#### Get

1. to the college - household in Fort Wayne:

From Pastor Jäbker's parish: from Ch. Prange 2 bush. Potatoes, 2 S. Kor", 2 S. Oats, 1 Shoulder; from H. Bieberich 1 S. Wheat, 1 S. Oats, 1 S. Beans, 1 S. Potatoes, 1 S. Apples, 3 Pairs of Woolen Stockings; from E. Stoppenhagen 5 S. Wheat; from D. Bieberich 3 S. White Turnips, 1 S. Cabbage, 1 S. Grain, 4 Gallons Apple Butter; from D. Bück 4 gallons of apple buttrr, 1 p. grain, 1 p. potatoes, 16 cabbage heads; from C. Stoppenhagen 2 p. grain, 2 p. oats; from F. Könnemann 2 pieces of meat; from C. Diermann 1 quart of meat; from Ch. Craft 2 p. oats, 2 p. grain, 1 p. wheat; from the dear women's club in Past. Jäbkers Gem. 12 sheets, 11 pairs of woolen stockings.

From Pastor Bundenthal's Gemeindr: from H. Nott 1 quarter meat.

From Pastor Zage's parish: from M. Frosch 4 p. "potato", 4 p. grain, 2 p. oats, 1 p. wheat.

From Pastor Bode's parish: from Moritz Brüncke 3 p. potatoes, 2 p. apples, 1 quarter meat.

From Pastor Evers' parish: from D. Scheumann, 2 p. wheat, 2 p. oats, 1 p. potatoes, 1 p. white turnips; from W. Scheumann, 1 quart meat.

From Dr. Sühler's parish: from the dear women's association 4 towels, 3 bed sheets.

2. for poor college students:

By Pastor Flachsbart: from his filial parish for A. Gockel \$3.50. From Pastor Reichhardt's parish; by Eh. Lecke \$5.00. Ch. Hengerer.

For poor students received 75 CtS from Pastor E. Gieseke and from Past. Vomhof also 75 Cts. Through Past. Hahn in Staunton, Ill, collected at the wedding of Mr. Gerlt, \$5.00. Through Mrs. Past. Wüstemann from the worthy women's club in Collinsville, Ill, 10 pairs of undergarments. Through Past. Hahn in Staunton, Ill, from his parish 6 towels, 4 handkerchiefs and 1 pair of woolen stockings.

For the Steeden Institution by Pastor Hochstetter of his congregation in Indianapolis \$30.00,

C. F. W. Walther.

#### Changed addresses:

Uav. .1. -A couürooppol, Nox 333- "llls-ciale, Llioli.

Uvv. I). Orolf,  
Üorbio, Lus-trop Oo., C'sxas.  
Uc-v. ?. Llincl^vorttt,  
^Villiam I\*onn IA O., ^Vasliin^to" Oo., lexs".  
Ukv. O.  
Lox 326- vooatur, ^Hoon Oo., III.  
Uov. L. üiobor,  
Äluttessoii LUcläori, Ooolc Oo., III.  
Kromo, teacher, 88 NiokiAkn Uoncl, InäiallkpoUs, luä.

**Printing Office of the Synod of Missouri, Ohio, etc. Staateu.**